The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

"In secret have I said nothing."—*Jesus Christ.*

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. CHICAGO, TUESDAY, SEPTEMBER 8, 1868. FORTNIGHTLY AT $1 A YEAR

VOLUME I. NUMBER 2.

THE "CYNOSURE."

[BY A YOUNG LADY, GRADUATE OF KNOX COLLEGE, NOW IN HEAVEN.]

"Sweet Cynosure! for fixed in distant fields
Of northern ether, thou hast ever been;
While hoarse and large that hymned those long windering,
Have felt Time's grasp, and wealth the spoiler wields.
Have sought their first original, and fled
Frail subjects of the sentence, 'Thou shalt die.'" SLACKFORD

It is a familiar and yet beautiful thought that there is a star which to us, never sets. Its brighter friends climb, like ambitious mortals, to their zenith, and, descending as rapidly, soon lose themselves like the wrecked mariners in the deep; while the Polar star holds its little lamp steadily, and, though ages roll away, we do not live to see it change.

In the tables of those who have grouped the stellar world into constellations, and given them fantastic names, we find CYNOSURA noted as a star of the third magnitude, they have assigned it an unpretending and somewhat unpoetic place in the extremity of the tail of the Ursa Minor.

The elements of this star are few and simple, within 1° 30′ of the true pole of the heavens, it was long supposed to be vertical to the plane of the equator, and therefore stationary in regard to us. Indeed, its relative motion is so slow that a great nicety of calculation is not required, it answers all the practical purposes of a stationary star.

We, with the compass and its accompanying conveniences, by the aid of which our mariners brave the darkest nights and roughest sea in safety, can hardly appreciate the veneration of ancient seamen for this star. It was not then as it is now. True, while navigation was in its infancy, men dared not venture far from shore. But in the Mediterranean skips were constantly liable to be blown far from friendly shores. They then seized upon every thing which could help to guide them back to their homes; but such guides are "like angel visits, few and far between" upon the lone expanse of ocean. We find a fine remark in connection with this subject in the account of the early rise and progress of navigation, given by Francis Lieber in his encyclopedia:

"'Deprived,' says he, 'of the aid of surrounding objects, had withdrawn from sight, and nothing within the verge of the horizon but the waste of trackless water, the mariner casts his eyes in despair to the overhanging heavens.—Aid is granted to his prayers, the constellations assist him in his course; among many revolving stars, he finds one steadfast, and makes it his perpetual guide."

Long before the beginning of the fourteenth century, when the polarity of the magnet was discovered and the compass practically applied to navigation, thus in a measure superceding the Cynosure in her bright duty, Phœnician history records the trust of that nation in this their guiding star.

Hesiod, a Latin poet, has sung:

"Constable Spec, now hail to firmer ground,
Now Bootes, for her purple sheets renowned,
Set in the Cynosure their glittering guide,
With well directed anchor ride."

Hermes, I think it was, who said, "His heart that needs be bound in oak and triple brass, who first committed his frail bark to the tempestuous sea." Truly, nothing so much shows us to inborn courage and strength of man, and instinct combined with him, to render navigation what it is at the present day.

The strong oak seemed to bow "to the sea," the polar star, with its calm, steady radiance said, "come," and man, true to his adventurous nature, went. Then through storms, and rifted clouds, how eagerly looked they for the first glimmer of the star of their hope and safety: were they bewildered? lost? its light could tell them all they wished to know, and under its kind guidance the reefs and sandbanks of the ocean were passed in safety. Even now the sailor finds his precise latitude more easily by reference to the altitude of the polar star, than by any other method. As he approaches the pole, and the compass becomes useless, (for when brought too near the object of its attraction the needle turns no longer to the pole,) it becomes again his only guide.

From the intense longing of the soul, that the objects of our trust and love should ever remain steadfast and true to themselves and to us, we can almost fancy that the great Astronomer must have wept when he found change in the unchanging guide. His bright Cynosure, by the precession of the equinoxes, is slowly receding from its pole.

Four thousand years ago another bright-eyed star stood as steadfast to the pole as Cynosure now stands. Thuban, of the constellation Draco, but the men who called that star their northern guide are seen no more upon the earth. This star has gone to weep,—will Cynosure, too, lose her bright crown? and mourn her race of worshipers when they are passed away?

Those learned in the science of the stars tell us that the brighter Lyra waits to take her place; that like the stars of mortal assembly, each one has its day.

May Lyra look upon the world purer and holier than our own loved Cynosure.

And as in all things we find in the spiritual the complement of the material,

"So, on the trembling sea of life,
When dark affections lower,
When sorrow's clouds all are rife,
And pour the briny shower,
One only star is cloudless,
A pure and radiant gun.

There is but one true Cynosure.
The star of Bethlehem."

"The star set for the rising of many nations. The calm individual which knows no change or strife. That light where is no variableness, neither shadow of turning."

PLAIN TALK FROM THE BIBLE.

Before reading and considering the following from the prophet Hosea, will the reader reflect a moment on the following facts:

1. The Jews had a religion from God direct.

2. The prescribed principle and out-come of their religion was identical with christianity, viz: supreme love to God and equal love to man.

3. The Jews were perpetually leaving God's religion, and practicing or getting up little religions of their own under one name and form after another.

4. The prophets, or God by them, denounced these little religions as adultery, lewdness and debauchery of the soul.

5. If we had been there, all that we could see or know of these extemporized religions was precisely the same, neither more nor less than we to-day find in the lodges and lodge worships of this country, viz: solemn rites invented by men, covered with mystery and connected with show at once to awe and allure the multitude; a few already popular virtues paraded and vaunted, but not *practiced;* the initiated were holy and pure, the uninitiated were "profane:" in short, every idol temple, shrine and grove was a "lodge." in the present meaning of the word lodge: its self-projected worship; its pomp; its priests, "grand" and "illustrious;" it virtues more pretense; its government, despotism: not one principle, element or feature was found in the old lodges but the same were found in the new.

Now take the following specimen of God's dealing with those old lodges:

"I will not have mercy upon her (Israel's) children, for they be the children of whoredoms."

"For their mother (Israel) hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers that give me my bread and my water, my wool and my flax, my oil and my drink."

"For she did not know that I gave her corn, and wine and oil, and multiplied her silver and gold which they prepared for Baal."

"Therefore will I return and recover my wool and my flax. Now will I discover her lewdness in sight of the lovers."

"And I will take away the names of Baalim (the gods) out of her mouth."—*Hosea, chap. 2.*

In the above, and indeed in all the old prophets, practicing strange rites was "whoredom," hankering for false mysteries was "lewdness," simply because these worships destroyed shame in the soul of the worshipper, and made him like the heart of a harlot, ready for any and all religions, as the harlot is for every man she meets! Worship in man, like fealty in woman, is for one; and, that law broken, each is prostitute. If a Free Mason takes the communion of Christ's body on Sunday, and kneels or prays in the lodge on the Thursday or Friday following, he has no heart in either, but worships as a heathen, or "for lucre," with a superior relish, as the harlot has for that which is relief and contraband.

Instead of the above interpretation and application of the prophets be sound and true, the christian minister, the theological seminary, the religious newspaper, nay, every child of God who fails to raise his or her voice against these lodges, sins against God and the country!

"MERE CHILD'S PLAY."

Is it? Do men pay millions on millions of money for "mere child's play?" Do they give their time steadily from youth to years to "mere child's play?" Did they murder Morgan and abduct Miller in "mere child's play?"

One hundred and fifty Masons in the Christian (?) State of New York rushed into Batavia about noon, pushed up the outside office stairs of Miller's printing office, and soon those who stood at Green's Hotel saw Miller, or like one of a group of Masonic ruffians, his shirt-bosom torn open, coat and vest drawn half over his shoulders, his hat knocked over the stairs, and falling to the ground toward which its owner was being driven and crowded down the stairs, and failing to the ground toward which its owner was being driven and crowded down the stairs, his terror uttering such words as

"O-on-ti-me-mmen, wo-mo-me fair!"

(The *man* now lives who saw and describes this scene.)

Was this "mere child's play!" Remember that the only and sole crime charged on Miller, who was not at first a Mason, was *printing!* setting up type! The Masons who took him by the throat knew nothing for or against him save only this, that he was to print Morgan's book! For this alone Morgan was murdered and Miller abducted; and if but one man now in the United States had that revelation of the foolerie of Masonry, and his death would suppress the book, that man would not live a week! Such "mere child's play" is Free Masonry.

And yet it is child's play, or worse, for the play of children is beautiful; but a Master Mason told Judge Tillson, of Cambridge, Ill., that he never saw a parcel of Masons in a lodge going through the "degrees" but it reminded him of a group of "calves in a pen sucking each other's ears."

"Child's play!" So is the popish Mass; the Mormon endowment; the pawwow of the Indian, every act, rite, ceremony, trick or thing invented by a child of Adam for religion, in the scales of reason and sense is puerile and trifling (what else is what is meant by child's play) and yet it is such child's play as supports kings and priests, darkens and enslaves the world, and keeps back the kingdom of Christ.

But, for the end designed by it, Masonry is not "child's play." If the devil who, deceives men, wished, as we know he does, to make all true worship loatheseme, ridiculous and absurd, he could do it in no possible way more effectually than by Masonic rites—putting a man on his knees, stripped of coat and pants, one foot and one side naked, ankle-bored and blind-folded, and so putting him through ceremonies called religious and solemn! No more effectual plan could be devised in earth or hell to turn men into infidels or conjurers; to make them despise all worship, or confuse this Masonic worship for what they gain by it; and either ruins the man and answers the end of Satan.

Theodore Pomeroy's Suggestions.

We have received several communications from this gentleman, of much interest. They were, however, evidently not designed for publication, nor have we room for them entire. We have therefore concluded, (and we trust he will pardon the liberty we take,) to condense and abridge several communications, and give the more salient points of all in one:

HIS ACCOUNT OF HIMSELF.

"I live here in the old infected district eight miles from Canandaigua Jail, where Mr. Morgan was kidnapped. I was at the time twenty-six years old and have been on guard ever since. So you see I have grown gray in the service. Since the Morgan excitement, all my spare funds have been freely used to keep up opposition to that dreadful power which defied the laws of the State of New York, and in my impartial opinion has been the controlling power in getting up the late rebellion, setting through its gensenblasians and grand inspectors at Charleston, who as sovereign princes and absolute monarchs direct and control, make or destroy every secret lodge and order in the land, whether they be Masonic, Odd Fellows, Sons of Liberty, Columbia Star, Golden Circle, Pilgrim Lights, Red Men, or whatnot. My neighbors call me the anti-Masonic Prophet. Now I am not one, nor the son of one. But tell me what such a powerful secret bandits intend to do, and I can tell you what will be done. In defeating the armies of the Rebellion, we have only driven the Masonic princes into their midnight dens to plot new mischief—the result we shall soon see.

HOW THE ANTI-MASON PARTY WAS QUIETED, OR MASONS PLAYING POSSUM.

In my opinion the present movement is the best beginning we have ever had: a few good men combined who fear God and keep his commandments, who know that wickedness is destruction, and that virtue exalteth a nation, instead of pandering to politicians as before, and of them broken down ones, and trainers under any flag. Yet for all that, we had many of the most loyal, moral, and Christian men, and would have carried on the agitation successfully had not prominent men come into our state conventions and stated that they were down and should not revive; that Masonry, good in the start, had not kept up with the progress of the age, but had fallen back, become enfeebled and corrupted, and they should abandon and disband it. Well, it seemed foolish to waste shot upon a dead duck, and base even to fight a fallen foe crying, enough, and so we desisted, and fell back into our old political organization. Then it was whispered about that the Masons had taken this course as a ruse, having deliberately resolved to conclave to play possum about twenty years, until the excitement should blow over, and Morgan's book could be forgotten and destroyed, and the nine-days wonder be forgotten. Few of us credited this disclosure at the time, but we now know that it was true, and the subsequent history of Masonry agrees with it exactly. Masons threw that plan upon their trestle-board then, and have ever since worked up to it.

HIS IDEAS ABOUT MORGAN.

Morgan was a deliberate martyr to truth and liberty. He expected to lose his life. He had fuller knowledge of the designs of the Masonic fraternity than any but those magnates themselves, viz: to make of Masonry a political engine by which to rule or revolutionize our nation—a fact which was first demonstrated by nullification, and afterwards by secession—and the end is not yet. Morgan said, "this thing must be exposed or the nation is ruined, and if I die for the exposure my life cannot be better sold." It was not so much for publishing the confidences of the three first degrees that the Masons killed him, as it was for the fear of further disclosures that they knew he could and would make unless he was put where he could not speak or write no more.

Anti-Masons ought to erect a MONUMENT to Morgan. Every one should contribute to it, not to commemorate past actions, but influence the future.

And then a brief illustrated life of Morgan should be published for the millions that the opprobrium under which Masons seek to bury him may be wiped off, and he may be known to be as he was, the Christian gentleman and patriot, the heroic martyr to true religion and liberty. The publishers of Bernard's Light made a great mistake in leaving out the story of Morgan's cruel wrongs. In this anti-Masonic war, no name kills like Morgan's.

HIS VIEWS AS TO THE LIBERTY OF THE PRESS

Talk about the papal censorship, or Napoleon's espionage! there is no such restraint of the press successively, by age, price, patronage or autocrat on earth, as is exercised by the Masonic institution in our free (?) country at the present time. I agreed with an editor to publish on this subject. He published one advertisement and then lacked out, with a humble apology to the order, privately confessing that he feared they would ruin him if he persisted in publishing anything distasteful to them. The New York *Independent* (!) published several letters from the venerable C. G. Finney, and then begged him not to send any more. Great God! Is it come to this? that we boast of the liberty of the press, and that press is everywhere so subsidized or held in subserviency, that it is all a paper is worth and more to discuss in its columns a great social, moral, political and religious question which underlies and overrides everything in society. It is that institution which has untarnished the press by the fear of its deadly vengeance, by killing off every paper that dares displease it, impudent enough to pretend to be a good institution for a friend of truth and freedom? The Lord send us speedy riddance of all such friends and guardians of truth and liberty.

HIS SUGGESTION FOR SUSTAINING THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES.

Let the National Society be thoroughly organized,* with a small fee, or what each one will donate, for membership, to meet expenses and aid in spreading light, which must become mainly through the press. Then let state and county and town auxiliaries be organized to attend to the details of local work, and the smaller act under direction and advisement of the larger organizations, and all be represented in the National Society, and send up their delegates and pour their influence and their means into the hands of an efficient executive committee, who time endowed and experienced, can bring the combined power to bear with effect against these principalities and powers of darkness, against which we wrestle.

HIS SUGGESTIONS AS TO THE PAPER.

Let every anti-Mason send in his subscription for it, remembering that pay in advance is the rule, and drops make up the ocean.

Let the publisher say that every one who gets up a club of five or ten, and sends the pay with the names, shall have the paper for one year gratis.

HIS OPINION OF THE AMERICAN BAPTIST.

We have one able and fearless editor, him of the American Baptist, who for the last year and a half has done wonders. God help him, and all like him whose hearts the Lord has stirred up to oppose these secret conspiracies with all the word of consecration power. Let us pray that they may not have come to this holy war too late.

WHAT SOME MASONS HAVE SAID TO HIM SINCE THE REBELION BROKE OUT.

Every man should know that such devilry could not be worked off on a large scale without the machinery of secret societies.

"Very recently," we use his precise words, "a Mason, most reliable and one I ever knew, just before his death said to me, 'I am a mason, and have been a high one, and I tell you in all truth that you can not rely on the patriotism of any man who is a mason, and does not renounce it.' An informant on whom I can rely, overheard one mason speaking confidentially with another thus: "Here's our Lodge (in Canandaigua) now called once a week to devise ways and means for raising the southern rebellion, and I will not go it."

AN IMPORTANT MISTAKE.

The masons have initiated, for the sake of popularity, too many good men whose loyalty to truth, to their country, and their God, is and will be, paramount to all manufactured obligations, however solemnly or unrighteously imposed. Such are the men to overturn it. A house divided against itself cannot stand. If masonry was invented for as good a purpose as it pretends, its secrecy and its despotism must soon expose it, so that good men would see it was no place for them, and had men that it was so exactly adapted to their purposes that human ingenuity could not frame a better for them. But the rotting of good men from it will prove fatal, and if their silent retirement don't kill it their consciences will compel them to utter the truth that will kill it.

* It is so organized with headquarters at Chicago—an office, committee, or order for minutes of Anti-Secret Conventions, or our CYNOSURE, addressed to Ezra A. Cook, Treasurer, 88 La Salle street, Chicago, or Rev. R. H. Hart, Corresponding Secretary, Winston, Ill., will be faithfully attended to.—EDITOR.

LIBERTY TO SPEAK GIVE.—Mr. Spurgeon at the Evangelical Alliance breakfast, gave vent to the following: "If I have a man's friendship, I will only have it on terms that he will allow me every now and then to cudgel him, on the understanding that he should also be at liberty to cudgel me. I believe there are times in which we must all speak out what we believe, and of course we have all our own way of speaking it. It must not be said, 'You shall be silent on that point, and not speak upon the other;' but, 'You shall speak each one of you, just as you please; and if some of you are a little ill-mannered, and cannot speak as well as others, yet you shall be borne with and pitied, but you shall afterwards still be forgiven.'"

SOUND THEOLOGY.

NEW BOSTON, Wayne Co., Mich.,
July 21st, 1868.

MESSRS. EDITORS:—From the day our parents fell in paradise, man has been the slave of the deceiver. The history of the first act of human folly is the history of all. By falsehood Adam was persuaded to transgress; and some false hope, to become "as gods," still leads His children to acts which offend their Maker.

The adversary did not content himself with the banishment of our first parents from Eden; nor did his active enmity cease at the death of Adam. He continues to be the foe of God and man; he still makes falsehood current by connecting it with truth—"ye shall not surely die" for God doth know in the day ye eat thereof your eyes shall be opened," and he assumes any shape, even that of an angel from heaven, as readily appearing now to accomplish his purposes, in the form of a moral and religious society, as at the beginning in the form of an animal walking upright and speaking like a man.

All men are in pursuit of happiness. Each one constantly sets before him some apparent good, as a motive of his words and actions; but multitudes are deluded with the appearance of good, when the reality is far from them. But no conceivable scheme of delusion can surpass that which obstinately conceals "every art, part and point" of its peculiarities; which works chiefly by night; which instructs by emblems capable of various and opposite explanations; which, in honor, confers upon the Majesty of heaven its own profane titles; which elevates the Bible with the "Book of Constitutions" in solemn procession, and levels the holy oracles with a carpenter's square and dividers in the lodge-room; and which rests the highest claims to antiquity, to royal grandeur and public patronage, upon the single ground of worthless tradition!

It is painful, as it regards the holy men who belong to the institution of Free Masonry, to present the system in this view. But truth can not turn aside. The truth of the Lord does not shield the errors of his saints. Jacob's treachery, Peter's equivocation, murder, and Peter's denial with cursing and an oath, are on faithful record. Holy men love the truth which speaks for God, though it speak against them. They can endure shame and mortification for the Redeemer's sake; and they will take up the cross, which requires them to renounce the secret arts and mysteries of Free Masonry, when they find the institution deeply hostile to the gospel.

FRANKLIN LIVINGSTON.

SATAN AMONG THE SADDUCES.

An old writer, chaplain to Charles II, says of Satan:

"In order, therefore, to the carrying on of the dark and hidden designs, he manageth against the happiness of our souls; he can not expect to advantage himself more than by insinuating a belief that there is no such thing as himself, but that fear and fancy makes devils now, as they did gods of old."

A writer, who lends in the *Atlantic Monthly*, for August, has written on the title of "A Remarkable Case of Physical Phenomena," gives the following interesting particulars, which, as the Atlantic is strictly Sadducee in its religion, seem to come properly authenticated and endorsed:

"Mrs. Carrick, an Irish girl, eighteen years of age, arrived here in May, 1867, and went to live in a Yankee family of ten persons, all of whom are, with great earnestness, certified to be confirmed sceptics as [to the so-called doctrine of Spiritualism. This girl, described as a good sort of a person, soon became, apparently, the object of persecution by some kind of invisible forces. Thus, all the bells which hung in the kitchen began to ring furiously only while she was in the room. The wires were cut, and still the ringing went on.

Aug. 5. Mary was washing; a bench having on it two large tubs of water suddenly moved several inches. The lid of the copper wash boiler was thrown up when no one was near it.

Aug. 6. The table on which she ironed constantly lifted itself up. She took her work to another table, and that did the same. A soapstone slab, an inch and a half thick, which formed the bottom of a set of drawers, flew up to meet a tray of dishes being set upon it, and, finally, after many such jerks and pranks, threw itself on the floor and broke in two pieces. Rappings, as loud as noises made by the knuckles on wood, were heard in the walls, doors and windows of the room where Mary was at work. Settees, chairs, tables, benches, crockery, with things too numerous to mention, kept up a continual moving and tumbling from the 3d to the 27th of August.

Mary was sent away two days, and the noises stopped, but returned when she did.

On the night of September 12th, her nervous system succumbed, and she was suddenly seized with a violent attack of hysteria. During the paroxysm she was in an unconscious state, and could be retained upon her bed only by the combined strength of the attendants.

The Atlantic writer closes with an apologetically solemn disavowal of any wish to make this case notorious, professes his faith that science will soon explain all, and calls on the men of science to come forward and, by laying open the hidden causes of these phenomena, save from the pernicious doctrines of spiritualists many thousands who are now hopelessly drifting in that direction. The narrative of facts, which, in the Monthly, is full and circumstantial, we have of course abridged. We submit, in connection the following

THEOTIMUS.

1. The *Atlantic* writer gives no facts which are either new or peculiar. Every test and mark possible to be applied to the identifying of such phenomena, prove them to be the same with the Epworth rapping, the noises at the house of "Mr. Mompesson," the "Salem witchcraft," and multitudes of well authenticated instances since.

2. Those persons, who, like the *Atlantic* writer, deny and scout what others have given on this subject, and yet ask us to believe their own statements; who despise, as superstitious, those who attribute such things to "the Devil and his angels;" and yet, by their earnest protestations of unbelief in the supernatural, and their faith in science, betray a cringing dread of being thought credulous means than superstition itself, and equally adverse to true philosophy, are really doing much more to promote "spiritualism" than the blindest of its devotees.

3. When the Scientists and Sadducees inaugurate their Sanhedrim to explain the "*supernatural*" or *natural principles*, we shall be greatly obliged to that august body for definite explanations and answers to the following:

(A.) Was the electricity by which Christ cast out devils negative or positive?

(B.) Was not the young woman of the gospel "grieviously vexed with a devil," subject, like poor Mary Carrick, to violent paroxysms of hysteria," and would not a few pellets of Bellodonna have cast out the devil in the one case, and quieted the bells and the furniture in the other?

(C.) Are there any still intellectual creatures above us or about us? and may not science itself be a mere confusion or gum secreted by the brain?

"TRUTHS FOR THE PEOPLE."

This is the title of a little work on the Masonic controversy, published by the author, Mrs. Louis C. Cook, Elkhart, Ind.

It commences with a discussion between the CYNOSURE and Mrs. A. L. Churchill of Laporte, Ind., a contributor to the *Mystic Star*—a woman of no mean abilities;—although we confess, in our eyes, a woman compromises her dignity and self-respect when she advocates or champions an institution which by exclusion insults her sex and usurps her place in the inner sanctuary of her husband's thoughts:—after this, to accept its gifts and its flatteries, intimates something weak somewhere, mentally or morally. It is like a woman's opposing temperance whose object is to remove a curse under which woman is the greatest sufferer; or like opposing missions which seek the removal of that which tramples under foot the life and liberty of the basest slavery; or like advocating infidelity, which spurns the restraints of marriage and its christian laws that ensure to woman all that is valuable and dear to home and its holy sanctuary.

In this book, there are never wanting women or men to do all these foolish and wicked things. Hence, though sad we are not surprised when women are found to advocate Freemasonry. Why should a professed believer in christianity be so? Why should cure shun lick the hand that smites them, when thrift may follow fawning? However, Mrs. Churchill gives as plausible a defence of Masonry as will often be found, or so bad a cause can well admit. Her first point are swept before Mrs. Cook's inexorable logic like chaff before the whirlwind, and after one vain attempt to restore them, Mrs. Churchill quits the field, just to refuse the stale slander that women always want the word.

Mrs. Cook then follows up her advantage,—not like Napoleon, after dispersing the mob in Paris with one discharge of shotted guns, and then making all hearts tremble and the city to be overawed with blank cartridges; but with Mrs. Cook every gun carries shot, and the walls and foundations of Masonry are sadly riddled by her persistent discharges. To one of the CYNOSURE it is a matter of sincere joy that honorable women, not a few, Deborah-like, are advancing to this field of holy war, for we believe the Hosts of Israel will rally at their call. We count on them as our most valuable contributors and co-adjutors. But most of all, we are cheered to learn that not only in their closets, but in regularly sustained meetings for this specific object, they have been pouring out prayers to God, with strong cryings and tears, for more than a year past, that the God of Israel would interpose to arrest the deadly flood of secret organizations, and deliver his churches from their evil embrace; and we hail the present movement as the assured answer to their concerted, agonizing and persistent prayers. This is not an isolated case, but testimony to this effect comes up to us from every quarter showing that there has been, for and wide, a simultaneous visitation of the spirit inditing this prayer. Would to God all the Lord's people had this spirit of prayer on this subject. Let those who have it continue in it. This is our only hope. But to return to Mrs. Cook's book. It can be had, post-free, by sending to her the price, 25 cents, at Elkhart, Ind., and its circulation could not fail to aid the cause of truth. We recommend our friends to send for it.

The Christian Cynosure.

Meeting of Executive Committee.

The Executive Committee of the National Association opposed to Secret Societies are requested to meet at the Treasurer's office, 88 La-Salle St., Chicago, Ills., on Friday, September 18th, at 2 o'clock P. M.

Any and all friends of the cause who may be in the city at the time, or who may find it convenient to do so, are requested to meet and counsel with us.

J. BLANCHARD,
Chairman National Committee.

We have been pleased to witness the impatience of our subscribers for the second number which here greets them. Wenow "*propose to move on Harmony's courtly*," and you may look for the CYNOSURE *fortnightly* till it comes to you *weekly*, provided only that one-fourth part of the promises voluntarily made by subscribers and correspondents are redeemed. Of the first seven hundred subscribers sent in, at least five hundred promised to set as agents, and send in names and money! We shall redeem our pledge to publish regularly till the money runs out, an event we do not expect. Read our "*Extracts from Publisher's Letters*," and thank God and take courage. Note particularly the number who pledge not only their co-operation but *their prayers to God*. Meantime, our friends who wish more particular information must attend the meetings of our Executive Committee, (see notice,) or correspond with us. Beginning, as we have, a heavy business without capital, few outside can imagine how much dear is taken up in starting such a new mill. We believe you will see a decided improvement in the execution of this number over the first.

In addition to other notices of the press, our cordial thanks are due for a fair and manly notice of us by the *Independent*, also to "Pilgrim" in the *Boston Congregationalist*. We shall answer many and diversified questions about the church treatment of Free Masons and other lodge men, in due time. The subject of a national monument to William Morgan, our next annual meeting, and a thorough organization of the country, are all under consideration. Come in to our Executive Committee's meeting and help us.

OUR NEW NAME.

BY THE NATIONAL COMMITTEE.

Our name, THE CHRISTIAN BANNER, was proposed to our committee at the heel of a business meeting, and adopted at once, without stopping to recollect that the American Tract Society, Boston, had given the same name to their monthly. To avoid confusion and seeming unfairness, we change it to

THE CHRISTIAN CYNOSURE.

And as every new name for a familiar thing sounds harsh and hateful at first, we ask our readers to wait till they have received a few numbers, and we venture to assure them that they will like the new name better even than "The Banner" for the following reasons:

1st, Its appropriateness as the name of a newspaper; for evidence of which take Webster's definition, from the pictorial edition:

"CYNOSURE," The Constellation Ursa minor, to which, as containing the polar star, the eyes of mariners and travelers are often directed:" "anything to which attention is strongly turned: a center of attraction; that which serves to direct."

"Where perhaps some beauty lies
The Cynosure of neighboring eyes"—MILTON.

"Let us see if there be not some principles which, if steadily kept in view, might serve as a cynosure to direct you in this unknown navigation."—SOUTHEY.

By reading the above from Webster, our readers will see that the *literal meaning* of our new name, is precisely what we wish, and what a paper ought to be, which seeks to represent Christ's religion against counterfeits. And if our new name is good in prose, it is better in poetry:

TO THE POLAR STAR.

I.

SWEET CYNOSURE! Far fixed in spotless faith
Of northern ether, thou, past error kept,
While hands and harps that hymn thee, still unstrung
Have fought their dear original and tie
Fruit subjects of the ocidence, "thou shalt die."

II.

Still thou survivest; loss-star! still soinnet sublime
High o'er the regions of the Polar night;
And by thy steady beams as cold as bright,
Thou sentest a wayfarer to the seas of time
As thou didst zeal sincere above the range
That wheels and trembles through Creation's range.

III.

Say —Wert thou greened when the morning star
First sang their Maker? Or didst thou begin
Thy kindly office, when obscure by sun,
Thy other spheres shone dimly, and fare
Of discord boomed in hateful thunders through
Their orbits bedded in Eternal blue?

IV.

I cease to question—Oh, I envy thee!
Thy home, the wide expanded North — thy throne
Bleend light surrounds thee, shoe, shoe,
Rested in thy mantle steadfastly!
Viewed from world to world and dreamed,
Thyself unchanging, true, and unchanged.

V.

Emblem of truth, of virtue and of love;
Though oft eclipsed by that nonentity light
Which darts still beauty o'er the northern night;
Unmoved, unmingled, from thy dome shows
Thy silver rays in pure irradiance glow
As all unconscious of mists below

VI.

Nor dost thou shine in vain. While far at sea,
The storm-beat sailor, tossed, without a guide,
On things ah treacherous compass to the tide,
And trusts himself to heaven's dread throne!
By thy true light, the proud ship rights again.
Lofts to the pole and steered the rugged main.

Since "*The lonely cynosure*," of the poets has come to mean the polar star alone of all the bright constellation in which it shines, some of our friends suggested, for the sake of a familiar title, that we take the plain SAXON name, "THE CHRISTIAN POLAR STAR;" but besides, that this name might seem pretentious in English, more than when slurred.

"Donnelly well-sounding Greek,"

the newspaper "stars," almost as numerous as those of the firmament, reckon already several "North Stars" and "Northern Stars" among their number, and so to avoid a second treespass on our celemporaries, we have selected a title which it is hoped until this hour the press has not dreamt of as the name of a newspaper; and so, though we dislike to change as much as any of our readers can, we have concluded, from this onward, to give you a title which is classic in Greek, Latin, and English; the same of that Star which guided so many slaves to liberty, THE CHRISTIAN CYNOSURE; and we do not intend to take it down from our flag until use has made it as familiar to the American people as if it had been written simply, The Christian Polar Star.

Thaddeus Stevens--Popular Education

The American press has already noticed the death of this remarkable American at his house in Washington, D. C., in the night of August 11th, a few minutes before 12 o'clock. He were at half-mast in Philadelphia and New York. His corpse was borne up the steps of the capitol, as his living body had been month after month, when he was in state guarded by colored troops. Two colored ministers spent an hour in prayer with him, a little before his death, and Masonic ceremonies were performed over his body by a couple of Romish "Sisters," after consciousness had left it. The press, parcelled with the contradictions met in the life and death of this great man, has, thus far, given feeble, inadequate and conflicting utterances over his bier. Two classes of our people only knew him, the real men of principle, and the blacks. These mourned, and were joined by the long procession which followed him to the grave.

"I have made but little history," he said to the writer of this article, a few months since; and it is true that he has left for materials for a volume; though one of most stupendous interest could be written, if what he has done in and for this nation could be clearly and accurately stated. He went from Vermont to Gettysburg, Pa., while young, and was a citizen of that State until almost eighty years of age. His first political life was in the anti-Masonic party, and his energy and tact gave his party oneness, elected Ritner Governor, and made Pennsylvania one of the very few States which put the brand of its political reprobation upon the Lodge. His party was corrupted and betrayed, but so defeated by the Lodge who elected it, professing to have left the Lodge, but who were only "possaming," in the political phrase of the day, in order to creep into and destroy the anti-Masonic movement.

It was during the brief ascendant of his anti-Masonic party in the State, that Mr. Stevens established the common school system in Pennsylvania, the want of which was sinking parts of that great State slowly back to barbarism. Statesmen had often attempted the same education there, but had as often failed. The Germans opposed it because they must vote the necessary taxes; and the Quakers, because they did not wish their children to be educated with the world outside of them; and a party of democratic leaders, using German avarice and Quaker sectarianism as so much political capital, had always defeated the district school.

Mr. Stevens overcame these difficulties by a political management and power of eloquence never surpassed in human legislation. There existed, at the time, the remnant of a State tax which and always been unpopular with the Germans—and the United States Bank, suppressed by General Jackson, seeded and sought to be re-chartered as the "United States Bank of Pennsylvania."

Stevens drew and presented a Bill "To Repeal the State tax, and for certain other purposes." Among the "other purposes" were a charter of the said bank, and a common school system for the State! He took the impetuous bounds which he exacted of the bank, paid off the trifling remnant of the state debt, and divided the remainder into sums appropriated to every accepting district in the State, for building school houses. The share which non-accepting districts refused was to accumulate for three years, then be divided among the nearest accepting districts! Thus he amused the German voters by repealing their hated tax; bribed them to educate their own children by a fund within their reach accumulating three years; and left them only going to their neighbors; and flattered their democracy by giving them a law which they could submit to or reject on they chose. Thus, while the democratic party was the strong, weakness, and ruraice of the people for the detestable and selfish purpose of securing majorities, Mr. Stevens used the same frailties of the people for their good, and the good of unborn generations!

It was in the final struggle on that common school bill that Mr. Stevens made his great speech, the greatest rhetorical effort of his life, the coleest and reverberations of which will not die out of the State, until the last man dies who heard it.

One circumstance shows the crushing and terrific power of that speech. The democratic leader of the House, of course the able rival and buter of Stevens, was so borne down by its resistless tide of truth and argument, that he listened, spell-bound with the multitude, who crammed the Hall of Representatives; and when the speech ended he turned to his satellites around him and gasped out: "I don't believe he is right, after all!" Every bystander saw that he was convinced, literally "in spite of himself!" The bill passed, and snatched present and coming millions from popular ignorance and degradation. Then followed the proof of the great practical sagacity with which it was drawn. The Democrats of that great State could not all hear and be influenced by that speech; the speech itself could never be printed; and party drill would have defeated the school-law, but for its wise construction. Catholics, Germans and Quakers were all invoked against it. A multitude of districts refused to accept the law at first, but came into the measure before the three years were up, rather than lose their share of the money! The State Superintendent of Schools of that State, in his annual report to the Legislature, showed the non-accepting districts, and left the accepting, blank; and his reports for the three years of probation are a curiosity to see,—the black districts falling away, the light ones creeping on the dark ones, until the fear that their neighboring districts would get the money, induced every district to accept, where there was mind and intelligence enough to do so.

In Stevens' own (Gettysburg) district a young lawyer whom Stevens had educated broke from his lead, called a meeting of his constituents, and, relying on several hundred Catholic voters, and the German hatred of the appliance cause—which Stevens, he said, was nothing but water and mills, boldly advocated, undertook to throw him out of the Legislature, and take his place. Stevens replied to the letter of this meeting, telling them that he would here and respect their intentions of the principles of the party; but when he wanted their advice as to education or religion, he would ask it! Upon this "insult to his constituents," as it was called, his opponent stumped the district against him. Stevens, on the day, attended his opponent's meetings, accepted both the educational and temperance issues, convinced the honest Germans that the plan was to make their children ignorant and drunk, so as to get their liberties away; and went back to Harrisburg with greater majorities than ever!!

[To be continued in subsequent numbers.]

In Religion Half a Loaf is not Bread.

THE RELIGIOUS PRESS AND MASONRY.

The truth is not exaggerated by the statement of Theodore Pomeroy (to another column) that Free Masonry has established a worse censorship over the press than is exercised by Louis Napoleon or the Pope. A multitude of facts of a most alarming character can be given in proof of this fact, which applies, not to newspapers only, religious and secular, but to publishers of books as well. Ex-President Finney, of Oberlin, is perhaps as prominent a defender of christians in Boston as any living teacher, and yet there is not a publisher in Cornhill or Washington street who could be induced to publish a tract written by Mr. Finney against secret societies.

In the West there are several papers issued which profess to be devoted exclusively to Christ and his cause. We have received a letter from the editors of one of these papers since the issuing of our first number, from which we quote-at large below. They say:

"We have received your, paper and like it very much. * * * We are opposed to secret orders, but we have not thought it best to occupy the space of our paper with discussions on this subject. Not that we think it is wrong to wage open warfare against them, but we should rejoice to see them overthrown, and will do all that we wisely can for their overthrow; but because it does not fall in with the special objects for which our paper was started."

"We heartily assure you it is not because we are afraid to speak against them that we are silent. Nor is it through worldly policy that we are willing always to do what, in our judgment, governed by the word of God, is best calculated for the advancement of Christ's Kingdom."

"You must allow us the privilege you yourself take, of following our own convictions in regard to this matter. When duty calls us to be our duty to do so, (and we are willing to do it when it is so,) we will choose which hands with you to slay the monster. Will you devote your columns to the subject of intemperance or to the Sabbath question, or to any that are rampant in our land? We are sure you will not ()? We aim at the root of all evil—sin in the heart. Our special object is to convert souls to God, and to establish converted souls in the truths of the bible. * * * We desire to expand our energies in striving to bring men into right relations with God—in opposing error, direct, and promoting holiness. In the same like we shall not be afraid to use our pen in crying down special sins. We will just hate the cross * * * and by the energy of trust you may be blest in your labors, and not an interest in your prayers."

We quote the above editors thus at length because they are evidently sincere and devoted men and christians, and have been filled full with evangelical sentiment, and phases of christian experience and motives, and exhortations to godliness. And they represent a multitude of christians, ministers and members of churches, who are over-run with Masonic, but secret orders and brotherhoods which they loathe and regard as "monsters," in their own words, or in that of the apocalypse, "beasts."

Let us see where these christians stand:

1st. They totally mistake *our* position. The Conventions at Aurora and Pittsburg were conventions of christians, not anti-Masons, and our organization is "The National Christian Association, opposed to Secret Societies." As christians we met, pray, prayed, and among other things declared ourselves by resolution against "Intemperance" and in favor of prohibition, by law, of the sale of int-oxicating drink.

2. They mistake their own position. They were asked, not to "devote their space to the discussion" of secret societies. They were furnished with a printed copy of our brief Pittsburg address, and asked to insert it, which they declined to do, or even to notice our convention, (or any other endeavors to "slay the monster") by a single paragraph or line! and yet send us their God-speed in a private letter! For this we thank them, and do not upbraid them, because we think them sincere.

But if Free Masonry is a religious "monster" which they wish destroyed, it surely is opposed to Christ and his cause. And if Nicodemus was "shunning" the cross when he came to Christ by night and acknowledged secretly what he dared not publicly confess for fear of the Jews, then these brethren are "shunning" the cross" If we all "follow them as the follow Christ," the "monster" Free Masonry will swallow church and state, so that "none say boy or sell save those who have received the mark of that beast in their forehead or their hand. Therefore, they are shunning the cross, and mistake their position.

3. Then the *principle* which these dear brethren act upon is *false and destructive of all christian morality*. It assumes that the children of God may divide up christian morals among themselves, one taking one error to oppose or tolerate in secret, another, another; each taking the point he can consistently carry against the world if thus producing the spoonful, motley and many-hued morality or godliness seen in the Romish church, where each particular saint and religious house has some special virtue, the practice of which gives sainthip, and atones for the absence of all others! Thus it was that Rome paganized christianity, and thus Protestants Romanize it!

In the same manner others rob a religion: for no one sinner practices every vice. Besetting sins are few, especially in middle and advanced life. It is generally some one or two lusts that keep old men from the kingdom of God. Liquor, lust, covetousness, avarice, ambition—give a sinner his choice, and one vicious indulgence contents him, or rather, keeps him from Christ!

Nor does the world object to such a religion. Luther took up his cross; *but it is no cross to be a Lutheran!* The founders of mission, tract, temperance and other societies had the world's ignorance, indifference and avarice to overcome; but men who come after the founders may form these several movements with just enough worldliness as one may buy and sell for gain. And when our institutions and societies are manned by *such* christians, they did God's temple with buyers and sellers whom Christ, if there, would drive out! So a man may "seek first" his sect, church, creed, or no creed, and never once offend the world, which always adjusts itself to a religion which will stop short of Christ's reign. No: we must all "speak the same thing," that there may be no divisions among us, "perfectly joined together in the same mind and in the same judgment." —*1 Cor. i:* 10. Will these beloved brethren reconsider their ground?

Masonic Covenants.

"The covenants of Masonry are those pledges or engagements which being voluntarily taken agreeable to the Holy Scriptures, equitable and lawful, are valuable, are worthy of the account of its walls. It is the covenant which makes the mason. It is the line between his darkness and his light. It is the covenant of initiation, he may refuse to proceed, or be rejected by any member of the lodge without reason asked or given. After its reception, he is entitled at once to all the light of the degree to which the covenant appertains.

The covenant is irrevocable. Even though a mason may be suspended or expelled; tho' he may withdraw from the lodge, journey into countries where masons cannot be found, or become a subject of despotic governments who persecute, or a communicant of bigoted churches, he is still a mason. The

For the CHRISTIAN CYNOSURE.

HOW IS IT?

BY A MOTHER.

"Mother, where does my father go to-night?
He left for work this morning at daylight,
He toiled all day for us, he earn one bread,
Yet now, when asked to stay with us, he said:
'Nay, child, my duty calls, and I must go,'—
What duty called him, mother? do you know?"

"The weekly meeting of the lodge, my boy;
And papa thinks he finds there greater joy
Than in our cosy home to sit and talk
Of circumstance that attend our walk
During the day. So let us tread lit-tobtd,
And in these lonely nights rejoice that he is kind."

"But, mother, why can we not go, to enjoy these too?
You know that when we do he chuckles, and I say,
Papa, I love you better. Does he not care for us
As we for him?" "Oh, yes, my child, but 'tis another case:

Church doors are open; theirs are closed, you see,
And what they do within they hide from you and me."

"Strangers of all nations, become I thought
In this free country every good citizen ought
To be sincere equally by all who invoke attend,—
Especially that wives and husbands should not spend
Their hours in hearing what they're not to know?
From their best friends, wedded for woe or weal."

"Come, now, my child, the hour is growing late;
We'll cover up the fire within the grate,
And, going by our room, forget them things
Your, when we should speak, cause bitter stings
Of wounded love and alienated heart,—
We'll pray unto our God, for He is just."

Extracts from Publisher's Letters.

Adeline, Ills., Aug. 6th, 1868.

I simply want to say that I received the first copy of the BANNER, and am perfectly delighted with it. I forward two subscriptions to day. Surely that paper will live. If it can stand it a few weeks until we can all do something by way of getting subscribers, it will surely get on, a good money basis. The Lord bless you.

Yours for *work*, P. HUNLESS.

With a good deal of effort we have succeeded in obtaining sixteen subscribers for the CHRISTIAN BANNER, and would gladly give time and labor to double that number, but think we could not obtain another with any amount of labor—so, including our own, it will make seventeen. This number will doubtless illuminate quite a space, and, like lightning, it will be very difficult to hide or conceal. In trying to find subscribers for the BANNER I have found that many who call themselves opposers of this organized secrecy had very little sympathy with the earnest effort to investigate and enlighten others on this deeply-interesting subject, and were willing to let me go my way for this time; but they were careful not to promise to call for me if a more convenient season. Inclosed you will find $16 with the list of names.

With sincere regard, L. C. COOK.

Wilton, Ills., August 12th, 1868.

I send $1 for the BANNER, and will try to get others to subscribe. We understand it is on the unpopular side, but perhaps there will be a change. I hope it will be in my day.

ALLAN WRIGHT.

West Sonora, Preble Co., Ohio.

I am in receipt of the first number of the CHRISTIAN BANNER; am much pleased with its tone, and shall pray for its success. If I could be furnished with a few copies to hand around at the Annual Conferences I am soon to attend, it would aid in securing subscribers.

Respectfully yours for the pure and manly fight for the right, DAVID EDWARDS

Sharon, Wis., August 3d, 1868.

I have received the first number of the CHRISTIAN BANNER. May it long live to bless the world. Enclosed please find $2. We think we can send more names soon. M. R. HOARD.

Rio, Wis., August 10th, 1868.

Inclosed in the *American Baptist* that the first number of the CHRISTIAN BANNER, an anti-Masonic paper, was issued, and that all interested in the cause were asked to enclose one dollar to the publishers, which would cover the cost of the paper, provided the number of subscribers requisite can be obtained. I wish you to send me the first number, and I will try to get others to subscribe for it. Masonry has a strong hold in this place, and I feel that it is time for all that love God and a pure gospel to take a decided stand against an institution that gives preferences to those in fellowship with it, and thus makes divisions and contentions in the church of Christ. My desire and prayer is that God in the effort to spread light upon this subject may prove successful; that the BANNER may be unfurled upon every mountain and hill-top, every plain and broad prairie, every city and village, and especially that every branch of the Vine of God, until all the ministers of the gospel, and all that love God, shall declare non-fellowship with the unfruitful works of darkness.

Yours in a precious Savior,

TIMOTHY PALMER.

Pittsburg, August 17th, 1868.

I received the Minutes of the National Christian Convention held at Pittsburg, also, a few days before, I received the CHRISTIAN BANNER on account of which I enclose two dollars, one for the book and one for the paper.

I wish you divine direction in your good work. I attended your meetings in Pittsburg part of the time, and felt deep interest in the work undertaken. I felt that nothing less than the Divine Spirit had brought you together. It would have added to my enjoyment if we could have all joined together in singing the psalms of inspiration. I trust you will ever discover also to bring the claims of Christ, as Governor of the nations, and his law to direct before this nation in your paper. MRS. M. MCKNIGHT.

Brownsville, Minn., August 1st, 1868.

I received by last mail a copy of the CHRISTIAN BANNER, printed at Chicago, and in the fullness of my heart I can feel to exclaim:

Oh for a thousand tools,
To spread the Gospel truth;
Ere yet night leave
Their youth.

[illegible] to whom Christ
[illegible] and preach the Gospel;" and my prayer to Him that heareth and answereth prayer, and is more willing to give than earthly parents, is, that the CHRISTIAN BANNER may truly be a messenger of light, and that it shall in a novine be found in hands with the children of darkness. I may at another time send you some of my experience, also some thoughts in reference to this great and growing wrong. But this time I will send something more to the point. P. W. A. CRANE.

Litchfield, Mich., Aug. 5th, 1868.

The first number of BANNER duly received. Good commencement in a glorious cause for christian truth and christian freedom.

"Blow ye the trumpet, blow!
The truly joyful sound,
Let all the nation know,
To her remotest bound,
The year of Jubilee has come,
Return ye outh-bound Masons, home."

I was upon the ground of the Morgan outrage and murder forty-two years ago! Became an anti-Mason from logical necessity, not from choice. Have been opposed to *all secret societies* ever since. Have never belonged to any of them. I rejoice that you have raised the Christian Banner in this holy cause, and I send you one dollar for the BANNER. I am a poor man or I would send you more. I am an old man of seventy-two years, of good health and spirits, and I hope and expect to see the blessing of God to live to see the downfall of anti-christian and anti-republican societies in our country. The religion of Christ can never harmonize with Free Masonry.

Yours truly,
S. HOPKINS.

Ontario, N. Y., Aug. 10th, 1868.

I have received five copies of the CHRISTIAN BANNER, opposed to secret societies; am much interested in its contents, and think it must succeed. There is a growing sentiment in the country against these organizations opposed to the prosperity of religion, the welfare of society, the rights of man, and the interests of republican government. These positions can be easily maintained, and have been. The arguments for their existence have little or no force when compared to the evils which have and must legitimately flow from them.

I shall endeavor to get you subscribers. I wish I was able to send you funds, but I am not, being a poor minister with a small pastoral charge, in my seventieth year, with infirmities which must close my ministerial if not my earthly career soon. I doubt whether that my younger brethren in the ministry may take right ground on this subject. When the church of Christ in its several branches is free from these secret organizations, they will soon cease to exist outside of it. Yours truly,

R. D. DUNNING.

Sparta, Ills., August 10th, 1868.

I am much pleased with the project to start a paper in opposition to secret societies. We have an anti-secret-society community, being chiefly made up of the Scotch churches.

Hoping you success in the work, I remain,
Yours truly, DAVID S. FAHS.

Mechanicsburgh, Pa., August 11, 1868.

Enclosed you have a draft of $11 for subscribers to the CHRISTIAN BANNER.

May the good Lord give success to the efforts of the dear brother in battling against these evils of darkness. I received the first number of the BANNER, and am free to say that the matter contained in it is worth the subscription price of the paper. I hope it will be a success. The masses are not awakened relative to the evils of these societies. We must have an organ to properly agitate this question, and thus bring it before the people. I feel that to battle with the life of this question is in it. Even the waters of the pool of Bethesda had no healing power till the angel came down and *troubled* them. Old fogies, however, prefer stepping into still waters. J. PHILIP BISHOP.

LaMoille, Ill., August 9th, 1868.

Enclosed I send you $1 as my subscription for the CHRISTIAN BANNER. I shall do advent with joy, and desire you much success. I shall pray my best to obtain some more subscribers. Masonry is strong in these parts.

CHARLES WITTS.

Leavenworth, Kan., August 12, 1868.

I send you herewith enclosed $5 for three copies of the CHRISTIAN BANNER. I hope to be able in future to raise more for you. The object is one with which I deeply sympathize, and would like to see your paper send into every family in the nation. I consider Masonry the greatest organized enemy of the christian church in this country at the present day; and I hope that all christian churches will soon see the necessity of showing it a united opposition.

W. P. MCNARY.

Winsted, Minn., August 6th, 1868.

I have received the number of Minutes I sent for. I wish five numbers for distribution. I am glad the subject has been revived. Thousands of our youth are being led astray by the machinations of the craft—annually initiated by hundreds of our preachers are initiated for a *purpose*, the devil knows best. Enclosed is $1.

F. LUDE.

Big Spring, Pa., August 12th, 1868.

Please forward me one copy of CHRISTIAN BANNER and five copies of Minutes of Pittsburg Convention.

I hope and pray that you will succeed in your BANNER enterprise. We have been too long silent on the subject of secret societies, and unless we take more active measures in the future than we have in the past we may as well cease opposition altogether. The quiet worship, you nine-tenths of those inside the lodges, know but little of the orders. Give us light, give us light. I shall be able I think to secure you a number of subscribers for the BANNER.

Inclosed are $2. J. BICKSON.

Grant City, Missouri, Aug. 11th, 1868.

I have received the first number of the CHRISTIAN BANNER. Unless I have I could get another of the same number I would not take one dollar for it. I expect to do all for it I can in this country. Enclosed you will find $10.

Yours respectfully, SAM'L H. SKINNER.

P. S.—We have only five secret societies in our little place.

Ellington, N. Y.

Inclosed please find $2, for which you may send to my address the "Banner" and five copies of the minutes of the Pittsburg convention. There are many friends of the cause in this town, and you may expect to hear from them soon in a tangible form. I greatly rejoice in the unfurling of the Banner. You may count me in as one of its hearty supporters to the utmost of my ability. Our strength is in the mighty God of Jacob, and we cannot but succeed. JOSEPH B. NESSEL.

Newark, Aug. 12th, 1868.

For the $5 enclosed please send the "Christian Banner" to—

I will get others to take the "Banner" if I can. Send the back numbers if you can.

Error is strong; Free Masonry is strong; the devil is strong; for Christ that Free Masonry rejects is stronger than all. God bless the enterprise. NATHANIEL WARREN.

Ripley, O.

I send you $1 for one year of the "Christian Banner." I have the first number. I am opposed to secret societies. If you can put a stop to them you can do better than I can.

RILEY ROOT.

[We can't do it either, but our God and Savior can.—EDITOR.]

New Castle, Pa.

Inclose you will find $5 for five copies of the "Christian Banner." I heartily endorse the movement, and give it my cordial support. We *must* have a paper to advocate the cause, and faithfully warn the unsuspecting of their danger. The interest of the church and nation *demand* that a vigorous effort be made now, not only to arrest the progress of the gigantic evil of secret societies (especially Free Masons) but by the blessings of God to *overthrow* it through the dissemination of the true light—the word of God. Wishing you much success in your arduous but glorious work, I bid you adieu for the present.

Yours truly, J. H. PEACOCK

Chinese Embassy.

The tendencies of the age are manifestly in opposition to the isolating and nonpolitical policy of the times of ignorance and idolatry. Then the few combined to keep knowledge from the masses, and by this means to monopolize power and wealth. Those who were able to clutch these advantages separated themselves by an awful distance from their less fortunate fellows, believing to make upon them the enslaving impression that they were of a superior order of beings. Nations, too, secluded themselves *from surrounding nations, forgetting themselves* superior, and taking the utmost pains to conceal their knowledge and their arts as a proof of their superiority, and a means of continuing it. Then naturally secret societies in imitation of these to other nations. The effect upon the nation thus secluding itself was to check their own progress, and cut themselves off from the advantages they might have enjoyed from the discoveries and inventions of others. Seeing only darkness and not light—for whatsoever maketh manifest is light. Shut up thus with their hoarded knowledge, they soon came to despise their neighbors because they did not know what they had hoarded knowledge. But these nations, wealth, instead of increasing, was continually wasting away. They, however, coming in contact with no superiors, took it for granted they had none, and became immensely puffed up with conceit of their own superiority. The Chinese, for example, vaunted themselves as the celestials, and the rest of the world they esteemed as barbarians beneath their notice. The barbarians have, however, compelled their notice, and a series of humiliations have served to prove for them to learn that, from being foremost in science and arts and morals, they have by their long-continued policy of isolation and secrecy, become the binderment of the nations, and now their offense coming to our shores are met with the same contempt and abuse which they in their celestial insolence meted out to the barbarians of Europe. The Chinese Embassy to this country is very significant, and an omen of good to China and the world. It betokens the dawn of that day when all men will understand that knowledge is for all; that isolation and mysteries are but conspiracies and abominations, useful to none, but more hurtful to those who exclude than to those who are excluded.

The Camel's Nose.

You have read the story of the camel who poked his cold nose into his master's tent and asked leave to just warm it a little. His master let him be might, and pretty soon he let his head follow his nose. But as the man was very busy with a certain edition he had head on hand, he didn't notice about his head. So the camel took courage, and it wasn't long before he stood head and shoulders in the tent. But the camel was growing more and more stupid, so he paid no attention to these encroachments until the camel was half in the tent. Then he said it was time to turn the great creature out, for the tent was only large enough to shelter one. But the only answer the camel made to the invitation to go out was to deliberately tramp in on his forelegs. The man got into a passion and beat him with his stick. But the camel knew he was the biggest and strongest, so he gave the man a stroke with his hoof which made him glad to beat a retreat himself. Then the huge creature settled down comfortably and eat up the man's bread, but he only smiled scornfully at the skim bottle. He made himself at home and allowed the man to curl into a little corner, where he lay down and made himself as comfortable as he could.—*Temp. Banner.*

MORAL.

In this fable the man is Christianity, the bottle the form of godliness, whose primitive contents, the water of life, have been mixed with carnal policy and formality until the partaking of them puts even christians into a spiritual torpor, wherein they little note or comprehend the movements of their great enemy. The camel's nose is the secret order of the Sons, his head the Good Templars, his neck and shoulders the I. O. O. F., half his body the A. & H. Order of F. and A. M., the four legs all the masonic progeny, Illuminated Knight Templars, Golden Circle, Indian Hunters, Dunites, Whisky Ring, Boss Tweeds, Ku Klux Klans, every order of darkness and the prince of darkness himself, the spirit within prompting them *to* return more blows and heavier than they receive should any in church or state, in civil or social or business life, presume to object to their absolute control.

☞ Hon. R. M. Pearson, lately unanimously elected, on the nomination of both parties, Chief Justice of the Supreme Court of North Carolina, in a late speech said:

"I am alarmed at the condition of the country, and fear we are drifting into another civil war. In my opinion the 'war clouds' are as dark now as in the winter of 1860-1. We were then promised 'peaceable secession.' We are now to have 'peaceable nullification.' Under these circumstances I feel it to be the duty of every man who has an interest at stake, and who loves his country, to avoid avoid bloodshed, to vote for Grant and Colfax."

The Pope's Allocution.

By this it is seen that the authorities of the Roman Church have deliberately declared to be odious and abominable, and flagrantly contradictory to the doctrines, the rights and the authority of the "Catholic religion"—

1. "Laws establishing liberty for all opinions, liberty of the press, and liberty of faith."

2. "Laws granting to the members of all denominations the right of establishing schools and colleges, into which members of all denominations are allowed to be admitted on the same footing."

3. Laws permitting the intermarriage, on terms of religious equality, of Catholics and Protestants.

4. Laws permitting civil marriage.

5. Laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood.

Let it be understood, furthermore, that the Romish Church has never, in her decrees, the right to declare such laws as these, wherever they may be enacted, to be *null and void.*

TRANSLATION OF THE ALLOCUTION.

Venerable Brethren—We should never have imagined that after the Encyclical Letter issued nearly 15 years ago between us and the Emperor and Apostolic King of Austria, to the great grief of both parties, we should be called upon to lament on the miseries and serious misfortunes which, by the machinations of evil disposed men, have been and are daily heaped upon his manner the Catholic Church in the empire of Austria. In fact, the enemies of our divine religion have been unable by their efforts to destroy the said convention, and to do the greatest harm to the church, to us, and to the apostolic see. On the 21st of December last the Austrian government passed no odious law to be carried out and strictly observed in every district of the Empire, and to those districts which the Catholic religion exclusively prevails. That law establishes free liberty for all opinions—liberty of the press, of all faith, and of worship, and confession of doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and the members of every confession are allowed to be admitted on the same footing with the sanction of the law. Although we do not greet grief on being informed of the fact, and which we deplore, nor voice against it, we nevertheless gave proof of Most Excellent Love and admirable fortitude to keep silent, chiefly supported by the hope that the Austrian Government, heeding a docile mind to the just complaints of our venerable brethren (the holy prelates of Austria,) would return to more wholesome ideas, and adopt a more salutary course. In fact the same Government, on the 25th of May of this present year, 1868, entered with the empire all the subjects, even the Catholic ones of the Empire, deciding that the sons born of a mixed marriage follow the religion of the father, and that the daughters that of their mother; and that under seven years of age they must follow in the religious path of their parents from the holy faith. Moreover, the same law suppresses entirely the validity of the promises which the Catholic party, with reason, and with the greatest justice, exacts and prescribes absolutely before the celebration of mixed marriages. It makes apostacy itself a civil law, and disregards the Catholic religion and the Christian name, suppresses all the rights of the clergy, of the church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their church if they have not another way of their own. Moreover, the same Government, on the said 25th day of May of this present year, 1868, has declared competent for us marriage which entirely cancels all the enactments agreed to in the convention already mentioned. By this law restores the force of civil marriage absolutely condemnable, called civil marriage, when the authority of any bishop whatsoever refuses to pronounce on the marriage on grounds which are not admitted as valid or legal by the civil authorities. By this law the Government has also subjected all the authority and jurisdiction of the church on matters relative to marriage, as also all consciences, established tribunals on the subject. It has also promulgated a law on education which suppresses all the influence of the church over education, and encourage that the whole superior supervision of education, literature, and instruction in the public schools, and all that pertains to the state which finally decrees that religious teaching in the public schools must be subject to the authority of teachers of any religious confession, that any religious society may open private or special schools for the youth of its faith, and that no teacher shall also be subject to the supreme inspection of the state, and that the school books shall be submitted to the approval of the civil authorities—with the exception, however, of such books as are meant for religious instruction, which must also be submitted to the approval of the competent authorities of each confession. You see, consequently, how broken, how trampled, how [illegible] is strongly to reprove and condemn those abominable laws sanctioned by the Austrian Government, established in direct opposition to the doctrines of the Catholic religion, with ownership rights in authority, and its divine institution; with our power and that of the Apostolic See, as also with our concordant already quoted, and with natural right itself. In virtue, then, of the care of all the churches intrusted to us by the Lord Jesus Christ, we raise our voice in your most illustrious sincerity; we reprove and condemn by our Apostolic authority the laws which we have enumerated and everything, general or special, in those same laws, or in matters which refer to ecclesiastical right which has been decreed or attempted unjustly, in any manner whatsoever, by the Austrian Government or its subordinates, whosoever they may be. In virtue of this same authority which appertains to us, we declare those decrees null and powerless in themselves and in their effect, both as regards the present and the future. As regards the authors of these laws, especially those who congratulate themselves on being Catholics, and have not feared to propose, establish, approve and carry out the above laws and acts, we conjure and entreat them not to forget the censures and spiritual punishments which the ecclesiastical institutions and decrees of the ecumenical councils inflict, as having been deserved *ipso facto*, by the violators of the rights of the church. Meantime we rejoice greatly in the Lord, and we give our well-deserved praise to our venerable brethren the bishops and bishop of the Austrian Empire, who, with truly episcopal energy, have not ceased to warn their flocks of the danger which is during and avoid bloodshed, to vote for Grant and Colfax."

Oath of Royal Arch Masons.

The following is the oath, obligation or covenant of the Royal Arch Degree, as given by Barnard, Allyn, and Richardson, and confirmed by all seceding Masons of that degree, and by adhering Masons when adjured by the civil magistrates of Rhode Island and Pennsylvania. When the candidate is ready to take this obligation they are hoodwinked and have a cable tow wound seven times around their bodies. It runs thus:

I, A. B., of my own free will and accord, in the presence of Almighty God and this chapter of Royal Arch Masons, erected to God and dedicated to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the Degree of Royal Arch Mason to a man, nor to a woman or degree, nor to any other being in the known world, except it be to a true and lawful companion Royal Arch Mason, or within the body of a just and legally constituted Chapter of such, and not unto him or unto them whom I hear so to be, but unto him or them only whom I shall find so to be after strict trial, due examination, or legal information received.

Furthermore do I promise and swear that I will not give the grand Omnific Royal Arch word, which I shall hereafter receive, neither in the Chapter nor out of it except there be present two companions Royal Arch Masons, and with such I make three, and then but three times three under a living arch not above my breath.

Furthermore that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but delver it whenever it comes to my sight.

Furthermore do I promise and swear that I will not wrong this Chapter, nor a companion or his degree, to the value of anything knowingly myself, nor suffer it to be done by others if in my power to prevent it.

Furthermore do I promise and swear that I will not be present at the exaltation of a candidate of this degree who has not regularly been advanced to the Fellowcraft Degree, Fellow Craft, Master Mason, Past Master, Most Excellent Master, Royal Master, to the best of my knowledge and belief.

Furthermore that I will not assist or be present at the former's opening of a Royal Arch Chapter unless there be present nine regular Royal Arch Masons.

Furthermore do I promise and swear that I will not speak evil of a companion Royal Arch Mason, neither behind his back nor before his face, but will reprove him of approaching danger if in my power.

Furthermore will I promise and swear that I will not strike a companion Royal Arch Mason in anger so as to draw blood.

Furthermore do I promise and swear that I will support the Constitution of the General Grand Royal Arch Chapter of the United States, also that of the State, Territory or Jurisdiction of the Grand Royal Arch Chapter of the State under which this Chapter may be held, and conform to all the by-laws, rules and regulations of this or any other Chapter of which I may hereafter become a member.

Furthermore do I promise and swear that I will obey all regular signs, summons or tokens given, handed or sent to me from or from the hand of a companion Royal Arch Mason, or from the body of a just and carefully constituted Chapter of such, if within the length of the cable tow.

Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same if in my power, whether he be right or wrong; also that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications.

Furthermore do I promise and swear that a companion Royal Arch Mason's secrets given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted [illegible] wrote] thus—all the secrets of a companion without exception].

Furthermore do I promise and swear that I will not make known or cause to be made known or indigest Royal Arch Masons, their widows and orphans, wherever dispersed around the globe, or for the same purpose, without mental reservation of mind in the same, whatever; binding myself, under no less penalty than that of having my skull mouth cut and my brains exposed to the scorching rays of the sun, should I ever knowingly or willfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason. So help me, God, and keep me steadfast in the performance of this same.

NOTICES.

TO CORRESPONDENTS.—Numerous interesting communications are deferred for want of room. Bros. Kraemer and Honeywell especially shall have a hearing, or rather, we intend our readers shall hear from them.

Communications relating to the funds and business of the CYNOSURE should be addressed to the publisher, Ezra A. Cook, 88 LaSalle St., Chicago. Communications pertaining to the contents of the paper, or designed for publication, should be addressed to "Editors of the CYNOSURE, Wheaton, Ill."

SPECIAL NOTICE.—Subscribers for the Pittsburg Minutes who have paid their subscriptions and not received their Minutes, by forwarding notice to the undersigned at Wheaton, Ill., will be promptly supplied. Subscribers who have received their Minutes and not paid their subscriptions are invited to do so to the undersigned; and all who have not paid nor received the Minutes, by forwarding the advertised price, will be promptly supplied with the Minutes of the Pittsburg or Aurora Conventions.

I. A. HARI, COR. SEC. NAT. ASSO.

TO BONDS-, SUBSCRIBERS AND AGENTS.—It is requested that when convenient moneys for the CYNOSURE or Minutes or donations be sent in the form of drafts, money orders or registered letters; but do not send less than a dollar lest it be not be lukcn. Such letters may be addressed to EZRA A. COOK, 88 LaSalle St., Chicago, or to REV. I. A. HARI, Wheaton, Ill.

"FELLOWSHIP WITH DEVILS; OR, APOSTASY FROM CHRIST ANALYZED."—I desire to say to those who have sent in orders and money for the book which I promised under the above title that it still is due for a few days. Some of the first pages were stereotyped, and I was ready to put the volume through the press, when my carpet-bag, with a large part of my manuscript, including the chapters on secret orders, was stolen! Rummaging me of the burning off the gas, or rather, looking a door so that it could not be turned on, thus darkening my speech prepared for the Pittsburg Convention. Those who have sent money can have it returned; or, if they choose to wait, and I live long enough, they shall have the book J. BLANCHARD.

☞ Acknowledgements of receipts, not including single subscriptions. Those who have yet to pay only for their own paper will know it has been received when they get their paper. Those who have sent for others as well as themselves will be able from this table to learn whether their remittances have reached their destination:

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LET YOUR LIGHT SHINE.

A correspondent, T Stidd, who does not believe in hiding light under a bushel, thus expresses his poetic condemnation of secret societies:

Crime, at by instinct, seeks the night;
But why should virtue shun the light?
Knaves hide their moral selves from view,
Not so should honest men, and should know
They are the world's, like wind should know
Their deeds, and why they do them.
Nor need they shrink at worldly comment
On deeds performed with good intent

If they have more of truth than we,
Truth should no boastful secret be.
As common property 'tis sent,
Not for a clique of mystery mend
Boast they a greater charity?
Its sphere should more extensive be.
Built, it consorted, it is less,
The spiderwork selfishness.

No savage oaths, no mystic art
We need to bind us heart to heart;
No noble spirit needs
To bound it on to noble deeds;
Through thick and unlikely field
A larger bond and surer yield,
Godlike on list shape their lifetimes,
Leaving their meanness none the less

We need no limitation fine,
Our spheres of duty to confine;
No latitude and longitude
For special deeds of special good;
No secret grips and hidden dress
To circumscribe our sympathies.
God made us all, then all should love
Our mutual sympathy and care

No artificial as let it
Should supersede morality,
That men each other may prefer,
Without regard to fraternity,
And half brazen, bow over good,
Who are not of their brotherhood.
Men should be measured by their worth
And so esteemed amongst all the earth

MASONIC PATRIOTISM

Will the soldiers of the republic heed the following from one of their comrades in the intelligentie struggle for the life of popular government? Multitudes, who plead or admitted the excuse for joining the Lodge that *"a soldier who was a Mason was safer and better off,"* little dreamed what fraud, perjury, over-reaching, falsehood and murder they were justifying. They can see now what the words, "better off for being a mason," meant in practice!

EDITOR.

FREE MASONRY IN THE ARMY.

For years past, the fact has been notorious that the road to promotion and position in the regular U. S. army was through the Lodge; but, well-known as is this fact, it is astonishing how soon this power of the Lodge was felt, even in our volunteer forces. From personal observation, I know that ignorant, incompetent, drunken men were promoted to important positions and by this despotic power, while men of education, ability and true devotion to their country were kept in the ranks.

I know that Masons are ready to deny most stoutly that Masonry had anything to do with the worse than failure to *hurt* the rebellion, of McClellan, McDowell, Buell, and others high in command in the Union army; but if such a denial has any weight with those who both saw and felt the working of this terrible system of darkness, I am greatly mistaken in the character of my comrades.

Rebel prisoners whom we captured said to us that McDowell was worth more than fifty thousand men to them, because he was a Mason, and they even stated that he was carefully described to them, so they might know him in battle, and not shoot him if he came in range!

An orderly of Gen. Shields told me that on one occasion, as Shields saw McDowell approaching, he asked for his revolver, swearing he would shoot the traitor. His orderly replied that it was not loaded. Though Shields's Division was the only force that ever whipped Stonewall Jackson, and never was whipped itself, and though the treachery of McDowell at Port Republic, Shields was charged with being *crazy*, and relieved of his command. His insanity consisted in hating rebels and wanting to *hurt* them.

What soldier has not heard Masons who had been taken prisoners boast of kind treatment at the hands of the rebels, while their comrades were *starved to death*, in Libby Prison and Andersonville?

The following incident, which came under my personal observation, shows how Masonry perverts justice: In the winter of '64 a detachment of my regiment (the 39th Illinois Intantry) recaptured three federal deserters who were trying to reach the rebel lines between Charleston and Savannah. They had previously deserted to the enemy, but were met by a party of rebel deserters, between the Union and rebel lines, and brought back to be tried for their desertion. They were all tried, found guilty, and sentenced to be shot, and the sentence sent to President Lincoln for his approval. The sentence, in each case, was in due time approved; but during the delay these deserters again escaped, and were again recaptured. Just as we were about to embark, at Hilton Head, for the seige of Fort, in the final movement on Richmond, we were called out in line of battle to witness the execution of these deserters. I will not describe the scene. We all knew that the punishment was just, and yet, used as we were to bloodshed, it was a sad scene. When the guns were fired, we were all very much surprised to see that there were but two: where was the third? For a time there was no answer to this question; but the truth was known at last. As I have before stated, the sentence of these men was sent to President Lincoln, and was approved in each case; but when the sentence was returned, it was discovered that in the sentence of one of these men the name was spelled wrong, *by a single letter*. This mistake (?) was put on the part of Lincoln, but of a man who knew the guilt of the prisoner.

The rest is not difficult to guess when it is known that this prisoner was a Mason, and that the Provost Marshal and Gen. Gilmore were also Masons. He was recommended for executive clemency, and received a full and free pardon; and yet he was by far the most intelligent, and therefore the most guilty, of the three.

EDWARD A. COOK.

CHEAP ICE PITCHER.—The following simple method of keeping ice water in a pitcher with a common pitcher is worth knowing: Place between two sheets of paper (newspaper will answer, thick brown is better,) a layer of cotton batting, about half an inch in thickness, fasten the ends of the paper and batting together, then sew or paste a crown over one end making a box the shape of a stove-pipe hat minus the rim. Place this over an ordinary pitcher filled with ice-water, making it deep enough to rest on the table, so as to exclude the air, and the reader will be astonished at the length of time his ice will keep and the water remain cold after the ice melts.

FROM THE EMPIRE STATE.

ELLINTON, Chaut Co., N. Y., 1868.

DEAR HARP:—In answer as you have sent me the minutes of the Aurora and Geneva Convention, it is right and proper I should thus acknowledge it; and also to state how highly I estimate the noble proceedings, and truthful utterances, of those who made speeches especially. I honor them for their holy boldness on their first onslaught upon the powers of darkness, that lie in ambush to catch their prey. I do not desire to declare or make war against individuals who have been drawn into their net, but I do desire to expose the evil and sin upon these guilty and bloody institutions. I was initiated partly, and raised to the "sublime" son, after the abduction of the martyr Morgan, and I remember, very well, the many shifts and turns, and subterfuges resorted to, by the Masons, to save the shattered sinking craft, but all to no purpose; we had to scuttle her and let her drift—and down she went—down, down, and nearly all the good and the true said, amen.

So much for the old hulk but her keel raised, and newly rigged, officered and manned for another piratical voyage, and under full sail.

And all this has been done, my dear brother, while we were engaged in a contest with the land pirates of the South—and while God may have been made to bite the dust—this more than twin sister, in all abominations has been allowed to return in force to curse the earth.

And now, according to our convictions of duty, we are to do here in this our native state, as we have done elsewhere. I believe God requires it of us who just now begin to feel on the subject; and it will not do to stifle conscience in this matter. True, we are old men, nevertheless we can counsel, and have one advantage, we can lay our hands as it were, on two generations; and who knows but that Christ has thus prolonged our days for a particular purpose: and I surely believe Christ is in the movement. Yes, I know he is; and he is on our side, and why I should have occasion to shout out from their infernal, or I would say, their paternal enclosure, and must be necessarily as long as Masonry is as it is; and it undoubtedly will remain substantially as it now does in its present organization and form, for centuries. And now the question is, the ways and means to be used to accomplish the end.

I would simply make a few suggestions: we need, to begin with, a printing office and a newspaper, devoted expressly to the purpose of discussing the subject by all men and wherever denomination of christianity, and of whatever political stripe. I think if we trust our cause in the hands of those denominational papers and periodicals that somewhat favor our noble undertaking, we found ourselves in a bad way. And now the question is, the ways and means to be used to accomplish the end.

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The Christian Cynosure.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—*Jesus Christ.* FORTNIGHTLY AT $1 A YEAR.

VOLUME I. CHICAGO, TUESDAY, SEPTEMBER 22, 1868. NUMBER 3.

The Christian Cynosure.

Thaddeus Stevens---Slavery.

Mr. Stevens was a native of Vermont, the only State which never cast a pro-slavery vote. This circumstance, with the religion of his mother, who was a sincere christian and Baptist, along with his terrible force of intellect and power of generalization, made his principles a part of himself. In his whole life he was never known to recant, change, blink, or swerve from any one principle which he had adopted. His first appearance in political life was as an anti-Mason; and, long after that party was demorslized and sunk, Mr. Stevens has often demanded and taken a change of venue, when the presiding judge was a Free-Mason, giving, as his reason for the demand, "Your honor is under secret oaths and obligations which you very well know are inconsistent with your sitting upon a case whore one party is a lodge-man and the other is not."

But his hatred and abhorrence of oppression, and especially of slavery, knew no bounds but the circle of his being. Long before the Synod of Cincinnati (1831) appointed a day of fasting and prayer for the removal of slavery from the church; before Mr. Garrison's "New England Anti-Slavery Society," (1832); before the first national convention (1833) against slavery,—it was well known that no slave could ever be taken out of court by his pursuers, where Stevens was counsel for the fugitive.

The writer first became acquainted with Mr. Stevens at Harrisburg, Pa., in 1836. The anti-Masons had carried the State, Ritner was Governor, and Stevens was the substance and soul of his administration. We never saw the phrase, "bowing the knee to the dark spirit of slavery," which occurred in Ritner's message that year, attributed to Mr. Stevens, nor did we ever doubt that he was the author of it. Every northern Governor but Ritner had, in his annual message, sondemned the abolitionists, and several had recommended legislation against the agitation of the subject. Such legislation was demanded of the north by every southern Governor; and it was compliance with these insolent demands against freedom of speech and of the press that was branded in Ritner's message as "bowing the knee."

Armed with letters of credit from Dr. William R. DeWitt of Harrisburg, and others, I strove to get leave to speak against slavery in the churches of Pennsylvania In Carlisle Dr. Chambers and others called a meeting, but a letter signed by a Congressman (McClure) and other prominent citizens, was handed me, warning me not to attempt to speak there; and when I did attempt to speak, in the lecture-room of Dr. Duffield's church, the windows were stoned and the meeting broken up. In Mercersburg a mob of ruffians were hired by a brother-in-law of Buchanan, by the name of Hardin, who threw the town into a commotion, and attempted to destroy the house where I spoke. A mob of some two thousand persons assembled in the town-square at Chambersburg, and threatened to demolish the stone hotel, then kept by a Mr. Noel, unless he would give me up into their hands. Such tumults were raised in towns where I had not yet spoken, but had only called on clergymen and other prominent citizens and asked permission to speak. With a single exception, the Methodist Episcopal preachers in all southern Pennsylvania sided with and sometimes aided the mobs. The Lutheran preachers shrank from me in terror, but United Brethren, Scotch Presbyterians, and some Free-Will Baptists, stood by their principles against slavery, and insisted on the right to discuss it. But these were a widely-dispersed minority of the people; and, after speaking in Dr. DeWitt's lecture-room, and in a small church of Wine-brennarians at Harrisburg, I was compelled to go, for access to the popular mind, into school-houses and bank, country districts, where, in many cases, the English language was as yet imperfectly spoken by the German inhabitants. In this way, with some personal danger and determined perseverance, I procured from sixty to one hundred delegates to our first anti-slavery convention in Harrisburg. In that immediate vicinity where a mob not every attempt to speak in public on the subject. In Harrisburg, particularly, stimulated by the leading Democratic paper of the State (*The Keystone*) a bitter and savage mob broke up the only evening meeting we attempted, and a blow, intended for me, cut to the bone the arm of a stout mechanic named Young, who, an entire stranger, volunteered to walk by my side for my protection.

In this interesting state of the popular mind, I called on THADDEUS STEVENS, then, with most one hundred members of his party, boarding at Nagle's Hotel. The utmost I had hoped from him was, that he would give me letters to some persons in his (Adams) county, through whom I could get access to the people. I was profoundly astonished at his course then, and my astonishment has increased ever since, up to the last hours of his earthly career.

Instead of shrinking from the representative of a cause everywhere hated and unpopular, he invited me to dinner with him, where sat from one to two hundred guests who were his political friends, but all haters of abolitionists, and when I left him he told me on whom to call in Gettysburg; and, taking out his wallet, he handed me ninety dollars, which, as it was unasked and unexpected, I hesitated to take. "Never mind that," said he, "I am one and twenty, and I know that such things cannot be done without money."

I left him filled with my own intense musings. I contrasted his simple, open, direct advocacy of his avowed principles; his money-support of open opposition to the slave-power which, at that moment, scarcely one hundred pulpits in the whole country dared oppose or *did* oppose with all the great national church, mission, tract, and even bible societies, at that moment, shielded by administrative tactics, censuring the principle of slavery, but protecting it in fact; and I said to myself: "What manner of man and politician is here? Have we at last a man who dares to *act as he thinks?* and who thinks the truth?"

I had been told by people near him that he was a blasphemer of God, the father of an illegitimate child or children, a gambler, and that he was as open and fearless in his vices as in the advocacy of his principles. And as I had told him I was a christian, on my way to the ministry of the gospel, I said: It may be he is the reprobate he is reputed to be, and that he thinks I am either ignorant of or winking at his enormities, for the sake of his co-operation against slavery, and that he is quieting his conscience in sun by his fearless opposition to national evils. I therefore sat down and wrote to him, nearly in the following words:

"HON. THADDEUS STEVENS:—*Dear Sir*—As you cannot help supposing that I know what views and sins your enemies and others imputo to you, you must think me a strange christian if I am indifferent to them; or perhaps you may consider me one of that class of fanatics with whom opposition to slavery in the whole law of God and gospel of Christ, is the only sentiment true. But as it is but too obvious that the issue presented by the anti-Masons is practically given up; and, suppose the whole body have opposed the power of the Lodge will oppose the slave-power, *I sought your acquaintance as that of a wicked man of influence in favor of a good cause which it might be his interest to serve.*"

The words in italics are quoted verbatim, as also in Mr. Stevens' reply, which ran substantially thus, the italics being his exact words:

"Your note is received, etc. This is the first time I ever put my pen to paper in the way of explanation or apology for anything men have laid to my charge. *Probably between us and our God we are all of us somewhat deficient: I know I am deplorably so. But I feel certain that no living creature is the worse off for me*, and therefore my habit is to disregard things said to my prejudice, as either intentional or malicious."

I have somewhere, now, I believe, the original of the above-quoted letter of Mr. Stevens. The ideas and, in the italics, the words of the letter are accurately quoted above.

Such was the beginning of an acquaintance which his death has terminated. To see him once more before his death occurred was one cause of my visiting Washington last winter. I purpose, in a series of articles of which this is the second, without sacrificing or swerving the truth, to snatch from oblivion, if but for a little moment, some traits and incidents in his character and life which have filled me with admiration, and sometimes with awe.

Issues of the Political Campaign.

In a partisan sense the CYNOSURE is not, and will not be, political. But while it will have no concern for parties, as far as they relate merely to the distribution of offices and their spoils, or to matters of pure finance, where only dollars and cents are concerned, yet we do not propose to ignore any political question which involves a moral principle. "Righteousness exalteth a nation, but sin is a reproach to any people;" and we do not intend that sin shall have any sacred refuge, either in party organizations or administrations, either in platforms, laws, customs or constitutions, where we will consent to a truce in our war against it. As we assail it in the sanctum sanctorum of organized and perpetual secrecy, so will we assail it slinging to the altars of our God. And if it were to seek a refuge in heaven, we would do our utmost to tronuix it there, or drag it thence and slay it. Therefore we shall not hesitate to denounce the wickedness embodied in the issues of the presidential contest that is now agitating the country. All the talk about tariffs and taxes and currency and economy of administration, in our estimation amounts to nothing. If there is any real disagreement between the parties, on these questions, it does not appear in their platforms. These questions do not touch the real issue, and deserve not so much as to be mentioned in the presence of that issue. They are dwelt upon merely to amuse and divert, and, if possible, to decoy the well-disposed and uninformed to vote for what they would utterly abhor, if they were to apprehend it as it is.

The true issue is manifestly this: Shall the government persevere in the policy of forcibly putting down rebellion and restoring the demolished State governments, thus preserving the Union, executing the laws and securing peace? or, shall we repent having conquered rebellion in the field, veto away all the fruits of victory, surrender the administration of government to the rebels and their sympathizers, and insure a renewal of a war of ten-fold greater horror than the last? This is the real issue, and the only one worthy of a moment's notice in the present campaign.

It is evident that the southern rebels, more bitter and relentless in their rebellion than ever, so understand it. This is the issue, plainly stated by General Blair in his letter, upon the acceptance of which he was nominated; and the nominating of him after the publication of such a letter was tantamount to a second declaration of civil war. Brick Pomeroy, perhaps deservedly called the wickedest political editor in the nation, at least asserts the merit of daring to let it be known and considered as it is possible for wickedness to be, when he announces that his "true, reliable, out-and-out, red-hot, Democratic daily will, persistently and unflinchingly, advocate the equality of States, or another war." Well does the Scripture use the terms "wicked one" and "fool" as synonyms. It is only the folly of wickedness that could thus maintain that the crime of treasonable rebellion and war can work no forfeiture, and require no indemnities or guarantees from revolted States. The same moral madness would declare that the drunkard or the highwayman is the absolute peer of the virtuous and honest man, and "persistently and unflinchingly advocate" *their equality* of regard and immunities, or, war to the knife, until all punishments for crime shall be utterly abolished. This equality of States means simply impunity for treason. *Plus, or war.*

And cannot the moral madman see that there is no danger to Democratic liberty so great as the very means by which he proposes to secure his libertine equality of States? Civil war is the establishment of that military despotism of which he professes to abhor;—a despotism often more easily set up than put down, and, frequently invoked, it comes at last to stay. Becoming familiar with correcting and silencing law, it finally supercedes it altogether. The transition from the control of the nation appealing from the ballot to force will not be long in becoming so intolerable that men will gladly take refuge from it in the despotism of any hero who will protect them from the human tigers it has created. Then there will be equality of States with a vengeance. All will be equally leveled and prostrate at some lordly tyrant's feet; all leveled to a common grave. That is the equality of States to which the present Democratic policy is tending.

Equality of States! Yes, by all means let us have equality of States. Let all be equally bound to keep the peace, and equally punished whenever violating it. Equality of States! Yes; and in order to this, let the Constitution be amended, if necessary, so as to make the law of suffrage equal and uniform throughout the entire Union. That is the true basis of equality; and it is to be regretted that the Republicans had not dared to determine upon this measure for justice and equality. The Republicans are inconsistent in decreeing impartial suffrage in the south, and allowing disfranchisement on account of color in other parts of the nation. It is plain as that two and two make four that an impartial and uniform law of suffrage is the only just and truly democratic way of distributing political power equally among the States. Let the Republicans maintain the equal rights they have established in the reconstructed States, and declare for the same equality throughout the nation, and God and all true friends of equality will sustain them. And those who cry out for liberty when they mean only the enjoyment of the prerogatives of tyrants, license to enslave their fellow-men, and for equality of States when they mean inequality, will be routed, and melt away like their armed legions when Lee surrendered.

There is not one particle of sincerity in this clamor for equality of States. It means exactly the reverse of equality—the restoration of the former inequality, aggravated by making the three-fifths rule a five-fifths rule, whereby one southern white shall wield a suffrage power in the general government equal to two or three northern voters, as it was during the reign of slavery, only worse. This is the kind of equality they are clamoring for. Their liberty means slavery; their equality means inequality. Like the Sons of Belial in the days of the prophets, they put darkness for light and light for darkness; they call evil, good, and good, evil.

The Republican party have made an important advance towards equality of States, and now these ruffian hypocrites demand in the name of *equality* a backward movement to the old inequality, or *another war*. And Pomeroy, their favorite champion, declares they have 200,000 able-bodied men organized and sworn, and are ready to fight or to vote. Organized and sworn, but whether in the Masonic Lodge, the castle of the Golden Circle, or the dens of the Ku Klux Klans, he does not say—but it is in a secret order. Such threats are a most infamous insult to every friend of liberty and democratic government in the nation. Only actual war for the subversion of the government, or permanently established military despotism, are more dangerous enemies to liberty and democratic government. The law should make such threats a misdemeanor—the men who utter them should be disfranchised—the papers which disseminate them should be dealt with as rebellious and treasonable publications—and the party which seeks to control elections by such means should be indignantly abandoned by every intelligent and patriotic citizen, irrespective of all other issues. For the putting down of a party engaged enough and low enough to resort to such preparations and such threats in future elections, is simply a question of life or death to republican or democratic liberty. The men who are so lost to all just ideas of liberty or decency as to prepare for war before going to the polls, and notify the voters that they will have a majority or have war, are no better than traitors and murderers. To vote for such a party is to vote yourself a wicked despot or a cringing slave, and meanly to surrender your country's liberties. If there is manhood among our citizens, or mercy in heaven for our nation, these infamous democratic threats will swell the vote for Grant and Colfax to an overwhelming majority.

In other circumstances we might refrain from expressing our preference for candidates. We might question the wisdom of spoiling a great general without the certainty of making more than an ordinary President. We might enter our protest against shaping or interpreting our financial laws in the interest of gold-speculators who would gladly so manipulate these matters as to enable them to suck from the labor of the masses, by means of their loans to government, 100 to 200 per cent. more than they ought *in equity* to have. We might insist upon having candidates who are under no *secret covenants* with any clique or class of our citizens, binding them to favor certain ends hurtful to the rest or members of these hostard brotherhoods. But *'unter arms alient leges."* These infamous threats of war overshadow and swallow up all other issues, and leave the true patriot no option but to vote so as to rebuke the abominable audacity which resorts to them, so as to make such threatening hereafter as infamous and contemptible as secession and slavery, of whose wrath it is but the prolonged echo. And may God grant that the people may so rebuke these threats, may the very utterance of them, may prove the last kick of the expiring monster.

Oath of the Knights of Kadosh.

We give below important portions of the obligation, covenant or oath of the Grand Elected Knight of Kadosh, or the White and Black Eagle, which, compared with the oath of the Entered Apprentice, Master Mason and Royal Arch, given in preceding numbers, will show the progressive character of Free Masonry in evil. Evil men and seducers wax worse and worse, deceiving and being deceived:

"We promise and swear by the living God, always supreme, to revenge the death of our brethren and to execute these threats, nay, the very utterance of them, may prove the last kick of the expiring monster.

1st. "I promise and swear never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle, to any person. I swear to take revenge on the traitors of Masonry."

While the candidate is kneeling at the feet of the Grand Commander, with his right hand on the Bible, the Grand Commander takes the candidate's left hand between both his hands, and says: You swear and promise to me on that you hold most dear and sacred,

1st, To practice the works of corporeal mercy, to live and die in your religion,* and never declare to any man who received you, or assisted in your reception in this sublime degree.

The candidate answers: I promise and swear. Then the Grand Commander says: Say with me, Tzedakah (righteousness.)

2d, You promise and swear to have condor in all your actions, in consequence never to receive in this degree any brother who is not your most intimate friend, &c.

3d, You promise and swear at all times to possess a sweetness of mind, as much as you are capable; to love and cherish your brethren as yourself; to help them in their necessities; to visit and assist them when they are sick, and never draw arms against them under any pretenon whatsoever.†

Answer.—I promise and swear.

4th, You promise and swear that you will travel for the advancement of heaven, and to follow at all times and in all points every matter that you are ordered and prescribed by the illustrious Knights and Grand Commander, to whose orders you swear submission and obedience on all occasions, without any restrictions.‡

He answers: I promise and swear.

Say with me, Hanuel Saggi, (great Inher.)

6th, You promise and swear to have patience in adversity, and you swear never to receive a brother in this degree, on any pretext whatsoever, unless will is not free, as religious monks, and all those who have made vows without restriction to superiors.

7th, You promise in the end, and swear to keep inviolably secret what I am going to confide to you, to sacrifice the traitors of Mason ry,§ &c.

NOTES.

* If the candidate, after taking this oath, should become perfectly satisfied that his religion was a false religion, what is he to do? continue in it, or violate his oath? At every turn, almost, these Masonic oaths enslave the conscience, and are full of snares for the soul.

† What trustworthy defenders of their country must Masons of this degree be against enemies of the some degree!

‡ Any one who should do what the Knights make their candidate to do, viz: take vows of unrestricted submission and obedience, would he declared unworthy of confidence or reception. And ought not they, themselves, by their own rule, to be esteemed unworthy of confidence outside of that order or degree? And does not this clause exclude every true christian who in sincerity vows obedience, without restriction, to his great Superior, Jesus Christ? And can a christian take this oath of unrestricted obedience to man without thereby renouncing his supreme allegiance to his God? And is not this oath of the Knights of Kadosh intended to keep from this degr o all christians whose consciences would debar them from bowing the knee to Baal? all but the hypocrites, in short, of any virtue and elastic consciences?

§ This oath refutes the apology frequently made for the penalties of death in *the oaths of the lower degrees of Masonry*, viz: that they are mere verbal impertinences, because nobody is designated to execute them.

Temperance Measures.

The editor of the *Temperance Advocate* says it is a mystery he cannot solve why men will do more for temperance in a secret than in an open organization; but he thinks it a clearly established fact that they will.

We think they may sometimes do more of what they call temperance work and sacrifice; but that it will, in the end, accomplish more for temperance, or as much, we do not believe. And we respectfully suggest to the consideration of the editor, and all advocates of secret measures, whether the reason why men are so much more ready for secret than for open work, may not be akin to the reason why children are more brisk and eager for play than for useful labor; that they may sometimes sacrifice for a charitable purpose when the donation procures a ticket in a lottery, or a theatrical entertainment, a picnic or a ball, than when they are asked to give simply for humanity and for Christ's sake. But the latter is the real benevolence, or has any blessing from Christ.

Spendthrifts will scatter money faster than the most benevolent are required to do. Drunkards will pay more for liquor than they need to pay for bread. The superstitious will undergo more toil and encounter more expense and suffer greater austerities for their superstition than truth would ever ask of them. Ah, the perversity of human nature! True benevolence, true obedience to God—how it wearies it is! But passion, pleasure, ambition, popularity, superstition, selfishness,—these can never ask too much. Even Satan may demand what he will, and they yield a cheerful compliance, paying for damnation any impious price, while they refuse salvation freely offered. Only cause the Holy One and the offense of the cross to "cease from before" them, and they are ready for anything,—even striving manfully in a good cause, if they may only be allowed to strive unlawfully,—if only there may be something in the method grateful to their perverse and carnal nature; something after the world, and not after Christ.

Do not the secret orders in their arrangements, their appeals to idle curiosity, to the love of show and pomp and titles of honor, and the self-conceit of having or knowing something which others do not, furnish just this food for human perverseness? But by no activity, however great, produced by such allopthions to depraved nature, can any good cause be permanently advanced. The evil dispositions to which these arrangements are accommodated will grow and flourish with far more certainty and far greater rapidity than the good cause for whose aid they are invoked; so that in the end we shall have, instead of the expected cure of a great evil, a new disease, more difficult to be eradicated than the first. He that strives for materies is not crowned except he strives lawfully. Satan is not to be cheated into casting out Satan; nor is the reign of Christ over men to be established by methods not in accordance with his own example and commands.

☞ All exchanges should be addressed to the CYNOSURE, Wheaton, Ill. Will our friends of the press please take notice.

Democratic Argument.

A good illustration of the fact that the southern Democrats will use force, whenever practicable, to compel the negroe to vote the Democratic ticket, is afforded in the following card, signed Albert Pike, in the Memphis *Appeal*:

"The members of the Democratic Club of colored men can obtain from the president of the central club cards that cannot be counterfeited, recommending them for employment to conservatives. No others need apply. We hope that hereafter, when any Democrat desires to employ a colored man in any capacity, he will ask to see his card, and if none is produced will refuse to employ him. To employ those who have none will be to give aid and comfort to the enemy. Members of the club desiring cards will please procure certificates of membership from the secretary. The committee of the central club appointed to register the names of colored men needing employment or relief, and to procure either for them, consists of Martin Kelley, D. Dunbury and Thomas C. Smith. To the committee, which is a permanent one, colored men bolding cards, and needing work or relief, will apply and be registered. To the same committee it is hoped that those Democrats who want to employ colored men will apply.

ALBERT PIKE, Pres. Central Dem. Club.

We clip the above from the Chicago *Evening Journal*, whose editor seems to see in it only a developement of the evil disposition of the southern Democrats. That no one can fail to see, we should think. It looks as if the Southern Democrats and Ku Klux were closely affiliated, as if they were acting under the some management. And when it is considered that Albert Pike, the President of this Central Democratic Club, is also Grand Inspector General of the most numerous body of Masons in the United States, in fact the highest Masonic officer in the United States, it looks as if Democrat, rebel, Mason and Ku Klux might all mean about one and the same thing, as they all seem to be presided over by one and the same man. And the work of benevolence towards the colored Democrats, in which he is now engaged, is clearly identical with Masonic benevolence in general. Why, the Democrats say to the freedmen, Swear to vote our ticket, and *if* you shall labor or suffer, we will be commending and aiding you. None others need apply, no matter how needy or worthy; the Grand Cyclops may have *them*. And in not that benevolence? What labor Albert Pike and his associates are undertaking, poor freedmen! Doubtless the labor of the Freedman's Aid and Christian Commission associations are entirely eclipsed.

Let no man question the loyalty or purity of this benevolence. It is headed by a great Mason, the Great Grand Generalissimo of the York Rito—that, or something very like it, is his position. And seriously, we declare that this is characteristic, genuine Masonic charity. It has all the elements of that charity clearly defined. It may be thus analyzed: Swear to go for us, and we will go for you, and together we will quietly grasp power. "None others need apply." Think of Masonic charity—Albert and Albert Pike, in this matter, prover himself a true and worthy Mason.

☞ Not withstanding their large numbers the advocates of secret orders at the Cleveland Conference manifested a sensitive feeling deeply aware of the weakness of their position. If they were confident that they occupied solid ground, it is difficult to believe that they would have treated opponents of secret orders as many of them did. It was bad enough to denounce the United Brethren, well-known anti-secret friends of temperance in the west, as opposed to the temperance cause and temperance movements generally; but it was worse to try, as many members of the conference did unfairly try, to prevent any of those who were misrepresented being heard in self-vindication. It was only after protracted and most earnest endeavors, that a vote was passed allowing Bishop Hamline to speak in behalf of the character of his church. But the most disgraceful feature of the whole affair remains to be told. After the convention had accorded leave to the Bishop to speak, and when he had taken the platform, an effort was made by a number of the members to prevent the speaker being heard. It is but just to say that no part of the convention more cordially disapproved or were more deeply mortified by such conduct than the best portion of the members of secret orders present. When a hearing was obtained, the speaker gave in brief the honorable record of his church on the question of temperance, and added:

"We are opposed to secret societies, because we believe there is a better and more successful way of meeting and overcoming this giant monster. We believe in an open, earnest and persevering effort against the sin of intemperance. And, Mr. President, *the covenanters of our province in this respect have been consulted more than twenty times* during this convention. Let there be an open assault on the enemy's forces; let the pulpit speak in thunder tones; let earnest prayer be offered to God for success, and the victory shall be sure."—*Christian Statesman.*

☞ The Yale College *Courant* gives notice in its number of Sept. 5th that the Rev. J. Blanchard, President of Wheaton College, will contribute to the *Courant* an article on "College Secret Societies." We are happy to observe indications otherwise that it is not under bondage either to the absurd sentiment that to discuss the principles and merits of secret societies is to persecute those who belong to them, or to the stern dictation of the orders by which they have to an astonishing extent silenced almost the entire literary and political, and to some extent even the religious, press of the country.

The Christian Cynosure.

This third number of the CYNOSURE leaves the office with clearer, stronger and more numerous tokens of God's favor towards the enterprise than either of its predecessors.

The increase of the subscription-list has been steady and constant, every mail, without an exception, bringing subscribers

Mr. A. J. BAILEY of Chicago Theological Seminary has been appointed by the Executive Committee agent for the paper and other publications of the National Association. His zeal in the cause of the christian religion against its counterfeits and spurious substitutes, led him to make the journey to the Pittsburg National Convention, where he was secretary to the preliminary organization. He will aid the publisher in arranging and issuing the paper, so far as he can do so without interfering with his studies in the Seminary. We commend him and his agency to the friends of the movement against the dark orders.

Our reliance is on God and those who work for his cause to bring our list to a living-point. Those who wish to work for the paper, but find it necessary to receive some compensation for their time and toil, are requested to communicate with Mr. Ezra A. Cook, the publisher and treasurer of the committee, who is authorized to give them such compensation as may be just and necessary

As to fears that the paper will be discontinued, *we have none.* One member of the Committee, at our meeting last week, remarked that he should himself pay five hundred dollars to complete the volume, rather then suffer it to fail. Many others have given us like assurances. But we have not embarked in this movement with any idea of failing, but have said what we have about stopping the paper, if the money runs out, simply because we wish our subscribers to understand that we deal with them in the strictest honesty before God. Let the pledges which have been voluntarily sent us be but one-half redeemed (and we believe they will all be redeemed) and the CYNOSURE will soon convince the country that the hand of the living God is in this movement.

Extracts from Free Mason's Monitor.

"The meeting of a Masonic Lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. The candidate must possess a belief in deity before initiation. The intimate and continued use of the Holy Scriptures, which are described in the lectures of the apprentice as 'the rule of faith,' 'the inestimable gift of God to man,' 'the vertex of the circle,' etc., demands faith in their divine authenticity. * * *

"No lodge or Masonic assembly can be regularly opened or closed without prayer. * * * So found in the *religion of Masonry*, and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan, in all their numberless forms of faith, vicious, may and do harmoniously combine in its moral and intellectual work, and in the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form. The Ten Commandments, or their equivalent, enhance the gist of the *Masonic religion*; and whatever religion contains them, without anything that contravenes them, is in accord with the Masonic. * * *

"Prayer in Masonic Lodges should be of a general character, containing nothing offensive to any tenets of conscientious men. * * * In every the whole world of Masons is supposed to be present at every meeting of every lodge; and the instruction, moral and religious, should be directed accordingly."—*Webb page* 86-7; *artcle, Religion.*

REMARKS AND COMMENTS ON THE ABOVE.

We commend these extracts to the careful consideration of every Christian and every Mason. It is an unobjectionable witness for Masonry, from a book and a writer of high authority among Masons. We have called this witness to the stand, and propose to subject his testimony to a little cross-examination. An honest witness has no fear of this, for truth is ever consistent with itself in all its parts; but a deceitful witness soon shows by his evasions and his prevarications.

One point which we ask all to note is that by the testimony of this witness, Masonry *is a religion.* It is often denied that Masonry is a religion. The *Masonic Record* of August 15th publishes a point-blank denial. Albert Pike, also, it laid down by high Masonic authority that it is as purely a "religious system" as any other in existence, and as distinct from all others as they are from each other. But it is no new thing for the testimony of Masonic witnesses "agreeth not together." Masonry is not a civil organization, moral or benevolent, adopting the religion and worship of Christians, or Jews, or Parsees, or Buddhists. It is a "broad system of religion," which so carefully excludes the peculiarities of all other systems that the adherents of all others can unite with it. It is the *Masonic religion*, and os expressly pronounced. Not the christian religion, for then the Jew could not "harmoniously continue in its purely religious ceremonies;" neither is it the Jewish, Mohammedan or pagan, for the christian could not practice it. Plainly it is a religion unique and diverse from all others, but yet a religious system, "the religion of Masonry."

2. In the second place it is obvious to remark that the object of the writer is to commend Free Masonry to all religiously-disposed people as a very good sort of thing, religiously, very free from error and irreligion, and very friendly to christianity, if not quite identical with it. This impression the casual reader will he likely to receive from the article. But a close attention of any discriminating mind will soon perceive that the different parts are wholly and irreconcilably inconsistent with each other. It is therefore like all seemingly good things in Masonry, wholly deceptive. After conveying the impression that Masonry demands faith in the divine authenticity of the Scriptures, the writer goes on to say that Masonry carefully excludes every tenet that would offend or prevent from "combining harmoniously" in Masonic religion, "the worshipor of Deity under any form" Does Masonry demand of the Jew or the pagan faith in the Divine authenticity of the Christian Scriptures? and yet carefully exclude everything offensive to them! This arimes in at loggerheads with himself; and the pretense that Masonry makes the Bible "the rule of faith," is clearly deceptive. Then he seems to testify that Masonry adopts "the Ten Commandments as the gist of its religion." But the gist of the Ten Commandments lies in this, that they specify the Jehovah of israel, who spake those commandments from out the cloud that overhung the quaking brow of the burning Sinai, as the only *living and true God*, and absolutely prohibit the worship or recognition of any other God. Does Masonry embrace this as the gist of its religion, and yet carefully exclude everything that might offend the Parsee or Hindoo, or any other pagan worshipor of Deity, under any and every form? The contradiction is palpable; the two things are impossible. But men of every religion do become Masons; therefore Masonry does not adopt the Bible, or even the Ten Commandments, as of Divine authority. It is only in christian countries they pretend to do so, and that only for the purpose of deceiving christians; for it is palpable that not only all sorts of pagans, who worship Deity under any form, can and do become worshipers of Deity, but all sorts of infidels who acknowledge a belief in a First Great Cause, are as eligible to the order as the evangelical christian.

But, we may be told, Masonry adopts the Ten Commandments as the gist of its moral law, and in distinction from religious. But the Ten Commandments embrace both tables; and what sort of adoption of the Ten Commandments as the gist of one's religion is that which retains the second and throws away the first? rejects the greater and retains only the lesser? throws away all the *religious* part of the summary which embraces the gist of one's *religion?* If the Mason takes this position, then his religion is properly no religion at all. It is mere morality; and if he throws away the first table, there is really rejecting the Divine authenticity of the second table: for if you admit the Divine authenticity of the second table, how will you be able to escape the binding obligation of the first? The same sublime and awful sanctions envelope the ten. All are written by the same finger on the same enduring tables of stone—all enshrined in the same ark; and the same authority, the same life and eye of God, is in them all. The adamantine, golden chain of his authority links them together, and to his eternal throne, and they cannot be separated.

But, for argument's sake, suppose this writer means that the moral precepts only of the Ten Commandments embrace the gist of the Masonic religion, what then? Does Masonry adopt the sublime and vital teachings of God's revelation to men in the prophets, in the Psalms, in the New Testament and in all the Scriptures, in outlining the manifestations of God in the flesh, by the atonement, by the Begotten of the Father, by the mission of God by his Holy Spirit in the souls of men? of the redemption of men by the blood of the Lamb? of the washing of regeneration and the renewal of the Holy Spirit? what of the forgiveness of sins? what of the communion of saints? what of the ordinances of the living God? what of the kingdom of Christ on earth? what of the New Jerusalem? what of immortality and eternal judgment? Of all this Masonry says nothing. But it does say, that it is a good bonsie, in practicing its idle rites, and memorizing its traditions, and in some sort teaching the last six of the Ten Commandments. In all the progress of God's work, and of Jews and Christians, in the knowledge of God and heavenly things since the days of Moses, Masonry has had no participation; and it makes no account of the first and great commandment, the *greatest half* of that law it professes to receive

But this is not all; *a mere negation* of all the glory of the God of the Bible is the sum of Masonition and eternal life. This witness, in the article we are considering, actually brands these very glories of our holy religion as *sectarian tenets*, for these are the very things so carefully excluded from the Masonic religion, that even a no pagan worshipor of Deity might take offense. The specification of the Ten Commandments as the gist of the Masonic religion points out these as the excluded tenets. These are the things which would offend Jews, Mohammedans and pagans; and there are no others that would. Therefore we charge that this standard Masonic work not merely ignores the fundamental teachings of religion, in which all true christians agree, but positively *denies* their truth or fundamental character, and therefore is a system of *antichristian* rubbish. And in what more disgraced position could any enemy of God or man place all that true Christians hold sacred, dear and vital in their heaven-descended religion? We charge, therefore, that Masonry is a God-defying and malignent anti-Christ, that betrays with a kiss. While it smiles and smoothly manages to seem the friend and handmaid of christianity, it aims blows of deadly malignity at its very vitals.

"The world of Masons are in theory supposed to be present at every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly." *Accordingly, i. e.*, nothing must be taught or done to which any of them all would object. The religious teaching must be, not according to God's word, or to truth, but according to the unanimous wish and consent of the whole world of Masons Men, as he falls to say, once pledged to a false religion. The petition was granted, upon one condition: that n time should be fixed upon to which *no* man would object. The dreadth was long, and would have destroyed the vegetable and animal world had not the Thunderer protected, and sent ruin, irrespective of the prescribed condition. And on this Masonic condition of pleasing everybody, how much moral and religious instruction can Masonry impart? All progress is stopped. All error will be left undisturbed, and all truth must remain locked in caverns more inaccessible and foul than the fabled mirth set of Enoch. This system, instead of being as *broad* that the whole world may stand upon it, is in truth so narrow that nobody can stand upon it. For, in logical consistency, Masonry not only begins but ends in sheer naked Deism. The Mason, as such, has but this single point of truth on which to balance himself in mid-heaven. And this ignoring of all the glories of revealed religion, the only truly broad system, embraces all truth and excludes all error, is a real denial of those truths. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." This Masonry does: it "confesseth not." And is it to be wondered at that good men object to it? The wonder is that an intelligent man—not to say, christian—can be found in christian lands that can fail to see in it a more guilty anti-Christ than can be found in all the world of pagan darkness.

What is Brewing.

General Pillow of Fort Pillow notoriety, has been organizing himself to the effect that "the Brownlow's militia do what I believe they will do, commit outrege or even one outrage upon the people, they and Mr. Brownlow's government will be swept out of existence; not a radical will be left alive. If the militia are called out, we cannot but look upon it as a declaration of war." The old plantation bluster, the intimidation of 1860 revived, embittered and intensified. Then the attempt to feed one beleagued garrison in Sumter was treated as war upon the south. If the militia did not kill and still quiet the South perfect its preparations for insurrection, Oh! it was awful. So now these sons of blood and Belial must be let alone while they not only complete all their arrangements for insurrection, but the loyal inhabitants must not be allowed coolly to commence the butchery, and the least more of Government in the way of preparation to protect the lives of its citizens from midnight assassins, is to be denounced as an outrage, justifying the pre-determined extermination. And mark the signal to commence the hellish havoc.

In connection with such horrid threats, Forrest is reported to have said that the Ku-Klux Klan numbers forty thousand in Tennessee, and five hundred thousand in the other southern states; that the house of every loyal man is picketed, and in the event of the calling out of the militia, not a man of them could possibly escape alive." On this the *Advance* remarks: "A good deal of this may be bluster, but it is envelope the lies. All are combining the be a whisper-ed secret political organization, which is, to say the least, dangerous." "May be bluster?" We know what cems of such talk in 1860; and although what is now threatened is more inhuman and horrid, yet we have had such experiences of the intensity of the wickedness of these bad men, that we ought to know that there is nothing so savage or so mad or so hellish that they are not equal to it and eager for it, unless they are restrained by the fear of punishment. One would think the nation had suffered enough from overrating their reasonableness and virtue, and underrating their malice and their power to do mischief, to make caution and wisdom state. They mean what they say when they threaten, only they can't talk as bad as they mean. But they will *do it* all if they can, and if they but bring themselves to hope for success, (a thing not difficult when men take counsel with the cowardness of sin) they will surely make the attempt—and if we are wise, to be fore-warned, will lend us to be fore-armed. What a lesson have we here on the indispensableness of national justice! What a demonstration of the necessity of punishing to the utmost the guilty in *cruelty* to the innocent!" *Forrest* and scores of his compeers in the crimes of the rebellion should have been put on trial, and the law should have had its course with them. Thousands of the leaders in rebellion would then have felt that things since the surrender thus cost out, the strife would have ceased These who, after that, should have been made subjects of pardon or annuesty, would have been thankful for it, and sought the confession of the country and the forgiveness of God for their rebellious feeling. Then, by the unimpassioned infliction of punishments proportioned to great crimes, government becomes "a terror to evil-doers and a praise to them that do well," it secures the respect of all classes; but alas, for the greatest crimes men can commit against the life of government and against the lives of men, only such slight reproofs as are implied in the civil disfranchisement of a part of the criminals, or the enfranchisement of another class, is all the justice dealt in such cases, men are led to despise public justice, or rather, the mere mockery of justice, which they witness; and if they are the objects of it, the only effect is to irritate them, and stir them up to new rage and putting the laws at defiance. Naturally, and, in a sense, reasonably, conclude that, if this is all their crime deserves, it deserves nothing. They understand this misplaced lenity as a confession that the government dare not or ought not to consider them as guilty criminals, but patriots fighting, justifiably, for their rights. Such a precedent, too, encourages a repetition of rebellion by assuring rebels of impunity from all legal penalties. They see they have no hazards but success, and are free to take; and in that the hope of victory is a counterpoise for the evils of the war and the fears of a defeat.

But justice is not thus to be set aside. If those who, as God's ministers, are ordained expressly to execute justice upon evil-doers, will not do it, He will find some other ministry to accomplish the end. Most sincerely the loyal people of the south and of the north can say, in solemn appeal to the Searcher of hearts, We are falsely and wrongfully pointed out by God's providence will, but patriots fighting, justifiably, for their rights. Such a precedent, too, encourages a repetition of rebellion by assuring rebels of impunity from all legal penalties. They see they have no hazards but success, and are free to take; and in that the hope of victory is a counterpoise for the evils of the war and the fears of a defeat.

But justice is not thus to be set aside. If those who, as God's ministers, are ordained expressly to execute justice upon evil-doers, will not do it, He will find some other ministry to accomplish the end. Most sincerely the loyal people of the south and of the north can say, in solemn appeal to the Searcher of hearts, We have not sought to destroy the men of the south, but to control the amusements of society in general, and grapple with the question, what to condemn and what to tolerate. There are four things which seemed to him clear. 1. Christian teachers must attack the essential wickedness of all amusements which are eojoyed only by a depraved taste. 2. They must caution against amusements which, if innocent in themselves, are of evil tendency or evil from their associations and concomitants. 3. They must studiously avoid denouncing as wicked those which are neither right nor wrong, white, 4th, they must take care to assert the truth that needless and excessive devotion to amusements in themselves innocent is wrong.

"The subject of this essay was subsequently thrown open for discussion. Dr. Edward Beecher made an admirable speech, advocating the necessity of meeting this question of amusements."

THE NEWS.

The Legislative Committee from Tennessee to Washington, report a cordial reception by the President, a candid hearing, and, as they believe, a pledge in good faith on his part to see all that the Constitution and laws of the United States require, to sustain the Government of Tennessee, and to repress threatened revolution and all domestic violence in that State.

The States of Vermont and Maine have each in their recent elections increased their Republican majorities by about 10,000.

This fact indicates pretty clearly that the people in these States understand the real issues of the hour. It is devoutly to be hoped that the people in the other northern and western States will show an equal amount of intelligence and firmness. The demagogues who, eight years ago, stirred up a third part of the nation to destroy the Constitution by violence, for the sake of slavery, will be less than it is of no use for them to shout themselves hoarse with the cry of Economy, Liberty, Equality and the Constitution. Their strategy is fully appreciated. The hypocrisy of such a cry may claim a sort of admiration for its sublime impudence, but will be as he olcess to the lostcause as their violence.

Good Templars.

The Grand Lodge of Good Templars for Illinois has been in session last week in Galesburg. The correspondent of the Chicago *Republican* writes that the attendance was large. "The reports of the GRAND Chief and GRAND Secretary were very elaborate and exhaustive documents." The number of lodges in Illinois is 2,669; receipts of the year, $18,669.91. We judge from the letter of said correspondent that the main business of the meeting was to promote female suffrage and glorify the order; to which end there were grand demonstrations and rousing histories of the order, and brilliant speeches from Grand lecturers and Grand Worthy Councillors and Right Worthy Grand Templars of North America, and dignitaries too numerous to mention; to all of which due honors and applauses were rendered. And the wine no doubt heertily relished by the dignitaries and the crowd. But how much power will redound to Christ and his kingdom by such glorifying of men and their contrivances, or whether the whole temperance makes any substantial upbuilding progress by all this pomp and glorying, is another and more dubious question altogether.

Convention of German Free-Masons.

The convention of **German Free Masons**, the object of which has recently been fully published in the *Herald*, met last evening at No. 27 Bowery. The hall was pretty well filled with delegates of German lodges and other members of the orders interested in the movements and a number from abroad. Among the latter were Peterson, N. J., Poughkeepsie, N. Y., and even Boston, were represented by individual members. The hall was duly declared to be empowered to act as delegates. Brother Burrian called the convention to order and Brother Barthelmess was elected Presiding over. Brother Burian Vice President; and Brothers G. Wicher and Blue Morgenthau, Secretaries. After some debate it was decided that each of the four brother presidents should be considered as their individual network binding upon their lodges, and that no brother may be chosen, absent from voting. The several propositions for a reform of the organization, the formation of an Independent League (*Bund*) of Free and Accepted Masons, as hereinfore published in these columns, were taken up *seriatim* and substantially agreed to, but only as provisional proposals, and not as a definite or permanent new constitution.—*N. Y. Herald.*

So the liberty-loving Germens are becoming restive under the consolidated despotism of ancient rite of York and its rivals. Is it this, or are an ambitious few to be for increasing their influence of unending the heave by multiplying the number of the despotic organizations—*Independent Bund* of F. and A Masons) When fire and water lose their antagonism, then, and not till then, may independence and Free-Masonry co-exist.

The United Brethren.

The excellent Bishop Edwards writes us that during a circuit in which he attended five annual conferences, he found constantly increasing evidence of the progress of "radical opposition to the secret orders." Bishop Edwards is president of our National Christian Association, formed at Pittsburg last May.

It would seem that our national movement began not one moment too soon to save that denomination of earnest christians from the dark and foul embraces of these Christless orders.

At the late meeting of the Sandusky Conference, Upper Sandusky, Ohio, Bishop Edwards' presence, the following notice was had on Vice Report on Secrecy. We clip from the *Religious Telescope*.

SECRECY.

We hail with gratification the progress of sentiment against secrecy, and we unequivocally express our conviction that fraternity in secret societies is detrimental to religious interest and enjoyment.—The associations are frequently and generally bad, and have a tendency to destroy the singleness of mind with which we ought to serve Christ; and, so far from being helpful to christian fellowship we no longer secure, but have been exposed by their own members, we deem it deexfulfilment for Christians to claim that they possess hidden wisdom by virtue of connection with such societies. We believe the spirit of our Discipline on the subject of secrecy is according to righteousness, and we in no way intend to countenance infractions of our rule.

The above report was unanimously adopted, all but the fifth item, and to this the following amendment was offered:

And that while we confirm to the rule of our Discipline so long as it is the law of the Church, we earnestly pray the coming General Conference to so modify said rule as to make it advisory instead of penal.

The amendment was lost by yeas 50, nays 59

The vote on the original item resulted as follows: Yeas 80, nays 31.

Earthquake in South America.

Panama, Sept. 4.

The most terrible earthquake that ever occurred on the coast of South America took place on the 13th ultimo. At first but little was known of the dreadful catastrophe that had visited with deadly effect nearly every city on the coast. The events of the 13th and 14th ultimo, at Callao, of which you have been already informed, were but premonitory revelations of the great disaster that had occurred. The sea it was known had been greatly agitated, and from to a great height and inundated a great part of the city, but beyond driving many persons from their homes in the terror in which the fury of the elements is well calculated to inspire, it was believed no serious disaster had occurred. When the truth came to be known, it was found that the whole western coast of South America had been visited by the most terrible earthquake that has ever occurred, and that eight cities, among the most important on the coast, had ceased to exist. Many more cities are reported to have been more or less affected, and its effects were experienced at many points northward from Arica to Callao, a distance of almost 650 miles, and southward to Cobija, a distance of about 280 miles.

Arica is the central point from which the effects of this disaster must be traced. It is a seaport town of Peru, with a population of about 30,000.

A gentleman who was at the place when the disaster occurred gives a graphic description of the scene. He says:

The hour was that when, by custom, most of the inhabitants had just closed the day's labors and were at their homes. The instant the startling indications of an earthquake were felt there was a general rush for uncovered spaces, which were reached by many (unique;) but not by all. The streets became a scene of terror. All the houses in the city trembled like a person affected with the ague. Then they swayed, and some of them fell to pieces with crash after crash. At this juncture, when the undulations were active, the earth opened in long and almost regular lines. The fissures were from one to three inches in width. The sensation was distinct as though something was rolling underneath. From every bisure there belched forth dry earth like dust, which was followed by a stifling gas. Owing to the demolition of buildings and the general destruction of all kinds of property, and the dreadful loss of life as well as that set in motion by the general tumult, a dense cloud was formed over the city, and obscured the light. Beneath the cloud was the cry of the sorely oppressed every living creature, and would have suffocated all these if it had lingered longer stationary than it did, which was only for a few seconds. The undulations were three in number. Each succeeding one of greater magnitude than the former.—When the undulations ceased, the cloud ascended and dispersed, and relief was succeeded as though by a dream. Then quakes at short intervals succeeded as though subterranean explosions or collisions were taking place. At this time people from all parts of the city fled to fields, amid falling stones and timbers, which descended from swaying walls and broadly-rent buildings, just on the eve of tumbling into perfect ruin. Some were struck down dead by the falling materials, and others were maimed, while all were made to stagger from side to side like people in a state of intoxication. Many of both sexes carried children in their arms, and those who had not these carried articles of value. The avarice of some was stronger than fear, even amid this terrible confusion, and, hence, there were those who dallied to collect valuables, many of whom suffered for their temerity, for they fell a sacrifice of their lives or otherwise. As the rush for the hills continued, and stones and materials of all kinds were falling, and houses and parts of these were crashing, numerous people were struck down and either killed or dangerously hurt. The water in the harbor was now receding from the shore, hearing with it all the shipping on the bay. Then the current changed, and before an almost overwhelming tremendous wave the vessels came back, tossed one way and then another, or else whirled about as though they were only floating logs, and on the very summit of this immense volume of water rode the United States steamer *Wateree*, which by the wave dashed against the stone mole, or pier, then swept from its path what was standing of the Custom House, and almost every vestige of the ruins of the town. Then it rolled over the already destroyed houses of the city, and set a myriad of articles afloat, which edied in every direction, while at the same time the vessels and floating materials were forced ahead of the wave's at this time curling and foaming summit. Everything which it encountered in its course was swept away in an instant. Even great masses of stone were rolled over and over. When the force of the wave was spent it retired, and in a short time the equilibrium of water was restored, and then it occupied about the same line and presented nearly the appearence as it did before the earthquake. The vessels carried inland were a terrible sight.—Each was a complete wreck, their rigging all broken and their sticks. All this dreadful picture the refugees on the hills were now beholding.—*Tribune Cor.*

Extracts from Publisher's Letters.

Milford, Ill., August 18, 1868.

I send $5 for the CHRISTIAN CYNOSURE. I am much pleased with it. There is the right kind of a ring to it. May it be the means of throwing light into those dark recesses, the sworn secret orders. J. S HICKMAN.

Barre Center, N. Y., August 18, 1868.

I received the first number of the CHRISTIAN CYNOSURE—just the paper we have long needed. Both the secular and religious press of long "Marshall" sought to early opportunities to introduce the lodge Chaplain, Rev Mr. C., to Rev. L. N. Rev L. N., "seeing the point," invited him to make the prayer at the house, to which he agreed, neither party speaking of the exercises at the church.

The time came for the prayer. The parlor was cleared of neighbous and life-long acquaintances, and those who had been the companions and schoolmates of the deceased from early youth, and whose hearts held them to that office's side; and room was made for the wearers of gaudy regalia, many of whom were cooperative strangers.

Rev. C. was hunted up by Rev. L. N., who led the way through the crowd to the coffin's side around, Rev L. N. nowhere discovered Rev. C., who had started with him. He returned through the company, and discovered Rev. C. in consultation, outside the door, with some of the lodge officers. He soon approached the entrance, and in a few moments said: "Brother L. N., if I should have to pray at the church, you had better pray here. By the way, do your folks have any objection to this?" lifting his silver-trimmed scarlet regalia by a gay rosette

"I think they do," answered L. N.

"Well, then," said Rev. C., "I will tell you what I will do. I will lay the regalia aside at the church, and go with you into the parlor, and pray, if you wish; and, if so, you pray here."

"Very well; I would be glad to have you pray at both places." "Then," said Rev. C., "if it is your wish to be excused here, we will understand the arrangement as you have proposed it."

And so it was understood. L. N. prayed, and the carriages were soon being filled, and the procession was forming; when one of the officers (with badges of dignity, (?) approached the carriage of Rev. L. N., and said: "See here! Why can't our chaplain go into your pulpit with his regalia on? We claim to be worthy the respect of all respectable persons, and we cherish our emblems. If we let you have this, we would not have come—not one of us! If he can't wear that into the pulpit, he can't go in at all with my consent. Now I want you to see him and make arrangements before you go to the church!"

"Arrangements are all made," responded L. N., bowing politely to the speaker and starting on, catching a few words thrown after him as he passed down toward the gateway. After reaching the street, and turning toward the head of the procession, he was met by the Worthy (?) Marshall, who leaped from a carriage at L. N.'s horse's head, saying, at the same time, in an agitated voice, "Elder, will you please fall to the rear of our procession? as that is our order in burying the dead."

"Oh, certainly! it was only my ignorance which made me suppose that I, as officiating clergyman, was to take the usual place in procession," responded L. N., as he fell back to the rear into the "free highway."

Another consultation of officers around the chaplain's carriage, just before the procession started, caused that functionary to return to the house, and say: "Brother, our officers think I better not go into your pulpit unless I wear my regalia; and as that does not seem expedient, I will not go in at all. I am as much opposed to secret societies as you are, and to this regalia, but I am a Good Templar, and I can't help it; so please excuse me."

Assent was given to this second arrangement, and the procession proceeded, the chaplain leading that part which fluttered with sparkling equipage, and L. N. the coffin and friends; nothing could have been more to the satisfaction of either.

The church was reached, and the parallel lines of lodge-members were drawn up in front of it, and the sexton and the coffin and friends passed them, and entered the house. Sermon over, the procession was re-formed as before, and the place of burial was reached without any incident of note except some show of merriment occasionally visible in a large host of young people,—whose actions, however, may be apologized for on the ground of their having been comparative strangers to the deceased, although members of the lodge where her name was recorded.

As soon as the prayer and benediction at the grave had reached the final amen, our inevitable officer crowded hastily within the circle, saying, hurriedly and nervously, "*See here, now!*" as if something was to be done—what delay which would give especial importance to the occasion, and perhaps be enchanting to mortal senses.

The lodge-members joined hands around the grave—or little fingers, as did some, enough to keep up the legal and galvanic connection—when the chaplain offered up two pages (folio) of prayer, which said little of the blasting and damning curse of intemperance, and the warfare to be fought by the army of truth and of Christ against it, but was exceedingly laudatory of the order, and asked a well-printed benediction upon it.

It is but justice to say that the chaplain did as well throughout as any man could in his position.

The facts detailed give rise to the following queries:

1. Is it in keeping with justice to the afflicted friends and associates, whose hearts ache to do some last kind office for the dead, to push those associates aside to make room around the deceased for strangers?

2 Does not the soul say, through every one of its sentiments of human affection, "When my associations on earth shall cease, if I am so fortunate as to have any friends, let them pay me their last sad rites without being displaced by strangers?

3. Why do Good Templars go to funerals? Is it to show their regalia, or their respect for the dead? If the latter, when their regalia does not appear in the pulpit, why do they say, "If we had known this, we would not have come—not one of us!"?

4. As the chaplain of a lodge may be a layman, and the lodge has no claim upon the pulpit where it attends a funeral, is not the invitation of the chaplain to the pulpit a matter of courtesy alone between the officiating clergyman and the chaplain? and, if so, why should the officers of the lodge seek to attend to business not their own?

5. If the chaplain is a clergyman, and by the choice of the church, and of the God of heaven, holds that office, should any temporary organization of men, or the personal pique of its officers, step between him and the quiet fulfillment of his duties?

6. If, as a minister of God, he is invited into the pulpit, and *not* as the chaplain of a lodge of a few nights' growth, should the clergyman officiating at the funeral be *greatly stigmatized*, and the membership of the lodge declare that the person in question was "shut out of the pulpit by the pastor, and that they were treated abusively?"

7th. Was it not to how everything to their own glory, and to the every exercise to their own account, rather than for any respect for the dead, that they attempted to compel L N to admit a regalia into his pulpit, when even Masonic ministers, at Masonic funerals, lay off their regalia in the pulpit.

8th. Of the exhibition of their own showy persons, as seen in queries 3d and 7th above, be their object, rather than an affectionate respect for the deceased, were in not better never again to mock the solemn messenger, Death, the corpse, the coffin and the grave, with the presence of their pompous rich and gawdy vestments?

A LOOKER-ON.

August, 1868.

Debate on Masonry.

MR. EDITOR:—Will you publish the following letter, and oblige many of your readers, as well as help the cause we are all contending for?

I was present at the 10th debate, instant, at the United Brethren church in Sugar Grove, Mercer County, Pa. The subject was, Freemasonry is Anti-christian. Rev Silas Casterline, of Western Reserve Conference, had the affirmative, and Rev W. L. Riley, a Methodist, the negative. It began at one o'clock on the 18th, and closed at half-past ten the evening of the 19th. Bro. Casterline ably and triumphantly sustained the position of the Church on secret societies, backing his propositions with Scripture reasoning and quotes, that his opponent seldom dared to face them. When he did, it was only to be driven back shattered and broken, as the wave dashes on the rock.

The following charges were made and sustained: *First*. Masonry is a religion, *against Freemasonry*. First. That it is not an ancient institution, as claimed by its friends, but of modern date, having existed only about one hundred and fifty years. Bro. Casterline proved to admit this, when candidly That Solomon, the greatest light of Free-Masonry, was not one of the fraternity at all. Mr. Riley, however, proved to his own satisfaction, and that of some of the audience, that Solomon was a real Mason, having learned the art of cutting stone Thirdly—That it is guilty of perverting God's word, in tearing out of its scriptural lectures many of the words and phrases, on which the whole meaning of the passage turns Fourthly That it ushers into the room of the Savior in its prayers and religious ceremonies, and then in violation of its cherished laws, and in opposition to the decision of its greatest men. Fifthly That its friends will not testify truly, when they are sworn, and that institution are in danger of exposure. Sixthly. That the oaths of some of the degrees require Masons to stand by each other, even to the overthrow of the law. Seventhly. That the members of Free-Masonry are bound to take the life of every Mason who reveals its secrets; and a case was cited by Bro. Casterline, which his opponent could not disprove.

Mr. Riley did all in man his circumstances could, do, to harmonize Freemasonry with Christianity, but his efforts were all vain. He conducted himself throughout with great skill, showing talents for discussion of a high order; but they were rendered useless by sophistry and a bad cause. This is evidently one of the greatest questions arising up in this stirring times, and will yet overrule the world. A storm is gathering, and God will defend and prosper the right.—*Religious Telescope*.

W. H MILLAR

Rozetta, Ohio, Aug 24, 1868.

☞ Those who are not Masons are under the impression that there is something about Masonry that is mysteriously instructive and sublime. Now there is nothing under the arch of the sun further from it. Any half-dozen of the readers may agree upon certain grips, signs and pass-words, and, upon a ceremony of initiation, obligate themselves to keep this from all the world, and for whom it shall be revealed, according to their established rules, and solemnly pledge themselves to stand by each other and all who shall become associated with them, through thick and thin, and they will have an institution peculiar, an instrument, as against and sublime as is the institution of ancient Free-Masonry

D. H WHITNEY,

Worshipful Master of the Belvidera Lodge of A. J. A. F. M

I. O. B. B.—At the General Convention of the B'nai B'rith, recently held in the city of New York, a chapter was granted for Grand Lodge No. 6, to be located in Chicago. The lodge will be solemnly installed in Concordia Hall, in Lombard street, on Sunday, Sept. 20, at 4 o'clock p. m., by Mr R. Rothchuns, of Gilead Lodge No. 41, the western member of the executive committee. All the resident members of the order with their ladies are expected to be present, and the attendance of Israelites as well as Gentiles, who feel interested, is cordially solicited.—*Daily paper*.

So they come, one dark order after another, like the locusts from the bottomless pit, till the earth is darkened by their wings, and every green thing shall be consumed by them.

"MY POSITION" AGAIN.

REPLY TO A. G. M.

A correspondent asks the following important practical question: "What ought an anti-Mason to do, being in a church that fellowships Masons?" For the present we refer this correspondent, and others interested in this question, to the following letter of Eld. J. G. Stearns which we clip from the *American Baptist*. We may refer to the question again hereafter.

—EDITOR.

Must I explain my position again? Well, be it known to all whom it may concern, that I have not seceded from a Baptist church, nor any other church because of Masonry. I am still a member, and expect and intend to be until the matter of difficulty between us concerning Masonry is disposed of according to the rules of discipline. Then perhaps they may think it best to expel me because I will not meet with them in fellowship with Free-Masonry, which thing I shall never do, let come what may.

Nor do I absent myself from any church merely because an individual member may be wrong in faith and practice. In all such cases of difficulty I contend for a regular course of gospel discipline.

But I refer to the church of which I am a member, in these words, which I quote from the pamphlet, the new chapter which has recently been published, (page 52): "I shall not secede, nor shall I take a letter of dismission. I shall stand my ground, the ground which all the churches once occupied, and call on of them do to this day, and which you occupied more than thirty years." This is my position. He, therefore, who assails me at this point is like one who beats the air, or fights a man of straw, and not a foe.

I believe, as firmly as any one does, that "the premises that a church is corrupt and is to be abandoned like Rome, because there is a member in it who may be wrong, is unscriptural and absurd." I do not suppose that any one has approved of the wrong or wrongs of that member, what then? Will it not affect the character of the church? To illustrate the case, suppose a young convert shall present himself to a church for membership, and it is well known to all that he is addicted to the habit of profane swearing, of the sports of the turf, of the ball alley, and other disgraceful of the human nature.

I repeat it I have not seceded from the church on account of Masonry, nor do I advise others to do, but to challenge, as I have done, an investigation of the subject. And if the church should decide that Masonry is of God, and ought to be patronized by them, let them expel us who cannot go with them in this thing. This great question has, in years gone by, been thoroughly and prayerfully investigated and acted upon by the churches pretty generally throughout the northern states. The decision was, that Masonry is a great moral evil, and ought not to be countenanced in either church or state, and Masons who would not separate from the institution, were expelled. Must the rubbs more be turned? Must we who cannot fellowship Free-Masonry in the churches be expelled? Let them do this if they think best. That is my position. On this ground I shall stand, no matter who opposes.

J. G. S.

CHELTON, N. Y.

"A Craftsman's" Craft Exposed.

"A Craftsman" would have us believe Masonry a wonderful "Science, intricate, interesting, intellectual, useful and ennobling." Touching the "Science" what the Rev L. A. Burt, a presiding Royal Arch Mason, says: "They made great pretenses of being possessed of valuable mysteries, of knowledge of science and arts. But in this respect I found their archives and libraries as barren as Sahara. As to any valuable information, any *original* idea, historical, scientific, moral or religious, *they have absolutely none*. All its stores would not be a perceptible increase to the stock of knowledge in the hands of even a common school." Address before the Christian Convention, Aurora, Ill., page 17. "Tell you secrets indeed," says "A Craftsman." "How long would it take to tell you the secrets of Brotherly Love, Relief, and Truth; of Temperance, Fortitude, Prudence and Justice; of Hearing, Seeing, Feeling, Smelling and Tasting, of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy; of the Holy Bible, the Square and Compasses; of the Lambskin—and a hundred other emblems of every moral and social virtue?

Is not the reader astonished, overwhelmed, and confounded? Why, do you not see that Masons claim all the secrets in the universe? Just read this paragraph again, and be astonished at the vastness of masonic wisdom! "The *secrets* of Brotherly Love, Relief and Truth!" Of course we outsiders know nothing of Brotherly Love, Relief and Truth; and if we know anything, we must pass under the 'living arch' Of Temperance, Fortitude, Prudence and Justice!" Of course none but Masons know anything of these virtues! "Of Hearing, Seeing, Feeling, Smelling and Tasting!" Read again, is it not wonderful? Are you not almost ready to join the Masons, so that you may learn the secrets of "hearing, seeing, feeling, smelling and tasting?" "Of Grammar, Rhetoric, Logic, and Arithmetic, Geometry, Music and Astronomy!"

Presidents and Professors of Colleges, stand aside! Here is a College of Solomons, in whose presence you are nothing! Na uwe of building any more Colleges, Academies, or anything of the kind! Just go, join the Masons, and pass through the several degrees, and you will be possessed of "all knowledge!" "Of the Holy Bible, the Square and Compasses!" There now! They have all the secrets of the Bible! Let all Christendom be silent! The "Grand High Priest of Masonry," the great Masonic Pontiff speaks from the oriental throne, and claims to have all the secrets of the *Holy Bible*, and that is one step from the sublime to the ridiculous, (reader don't cry?) he adds, "of the Square and the Compasses!"

"Of the Lambskin—and a hundred *other* emblems, and of every moral and social virtue." Now does not this top the climax? They have the secrets "of *every* moral and social virtue!" And then they have the "Lambskin," with all the wool on it! They have not even left us the fleece! Now we know the scripture symbol of the *lamb*, but the skin and wool seem to be the Mason's portion; and perhaps they prefer the skin and fleece, as they have no place in *Universal Masonry* for Christ! who is symbolized by the *Lamb*, and not by his hide and wool! But they have all the secrets of the Bible, and of every moral and social virtue, and yet, *it is no religion!* And does "A Craftsman" place "the emblems of bread and wine," in the Lord's supper; and "baptism" on an equality with *Masonic* "emblems?" Does he place the ordinances of the Lord's house, and the appointments of Jehovah on an equality with *human devices!* It would seem so, for he always associates the *Bible, Square* and *Compass* together. "A Craftsman" says, "Masonry is a help to Christianity, as a learning help." "Masonry a *help* to Christianity? No, verily; it is the secret foe of Christianity. Its secret, oral claims before the people, and seeks to turn men away from the truth. This will fully appear as we proceed.—*Banner of Christ*.

What they say of us.

The Masonic press, in Boston and elsewhere throughout the country, has given our paper a very earnest welcome. We thank them and since the issue of our first number. The following extracts from an article in the *Masonic Trowel*, Springfield, Illinois, may serve as a specimen of what they think of us:

"THE CHRISTIAN DANGER—OPPOSED TO ALL SECRET SOCIETIES.

I have seen a paper bearing the above title, edited by Brother Blanchard and others,

MASONRY.

A View from Woman's Stand-Point.

We publish the following on account of its merits, having received a copy from the author some time since. It has been sent to other papers, and has appeared in some of them. But publishing from an original manuscript, we trust we shall not be thought discourteous in not giving credit to papers who have received the like favor.—EDITOR.

Having never been favored with the pursuit of an anti-Masonic volume, our opinions may be crude. We write from personal experience and observation, save a few ideas gathered from Masonic works. These contain all the quotations in this article, culled after writing the opening sentence, and only serve to confirm opinions formed above from observation.

MASONRY A BENEVOLENT SOCIETY.

One to be "a Free and Accepted Mason," "must be free-born," of "upright person," "not deformed or dismembered, but of entire limbs, as a man ought to be." He must have "a trade or occupation mechanical, not only for the support of his family," "but for contributing to the *ancient grandeur* of the order."

The born state cannot be admitted. The deformed cannot enter. The dismembered soldier is cast off, as well as the slave and poor man. Christ was the personification of benevolence. The poor, the lame, the blind, the slave, were all objects of his special favors.

ASIATIC MASONS.

Democratic Americans in foreign courts, eschewing with scorn, their costumes and their titles, persisting in simple "sir," and plain suit of black—at home uniting with an order which consists of forms, ceremonies, costumes and titles, causes the uninitiated to quote, "consistency, thou art a jewel."

To read in some journal paragraphs of praise of the former course of conduct, and in another column see an order extolled, whose secret oaths demand their members to salute the "most worshipful master,"—wear costumes of knights of ages past—receive the title, "elect, perfect, and sublime Mason," and in addition bastes the thinker to ask why? and wherefore?

RELIGION OF MASONRY.

It rejects Christ, or else how could Jews and Mohammedans become "free and accepted Masons?" "The blazing star constitutes one of the ornaments of the lodge-room." Why is it not now symbolic of the birth of our Savior? Masonry answers, "but as this allusion, however beautiful, interferes with the *universal* character of Masonry, it is now generally omitted, and the blazing star is said to be an *emblem* of Divine Providence."

MASONRY AND MATRIMONY.

Masonry boasts of great antiquity, by some, to the building of Solomon's Temple, and by others, to the tower of Babel. Its originator, then, probably, was either Nimrod or Solomon. Marriage is of divine origin, and was solemnized in Eden. His words are "it is not good to be alone; I will make an help meet for him;" to be "to cherish," by man, and by woman, "to love, to honor and obey." Love. The foundation-stone of this edifice, planned by God himself, the "grand Architect," is mutual confidence. Can one love and not trust? Can one trust and not trust? Can one cherish and not trust?

As Masonry teaches men to be taciturn, and compels them *not* to confide in their wives, does it not virtually break the marriage vow? There is, there can be no true love without perfect confidence, in Masonry's sense. His wife is not his confidant, but his Masonic brother. His children are taught this by his example, and they, in turn, confide to others what alone should find place in a mother's breast.

"This degree," of hers "is emblematized by black strewn with tears."

There are stern facts unembellished. These truthfulness will cause an affirmative response in the bosom of every true wife of a Mason. The benevolence, in refusing, to industry and manse, excluding the unfortunate deformed, the maimed soldier, the innocent slave, and requiring all to contribute to the "*ancient grandeur*" of the order, we leave to be qualified by moral philosophers.

The propriety and consistency of citizens of these United States receiving titles, even in secret, bowing to and honoring those who bear them, wearing priestly and kingly robes, we submit to discernment to discern.

Its religion, praised so highly by Masons its antiquity, its sublimity, its ennobling qualities, its great light shed upon scriptures before enigmatical, its lessons in fidelity to wives, in temperance, in virtue, in honesty, in industry, its instructions in building, as "operative Mason," forms and edifice, a noble character, the home it gives,

> "Where we meet upon the level,
> And part upon the square,
> The blazed constraints that, although
> We part upon the square,
> For the world must have its due,
> We mingle with the multitude,
> A cold, uniformity true."
> "Where we shall meet upon the level there,
> But never thence depart,
> There's a mansion—He'll all ready
> For each trembling heart,
> Where we meet upon the level,
> And a welcome,
> And a multitude is there,
> Who lost or met upon the level,
> And have trod upon the square."

Thus we offer to diviners. They may instruct us of "this mansion," prepared for those who thus meet "where the cold, unfriendly crew" are excluded, and leave them to conjecture what immensity of space intervenes between this and the one spoken of by Christ to his followers: "I go to prepare a place for you in heaven" and of its inhabitants who never met upon "the level," he said, "of such is the kingdom of heaven." In the former mansion, there can be no women, as the religious rite prepares them for that place is never taught them. They never

> "Meet upon the level, or part upon the square,"
> And know not "what words of precious meaning
> Those words Masonic are."

Had I the eloquence of a Masonic Divine, or was I endowed with poetical genius, I could more suitably portray the beauties, the peace, the tranquility of that "mansion," shadowed forth in the present lodges, where wives, mothers and daughters could never meet; and where, should it be possible for them to see, they could not, as Adam, say "the woman gave it me."

Should a female cherubim, allowed to range through space, espy this "mansion," and all unconscious light to rest awhile within its gates, should great security leave its inhabitants all unprepared, no "Tyler" at the entrance; should she, in absence of rules below observed, listen, hear and learn their holy, high religion, right from their "Sanctum Sanctorum," and then, all glowing with woman's nature, like Mary at the Tomb, haste, nor rest nor stay, till all is shared with those she loved; and then, when without regret she leaves them, saying, I must to my masters, to all shout forth this knowledge, then they know 'tis a woman who has shared their mysteries. Their heaven, that beautiful "mansion," prepared for them only, is naught but hell, and all Masonic art would be employed to build, as Nimrod did, a tower, to other sphere where woman alone should be entered.

Back with lightning speed the angel goes to the mansion by Christ prepared, and at its pearly gates awaits her flight daughter. Twelve of earth's years she numbered ere she went to heaven. They embrace, and sit enfolded in each others arms.

Why have you been so long away, my mother? says the innocent. I have searched for you far and near

Wonders! my child, here I to tell thee. Your earthly father that you loved so well, I found. I thought him once with those who were ashamed to acknowledge Christ before the world. He is not there, but in the Masons' "mansion," which, in their hymns below, they called their "Lodge in heaven."

O, mother, let us go and live with him! My child, we cannot. None can enter there who have never

"Met upon the level, and been tried upon the square."
Widows and girls there are none; Men, men only, are they there

No mothers or little girls? O, I am so glad I never met up—on—the—level. The love of earth through memory came, and tears, such as angels shed, were gathering in the mild, blue eyes, when Jesus, passing by, turned all away, saying, I will be a father to the fatherless.

This is fit subject for divines, and not for woman's lesser brain. Let all these phrases pass, and leave the upper spheres, to glance at the Masons' *outward* religion.

Within the rain is falling. In the streets the barking dogs make mournful music. 'Tis midnight hour. The fire burns slowly on the grate. The lowered lamp casts shadows on the wall. The clock strikes twelve. A pale woman in sable wraps, rests on a sofa—ever and anon looks out beside the curtain at the only light, waiting for it to be extinguished. It still is there, and then, with deep-drawn sigh, the floor she paces up and down, soliloquizing thus: Why don't he come? Twelve o'clock, and I left him by 'twas never thus. Those happy years! We then sat side by side, studying the mysteries of God's word, those long evenings, having read a favorite book aloud. Now I read to him. I was sick and lonely to-night. For more than half a score of years he never left me thus, alone. Why should he now? O, "'tis business at the lodge." Masonry! what is it? What can it be? He says it is not a religion. He says 'tis good—"will make men better; make them good to wives; give them better knowledge of scripture than anywhere else is found. He's a better man for being a Mason. It has great benefits in times of sickness." Is it then its religion—all that's good. Religion? religion!—of what kind? Mine he will not share; his, I cannot. O, the gulf that yawns between us! I love *my* religion less because he does not mate it. His is not for woman. Then why a woman, and a "great benefit" in "religion" she cannot share? Better never have wed her and taken "reason." "philosophy," and this "religion" for companions Ha! love admits no rival. It must be all or none. This lodge, he loves it more—more than me. Then why not he would not look angry when I sadly gaze and sigh at the round full moon. Moonlight nights I used to hail with joy, as harbingers of happy hours. Now I am a Mason's wife; and, to be good as one, I must not sigh for religion teacher. I sit out my lonely vigils here alone. alone. When he's home, how abstracted. His thoughts afar and lips repeating—well, their ceremonies, I suppose. Ah, it does not make men *better* husbands. Before, he will not sit still, everything, and said, "tell me if I did just right." Now he says, women are not resources; men should rule exclusively, that reason is religion, that churches are impure, that sects show narrow-mindedness, religion there is beautiful, that Masonry is perfect as for the best, and yet I can *never*, NEVER share it.

Masonry! I dislike the word. To me so much pain with it is fraught. Masonry! I yes, you've turned my husband—not to a "pillar of salt," but to a monument of stone! He once was warm, communicative, affectionate, and said I was good and wise as he, but now, he's fit material for you to shape; he's cold, he's hard, he's *silent* as a stone, fit block for your Masonic temple. Ah! I see it all. He gave his presence, and to others I flee for warmth and comfort.

Forever in his breast is sealed a casket full of "mysteries." To it there is no entrance save his lips, and to me they are hermetically sealed by Mason's trowel.

Ah! his marriage vows, where are they? He "loves" me, not truly, or in me would he confide—and "honor"—is given to *men* and "cherish," to "treat with fonding care." He broke that vow, when oaths he took, *to bind him until death*, to *men* and *men's* interests. Before—yes before he was a Mason, we travelled, hand in hand, life's steep hill-side, but now, aboard the cars of progress, take opposite trains, each day and hour receding from the other, one bound for the mansion Christ prepared, the other for "the Lodge in Heaven," or "Masons' Home," shunning, as on and on he speeds,

> "And when the hour of death shall come,
> And darkness seal my closing eye,
> *May kindly Fraternal* bear me home,
> The home where weary Masons lie.

"The Masons' Home! ah, heavenly home,
To faithful hearts, eternal joy!
How blest to find, beyond the tomb,
The end of all our sweet employ!"

IDANHA

August 29th, A. D. 1867

Renunciation of Rev. Moses Thacher of Massachusetts.

Extracts from his Address to the United States Anti-Masonic Convention, held at Philadelphia, Sept. 11, 1868.

"I confess, in the presence of this convention, and this respected audience, that I have been one of those who have been duped and decoyed, and made to pass through the degrading ceremonies of the lodge-room. This stain upon my religious and moral character, I do not expect ever to wipe away. But I am willing a record of my folly, and I will say wickedness, should stand in high relief, with the record of the Psalmist's iniquity, when he transgressed the laws of God and Israel, in the matter of Uriah.

"I will now said that I was deceived. As was Mr. President; for I had held up to my view false representations. I was told by a respectable clergyman, whom I esteemed, and in whom I placed implicit confidence, who had taken many degrees of his order, that there was in that institution, that which was exceedingly valuable to define certain passages of scripture, which could not be satisfactorily explained with out masonic light: many passages in the epistles of Paul, and in the revelation of John in the silence, to some of which we have no allusion, were to be seen in their literal meaning in the ceremonies of the lodge and chapter. This and many other considerations which time would fail me to mention, induced me to apply to a respected Friend and relative, to propose me as a candidate for the lodge This he cheerfully did.

"I was proposed to the lodge before knowing any thing of the nature of the lodge on William Morgan. I should have known there fault as he has since stated, the public press had not been muzzled. But at that time there was not a paper in Massachusetts, and I know not of any in the New England States, that dared to record a syllable in respect to these facts. I was entirely ignorant of what had taken place at Batavia

"After I was proposed to the lodge, I accidentally had an opportunity to see one of Morgan's books. It was put into my hands by a Free Mason, merely to excite my curiosity. In this declaration: that the book was put in circulation to accomplish a political purpose, and that of making money by the compiler: that in this book the compiler had incorporated certain formulars in the lodge of Constitutions and Master, and sent it forth to the world as Masonry, and wished me to see what imposition was practised. I gave the book a cursory reading. I said to myself, this cannot be Free-Masonry; it is too frivolous. It did excite my curiosity. It led me to converse with some reputable members of the institution, relative to the subjects therein contained.

"I conversed with a member of the institution, from Rhode Island, who was then a man of high character in the fraternity, and a member of the encampment, who had been master of a lodge for many years, and was esteemed what was technically called, a bright Mason. He told me Morgan's illustrations were the fraternity no uneasiness whatever. He said it did not touch the subject of Free-Masonry; that it had nothing to do with the secrets of that institution. He supposed that Morgan was a Mason, and one of some ordinary, or even worthless fellow of no character, a nasceant and drunkard; and that he was not murdered. If he was murdered at all, it was not by Masons, but that the mob had beset him on this principle. They said that if he told the truth, he ought to die for violating those solemn obligations, which he professed to have taken; if not, he ought to die for imposing upon the public. In consequence of what was said by this gentleman, and as I had been proposed to the lodge, my first request was that I might be taken as I had entered the preparation-room, and after I had been made to subscribe and declare to what has been presented as formulas, they began to prepare me for the rites and ceremonies. I then was conveyed into a room of Masonry. I remarked this to the junior warden. He said some things were similar, but if I advanced I would soon be satisfied, and rejoice in becoming a member of the fraternity, as others had done; and I was told that Washington, Warren, and LaFayette had done the same before me, and I was, according to the illustration of Morgan, divested of all my apparel, to the last remnant of decency I was clad in a pair of drawers, and a cable-tow put around my naked round my neck. I was blindfolded, and, in this manner, led to the door of the lodge, where there were three distinct knocks, and answers, Who comes there? who comes there? who comes there?

"I was conducted in, and about the lodge, round, and round, and round. Not an individual did I know; not a face, not even of the master, for he too was a stranger. I had seen the junior warden who came to prepare me, and super ordinate. I was forced to take a cable-tow, and how could I retreat if disposed? Where was my apparel? Could I go into the street in my then situation? I passed through the three first degrees in one night. I went through it uniformity with a dispensation of the grand lodge.

"The same evening, after I had passed through the ceremonies, the master of the lodge administered the test oath, and gave what is called the check degree. He said that was necessary, because a worthless fellow at Batavia had disclosed the secrets of Masonry as far as the third degree, and said of others got our secrets we must have some new tests. From this time, I discovered, that the illustrations of Masonry had been studied assiduously by members of the lodges, in order to render them what is technically called bright Masons And I have known those illustrations to have been studied by different lodges, that they might be familiar with the rites and ceremonies of the institution.

"In view of such impositions as these, I feel myself perfectly free in denouncing the oaths and ceremonies of the order. If any man judges me guilty of moral perjury, I am willing to bear the shame forever; I glory in such perjury as this; I came forward and burst the bands, from a religious regard to the best interests of my country, and from a solicitude that young men might be prevented from being taken in the same snare; and if the declaration which I have made, and the record of my folly, should be the means of preventing one man from being ensnared as I have been, I shall feel myself paid a thousand times.

* * * * *

"I will not multiply examples in this particular, but will address facts to show that Masonry have considered it their duty to execute the bloody part of their Masonic oaths We have evidence that Morgan was murdered agreeably to Masonic law. It is said by Masons that the authors of Jachin and Boaz, and Pritchard, were put to death. But in my neighborhood it has been said repeatedly, not by the heart of the order, but by high priests and grand priests, that if Morgan had been put to death, he had been served justly and rightly. A member of the sacanament in Massachusetts and Rhode Island, in my own neighborhood, conversed with me relative to the abduction of Morgan. He expressed it, as his view decidedly, and he was acquainted with the rights and principles of the institution, and I viewed him to be an honorable man, that the Masonic oaths should be executed, and gave this as a reason, that masonic law was antecedent to civil law. He regretted, however, that the Morgan affair had not been conducted more deliberately and coolly, and would have used a little more subtilty, and kept to the fraternity. And to illustrate his views, he brought an example with which he was acquainted: either a brother-in-law to his wife, or himself.

"Brother and John (I will use fictitious names,) were residents in one of the back towns of Rhode Island. Peter was a regular made Mason, and a member of the lodge. He instructs John clandestinely in the rites and ceremonies of the institution. By means of this imposition, John worms himself into the lodge; he is received as a member, and obtains the office, I think, of junior warden. After having been some time a member of the lodge it leaked out, that Peter had instructed John clandestinely. John was called upon again, and the oaths administered in due and legal form, and he was retained as a member of the institution. Peter very soon after happened to be in Providence at a time when the grand lodge was in session. They summoned him to appear before them, and he was called upon to install and the master's oath, by which he promised to obey all signs, &c, he obeyed. They had certain resolute members appointed to take care of him. They did take care of him; they surrounded him. And I was informed that he was taken down the Providence River. The report was, that he had absconded.

"I will name but one instance more, and that is, of warning a brother of danger. A supreme deputy sheriff pursued two villians to the cape, who had been breaking open the lodge in Providence. He was successful in apprehending them, and brought them part my house, but they made known to him that they were Masons, and he put them in custody of some masonic brethern, and wept another waylander pretence as he stated, of apprehending other rogues. He had scarcely turned his back, before the two missing and all of the lodge in Providence. He was successful in,

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—*Jesus Christ.* FORTNIGHTLY AT $1 A YEAR.

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The Christian Cynosure.

"SUCKERING THE CORN."

Farmers know what this means without going to Webster. For those who depend on hooks it will do no hurt to say that a "sucker" is "the shoot of a plant from the roots or lower part of the stem; so called, perhaps, from its drawing its nourishment from the root or stem," and hence, "to sucker," means "to strip off shoots, to deprive of suckers, as, '*to sucker* maize.'" (See Webster.)

Those who have done such work, nay, any one who attends to nature around him, knows that one sucker is worse on the life of the plant than a thousand weeds: and every thoughtful student or observer of religion can see that Satan's chief reliance and hope against Christ's religion is, and ever has been, to surround and draw its life out by suckers.

Cain's offering "the fruits of the ground" was suckers. Monkish orders, convents, nunries and the like, are all suckers. Aaron's calf at Sinai was a *sucking calf.* Hence, Moses seeing it would draw the life of God's true worship into itself, killed it! The Jews' "*traditions*" were suckers; ceremonies, as the hands washed before meat, choked out religion. They had, in Christ's day, sucked the life out of the *worship* and *commandments* of God, making the worship "*vain*" and the commandment "void;" and of was of these very things that Christ said, "Every plant, which my Heavenly Father hath not planted shall be rooted up."—*Mat.* 15. 13. Whoever will turn to that chapter will see that it is so.

Popery is Christianity all gone to suckers. All the real life it has is human and devilish. For human religion is "*gentile*," and gentile worship is devil-worship. Protestants see and acknowledge this.

But the religion of Bishop Whitehouse of Illinois is not ten furthings better! Indeed, he is said by the newspapers (uncontradicted) to have knelt before the Pope when he was in Italy! If so, he worshiped anti-Christ, and that religion which he teaches and administers is as much worse than Popery as counterfeit Protestantism is more dangerous than simple bald Romanism.

Masonic Lodges, Odd Fellows' Lodges, and all the Temperance Lodges are such suckers. They were and are all inventions, more or less sincere, *to help out Christianity.* So, exactly, were all the Monkish man-made "orders." And every honest discerning Christian can see that the spirit of the Lodge will be master or nothing. Satan always begins meekly by pretending to help Christ, but he intends to displace him and take his worship to himself. In Popery and Mahometanism he has! Christ's name, even, is out of the Bishop's creed, though Mahomet at first owned Christ.

But of all contemptible, vile, and shallow attempts at religious suckerism, Henry Ward Beecher's proposition to put cards, billiards, and dancing into the Young Men's "Christian" rooms at Brooklyn, is the weakest and most recent. And yet even his plan is not wanting advocates and imitators who advise MOODY and FARWELL to put "*social rooms*" into the hall which they are now re-building for Christ! The western plan differs from Beecher's Brooklyn proposition only in its cowardice, not daring to say out-right what is to be done in those "social rooms," when built. The plan means that we are to pray in Farwell Hall at noon and dance there at night, to draw in the young and make them Christians! But all reason, philosophy, and sense shows us that when we have put these suckers into religion they drow out its life. If Moody, Farwell & Co., as they have been advised, should put "social rooms" in their re-built Hall, and put cards and dancing and billiards into those rooms, the first effect whould be to draw a throng there and black-legs would enjoy the meetings as they do the ceremonies of a Masonic Lodge. It would Christianize cards and dancing, but it would not make card-lovers and dancers Christians!

Suckers never strengthen plants. How long will men be learning this? When Moody takes a prayer-meeting into a liquor saloon he is following Christ. If he should take the card table out of that saloon and put it into a "Christian Association," he would be putting into God's temple such things as Christ overthrows and drove out.

Cursed be he that putteth a stumbling-block before the blind. Men would embrace religion if they were certain what it is; but it is covered, concealed, and counterfeited by suckers! MEN AND BRETHREN, LET US SUCKER GOD'S CORN!

The Devil Turned Saint---Rev. Geo. Trask's Tracts.

We have received a package of Brother Trasks' live tracts on temperance—i. e. temperance in all things, or more exactly, total abstinence from alcholic and narcotic poisons, in the way of drinking, chewing, smoking or snuffing. And with the package a request that we give our opinion of them. The first thing we have to say is, that we heartily thank the author for the gift, and intend to show our appreciation of the tracts by frequent extracts from them in the CYNOSURE. The next is that we entirely and heartily concur with him in his main positions. That the use of tobacco or opium as luxuries, by chewing, smoking, snuffing or dipping, is a filthy vice, each in itself productive of maladies and evils of direful nature and vast, extent, and each exerting a direct and powerful influence to draw their victims into every species of intemperance.—The extent into the full developement and debasement and perdition of sensuality, to which these vices are indulged, proves most fearfully that man is fallen and that Satan finds, in vast multitudes, his willingly degraded slaves. Another thing we think the use of these treats is, that they are brief, full of point and piquancy, such as is not to be met with every day, and most wisely adapted to their purpose. Whoever begins to read one will be sure to read it through, and whoever reads one through will have something to think of, and something that he will not be likely to forget; and if he is not persuaded to abjure the bottle and the weed, it will be a sad proof that some other than the power of Christ or true reason has dominion over him. We wish these tracts the widest circulation, and the power which alone "giveth the increase," to accompany them.

And yet we have somewhat against them, viz: their implied approbation of secretism. Several of them are entitled "Good Templars Appeal etc," one, "Lodges of Good Templars call upon Gluttons to awake." To us all such appeals are loathsome. Tobacco smoke and tobacco spittle not more so. We feel bound to treat them so Christ did the testimony of the Demonic to his divinity; or as Paul did the Pythonees who followed him and his companions, crying, "these men are the servants of the most high God,"—with grief and indignation. Both the Savior and his apostle silenced such witnesses. Why? Because from its source the tendency of such testimonies was to create, on the whole, more distrust and suspicion than confidence. These witnesses were in league with the keepers of the artificial mysteries or secret secrets of that age; and they and the keepers of these mysteries were under the control of "the Prince of the darkness of this world." In the darkness of these mysteries, that organized secrecy, he had his peculiar abode; and he has inhabited such secrecy ever since and ever will; and we may not concede to any society or organization that hides itself in artificial mystery, any part or lot in the use of Him who "ever spoke openly to the world and in secret said nothing," but commanded his disciples to walk in the light as he did, and communicate "all things whatsoever he commanded them," without impediment or reserve "*to every creature.*"

But you say, the Good Templars and Sons of Temperance have a good object, —they testify to the truth. So did the Demoniac and the Pythoness; one testified that Christ was "the Holy One of God," and the other, that the spoutles showed unto men "the way of life." What more true, or what truth more precious? And yet Christ's method as the open method, and the secret one is Satan's, and they are as antagonistic as day and night, and can never coalesce. If the secret method does not originate in error and corruption, error and corruption are certain, sooner or later, to originate in the secret method, the beginning and the ostensible object want they may. Bro. Trask, by his implied approbation of secretism, exposes himself to a raking fire from his own guns. He argues most intelligently and most conclusively, we think, that total abstinence from the drug, is as indispensable as from the bottle, because both are most harmful sensualisms, alike forbidden by the law of nature and of God. The mischief of the drug is not so strikingly or immediately apparent, but is not less real. "It does not," he says, "assassinate, burn and devour in the same way, but it creates a demand for alcohol, and this demand, according to the well known law, creates an unceasing supply. This and other drugs are the fuel of Intemperance." Drunkards are usually tobacco users, and usually tobacco users before they are drunkards. If the drunkard gives up his dram and retains his drug, he is almost sure to relapse into drunkenness. "One is an easy stepping-stone to the other." By mutual action and reaction, they "play into each others hands in ruining their victims." The dram increases the appetite for the drug and the drug increases the appetite for the dram, and that the fires of hell are fed and increased until the fatal consummation. These is, therefore, no evading the conclusion that both should be eschewed, both be given up together. Total abstinence from *both* is as indispensable to success in reform effort, as total abstinence from either. To attempt one without the other can have but one result, disastrous failure. Now, to our mind, this reasoning is perfectly conclusive, and it is just as applicable to secretism as to sensualism.

It is of no use to denounce the mysteries of Bacchus or Bacchus as abominations, while you applaud those of Freemasonry constructed on the same general model. Neither is it of any use to condemn Freemasonry or Ku-Kluxism while you adhere to Odd Fellowship; or to denounce Odd Fellowship while you plead or justify the secret Temperance orders. For the life principle in them all in the same. They all play into each others hands. They exist in different stages of development, but the less developed are easy stepping-stones to the darker orders. In this age, Masons and Odd Fellows are usually Good Templars or Sons, and manifest a very decidedly paternal affection for those infant orders. And young men are usually Good Templars before they are Masons —and Masons before they are Ku-Klux. If they abandon Masonry and do not abandon all secret orders, they usually return to Masonry again, unless they advance to some order more fully developed, as of Jesuits, Paulites, Danites, thieves, counterfeiters, burglars and bandits, with names or titles suggestive usually of the exact reverse of their real character.—All these orders belong to the same genus—organized, social, perpetual secrecy is the distinguishing feature of them all. In rites and regalia and signs of recognition they exhibit diversity. They all profess to be founded for good praise-worthy objects; and when you penetrate through the veil into their orgies, you find in all the same emptiness and solemn trifling, even as you may see in all the same vain show and pride of life in their public demonstrations,—and when carefully and skillfully analyzed, you will find the same selfishness and deceit developed into various degrees of corruption, in regular graduations from the the least exceptionable to the worst. It is all one grand artificial system of darkness; combining with the God's Temples in twilight, as the mouth of the cavern, shade deepening into shade as you advance, until you reach the blackness of darkness in the assassin's den.—From all one logic presides, though in a variety of showing himself to those who are near the vestibule of his cavern, or of allowing them to feel his hand of power upon them until he has drawn them in where the outer light fails to penetrate. There he sits in state, and reigns with undisputed sway, and conceals all evils, and from hence issues an invisible moral malaria that pervades the earth and nourishes idolatry, witchcraft, heresies, strifes, sedition, tumults, whisperings, variance, deceits, malignity; all spiritual wickedness, all the works of the flesh, all the works of darkness. To, organized, social, perpetual secrecy is itself a most efficient principle of evil. It is the very citadel of the Prince of the darkness of this world, and if we would make any progress against this power of darkness, we must inscribe upon our banner *Total abstinence from all organized, social, perpetual secrecy.*

By what rule will Bro. Trask or any one else discriminate between these secret orders, so as to accept some and reject others? Is it because some are benevolent and others are selfish? We affirm that they are all selfish, and any discriminating mind can discover it in all their arrangements and manifestations. Benevolence never leads men to shun the light, or to decline the most perfect scrutiny of their doings, or the most full assembling to an enlightened public sentiment. Is it that some frankly declare their objects, and that the others objects are good? But they all do. The Jesuits declare their objects to be identical with those of Jesus; the Paulites, with those of Paul; the Ku-Klux are emulating Wm. Tell. They will tell you they are combined for the most benevolent, holiest object that ever fired the soul of patriotism, viz: destroying the assassin of their country's liberty, and its deliverance from the vilest tyrants that ever cursed the earth. So holy is their object, that even murder is sanctified by it, and the most shocking violation of conscience becomes, in their view, a prais-worthy self-denial, whose merit is proportioned to the violence of the struggle necessary to overcome the remnantseness of God in their breasts. A political editor discussing this secret organization says, "the evil of it is not in its secrecy." Here, we think, he makes a woeful mistake. Its secrecy is the very life of it.—Is that without which it could have no existence, and none of its enormities be committed. Only by secrecy could men be combined for such a purpose, nor could they be combined by that, were it not for the respectability and errroneously conceded to secret orders, which have as yet developed less of the evil power of that vital element of all social evil.

But Brother Trask tells us the secret orders are doing much good in many ways. Our deliberate opinion is, that the good they have done is no compensation for the evil they are doing, and that the good is doomed to diminish, and the evil to be increased continually, until these worldly and unscriptural methods are wholly abandoned. The remedy is worse than the disease. These orders have made temperance a mere stalking horse for secretism, until we shall be likely to have more work to destroy the secretism with which they have filled the land, than would have been required to carry the Temperance reform by christian methods to its triumphant establishment; and, that done, these pagan intruders cast out, we shall have commenced the temperance reform anew, and find a far more formidable work than if no secret Temperance order had ever existed.

But Bro. Trask says, that "with admirable grace, they might turn upon their critics and ask what politics or order of rights, what societies, old or new, are doing anything, comparatively anything, in this terrible crisis?" And what was ask are our secret orders doing in this terrible crisis? Flourishing according to their hosts at a most glorious rate all over the land, numbering their members by millions and their incomes beyond all that Edwards or Hewitt or Marsh ever thought of, and yet the waves of intemperance are fairly brooking in their faces and flooding the land as never before; and, as they say, the churches have well-nigh lost their interest, and the public which commenced the agitation, is getting ashamed to continue it; as if there was something in the cause as managed, unsuited to or derogatory of the sanctity of that consecrated place.

How is all this? We think we comprehend the situation. The Hewits and Edwards and Marsh's have ascended in their chariots of fire, but they left their mantles behind. In the bosoms of their successors the same principles live, the same fire burns.—The church covenants exclude intemperance from the church, their children are taught their position is known of the world, and their prayers have not ceased to ascend to God.—But with reference to the prevailing secret orders, they shout and blow, their oily intrigues and great swelling words, their impudent accusations, and orderings of the church and the pulpit; they have to some extent assumed the attitude of prayerful spectators.—Since their protests against these pagan methods are unheeded and their secret society champions are so very wise and able to do such wonders, we are looking on to see the wonders done, as Elijah looked on to see the sacrifice of Baal bring down the fire from Heaven; and when their cries and outlings of their flesh for weary hours proved unavailing, Elijah said, "cry aloud, He is a God." And we expect some this day to tear the hosts of professed christians, who are pompously essaying by pagan methods to carry on a christian reformation, and find instead of the great success they promised, that they have only run the cause into the ground, because they undertook to engineer it by the help of darkness.

When this gorgeous experiment, with all its pomp and solemn incantations is completed, and its hierarchal and pagan methods are demonstrated to be powerless for any real and abiding good, then we shall look to see the tendernes of Divine mercy displayed in making the extremity to which man's folly reduces him, God's opportunity. Then, impelled by the Holy Ghost, Elijah will stand forth and in the open, simple, pure methods of Christ's ordaining will commend the fire from Heaven, and the prophets of this terrible mystery will be among the things that were.

Two Rules for Interpreting Masonic Covenants.

We wish, in this number, simply to call attention to the fact, that two rules obtain among Masons of the lower degrees, for interpreting the language of the oaths or covenants of the orders. And this fact is one of great significance. It is the key to life great and only real mystery in Masonry, viz: That it is as corrupt an institution as the worst men or even Satan would desire it to be, and yet, some really intelligent and good men see nothing in it incompatible with morality or piety. The following extract from Hon. D. H. Whitney's defence, indicates both the fact and the nature of the two rules; respecting those rules and their application we shall have more to say hereafter:

"I can readily anticipate the inquiry, why I remained so long a Mason? I declare I was always a suspicious Mason, and I have long watched the institution, with a full determination to ascertain, beyond reasonable doubt, if the charges made against the institution were true; if the witness stand and jury boxes were corrupted, and the judicial crimine soiled by its influence; and if found true, I determined to renounce it. It would not be fair to say that the Masonic oath of fellowship was corrupt. There are many who could not be induced to act in accordance with the constitution of Masonry, indicated by the actions of the Grand Master, the committee of the Grand Lodge and the majority of the members of this lodge, (Belvidere.) And yet but few of such have the firmness to act, and their *silence is the earnest of their safety.*

"I can speak in regard to my remaining a member of the fraternity, the reader will bear in mind, that I concluded my letter to the M. W. O. M., "as I have learned and taught Masonry, and as I presume you have learned and teach it," &c. Now this plainly implies, as it was intended, that Masonry may be differently taught, and this is true. Hence the bitterness toward me on the part of Simon pura Masons. In conferring degrees I have always used the words, "*worthy brother,*" and strictly charged the initiate, that he must judge of the worthiness of a brother from the very act of service he requires him to perform, and if it conflicted with morality, the law of the land, or the right of others, he must treat such a one as unworthy and disregard his demands. This, it is contended, fritters away the objects of Masonry and makes it a more charitable institution. This I have always admitted, and claimed nothing more for Masonry; repudiating as dangerous a doctrine, (which I am now of the opinion is well settled and has been for ages,) that no Mason has a right to regard and treat another as *unworthy* until tried and suspended or expelled."

According to Whitney's rule, it will be seen that the covenants or oaths are to be interpreted always in consistency with the laws of the land and the teachings of religion, and morality. According to the other rule, the covenants or oaths are to be taken literally, and do supercede and overrule all laws, human and divine. Interpreted according to the plainest laws of language they do this,—and this Worshipful Master, Whitney, became sure it was the established rule of the highest order in Masonry. More hereafter.

CYNOSURE.

A correspondent thinks we have certinly made a great mistake in the choice of our new name—a name he admits beautiful and expressive to the learned, but meaningless to the masses whose good favor we are mainly concerned to secure. In canvassing for it, he says, he had to explain until he hoe been fairly prostrated with the labor, and then it does not satisfy like some plain English name that would convey its own explanation at once to everybody. To which we reply to our worthy friend, spare your strength. Tell them simply that Cynosure in the poetical name of the North Star. We are sure the intelligence of the masses who will read our paper, will be equal to the task of discovering the beauty and appropriateness of the name for such a paper as ours is intended to be. There is no night in our northern hemisphere, so dark or so long, but the North Star, Cynosure, shines through it all. And, should fogs or clouds prevent its rays from reaching the land or the sea, yet still it shines and keeps through the whole night and the whole year, the same unvarying position. It never sets. Other stars are lost to their apparent and relative position to our world continually borne along in the resistless sweep of its revolutions. The North Star is a fixed point around which the whole universe seems to revolve—whilst remains firm it its position; "nor minds the idle whirl." Just so our CYNOSURE intends to keep its position and pour its constant ray on the artificial mysteries and darkness of organized secrecy. And, if the mists and fogs of the dark orders intercept at any time its rays, when these are blown away, we hope you will find us always there, a safe light to steer by, amid the storms of passion and of error, and varying our testimony, nor shunning to declare the whole counsel of God, whether men will hear or forbear. We changed our name to avoid the appearance of discourtesy unintentionally incurred. And we are confident the intelligence of our readers will insure a speedy appreciation of CYNOSURE.

Morgan Not Murdered.

A young friend, who is not a Mason, says to us that a young friend of his who is a Mason and a church member, and a real intelligent, free fellow, says to him that the talk about Morgan's being murdered by Masons is all bosh, for that he positively was not murdered at all: but was known to be living in Europe long after the time of his supposed murder, of which the Masons have abundant proof. Now, whether this Sir, intelligent young christian Mason talks in this manner from ignorance or wickedness, we cannot say. But it is from one or the other cause, that is certain. That Morgan was murdered by Masons, and not by a few irresponsible rash and excited ones, but in pursuance of the cool, deliberate action of Grand and Subordinate Lodges, carried out systematically by large numbers of widely dispersed individuals, and that the legal proof of the murder was prevented only by the most unscrupulous overtions of the fraternity, continued for years, and involving many Masons in contempt of court and in willful perjury, all these are facts as well established as that Washington died. Hamilton, or that Jefferson edict Arnold attempted to surrender West Point: and, being a prominent Mason, was, by an act of Masonic favoritism, aided to escape from the vengeance due to his perfidy and treason; and that all this was done in exact accordance with the spirit and letter of Masonic law, is equally certain. We have in process of collection, some fresh evidence respecting the Morgan murder, which, in due time, we expect to present to our readers. Whether it will silence the prating of thoughtless and deceitful tongues, is not certain or material; it will satisfy all candid and unbiased minds.

That Religion in which all Men Agree.

The spirit implied in obedience to one precept of God's law, inures obedience to every one of its precepts. So, whoever will, knowingly and willingly, break the least, will break the greatest. For true obedience to the least commandment is the accepting of God as our king and his law as our rule. While the rejecting of one precept is the rejection of the law to which it belongs, and the God who framed it. Wherefore it is written, "whosoever shall offend in one point is guilty of all," and, "he that is unfaithful in that which is least is unfaithful in that which is greatest."

A like principle obtains in the theory or doctrine of religion as in the precepts or practice of it. So clear and perfect is the harmony of God's truths, that the intelligent reception of one involves a logical necessity of receiving all. Like the Savior's seamless robe, truth cannot be had in parts without ruinous violence to the whole system. Therefore, when the infidel, the Odd Fellow and the Mason claim to receive of religion "only that in which all men agree," they reject all of truth which any part of mankind reject. Of all men living, therefore, they reject the most and receive the least of truth. In a word, their rejection of truth is total, for, by this position, they accept and sanction all the rejecting of truth that is done under the heavens, and what little they pretend to hold, if indeed any is left, to which all men assent; this they do not receive because it is *truth*, but because nobody is found sufficiently demented or depraved to countenance them in its rejection.

The Christian Statesman,

1320 Vine Street, Philadelphia, Pa.

The above is the title and the post office address of a clear, calm and excellent paper, devoted specially to the work of securing a recognition of Christ and the Christian Religion in the Constitution of the United States: a movement which has already enlisted many of the ablest minds and pens in the country in the East, Interior, and West. The following standing matter at the head of the editorial column, explains the precise end sought:

"We labor to introduce into the Constitution of the United States, the substance of the following amendment:

We, the people of the United States, [acknowledging Almighty God as the source of all authority and power in civil government; the Lord Jesus Christ as the Ruler among the nations, and His Will, revealed in the Holy Scriptures, as of supreme authority; in order to constitute a Christian government,] form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, and promote the general welfare, do ordain and establish this Constitution for the United States of America."

No person, we apprehend, who would not be willing to have our name and institutions as a christian land given up, can object to the end sought, and whether the amendment asked for to our Constitution be needed or not, no one who believes in "The Lord's Prayer" can consistently object to the doctrine that Christ, or God through Him, is the real Ruler of nations, and that his Kingdom is yet to come on earth. Send one dollar to Rev. T. P. STOCKTON, 1320 Vine St., Philadelphia, Pa., and you will receive the STATESMAN for one year. We shall refer to this subject again. We give the above, meantime, as a return for the following handsome notice of our second number. The STATESMAN has sustained the anti-secret society movement from the first. The editor says of the CYNOSURE:

"We are glad to receive the second number of the new paper in opposition to the secret orders. Its name, THE CHRISTIAN BANNER, has been exchanged for THE CHRISTIAN CYNOSURE, the north star being already worn by the organ of the American Trust Society, Boston. A dangerous vindicate the unprogressiveness of their order by the definition taken from Webster, "The Constellation Ursa Major, which, as it contains the *polar star*, the eyes of travelers and mariners are often directed," and by the quotation from Southey: "Let me see if there be not some principle, which, if kept steadily in view, might serve as a *cynosure* to direct you in this unknown navigation." The editor says: "We have selected a title which it is hoped until this hour has not been assumed by any part of a newspaper; a title which is classic in Greek, Latin and English: the name of the star which guided many slaves to liberty; and we do not intend to take it down from our flag until we has made it as familiar to the American people as if it had been written simply the "Christian Polar Star." We give our hand once more to our contemporary and fellow-laborer. We shall aid his work by every means in our power, and bespeak in its columns the advocacy of Christ's law as the law of nations and the necessity of national submission to *Him.* Again we ask our readers to send for the CHRISTIAN CYNOSURE. Address, EZRA A. COOK, 88 La Salle St., Chicago, Ill."

Memento Mori.

"Blessed are the dead who die in the Lord. Yea, saith the spirit, for they rest from their labors, and their works do follow them."

We have a saying here. There is a solemn sacredness about the subject of death, which all should feel, for "one event happeneth to all."

As the CYNOSURE is just starting in its career, permit a friend to express the hope that it will not become so poor, as to charge the mourners ten cents per line, for all beyond a bare notice of the death, no matter how useful in life the departed one has been. If obituary notices are too long they may be shortened, or if unworthily bestowed refused and returned, but do not meet the stricken with a money demand when common charity asks and gives sympathy.

I know a saint who has recently departed this life rich in faith and full of good works and alms deeds which he did, and I know not that from his many beneficiaries he left enough to pay for such a notice in our common religious papers as his memory deserved.

Our motto should be in this matter, "Let the memory of the wicked perish." But the righteous shall be held in everlasting remem, brance. IONA.

The Christian Cynosure.

SHALL FREE MASONS BE EXCLUDED FROM CHURCHES?

This question perplexes many, and many of our correspondents desire the Cynosure's opinion upon it. They are entitled to it.

"In the fall of the Ledges in 1826-31, church exclusion was extensively, if not generally practiced. The church in Chelsea, near Boston, during the pastorate of Rev. J. P. Lang, worthy, had a rule excluding Freemasons, and was a member of the old New England church, as he had the same. In the Presbyterian church, the Synod of Cincinnati resolved at Dayton,—*"That membership in a Masonic Lodge is inconsistent with a credible profession of the christian religion."* Similar resolutions were adopted by the Old Reformed Dutch churches about New York. The curious may find these and such similar actions published at the time they were taken, in a paper, (afterwards bound into a volume,) by Rev. Dyer Burgess, Cincinnati. The only copy I had of the book was stolen by some unknown person when I was at the Aurora convention, October 31st, 1867, last year, and, I suppose, destroyed. Rev. Mr. Burgess is still living in Ohio, and if some one will find out his post-office and address him, if still able to write, they will hear from him.

Many churches were rent in pieces by the anti-Masonic discussion, and a degree of bitterness arose between neighbors similar to that which now exists between the secret clans and the loyal people at the South. And Free Masons who prayed to no God but the God of the Lodge, and who cared nothing for Christ or Christianity, denounced and deplored this division of churches as the work of anti-Masonry! So far the *history* of church-exclusion at that time.

At the Aurora Convention the subject came up at the close of the sessions, after many members had left, and on motion of an excellent brother who had Masons in his church, the question was laid over without action. That brother has since left his church. Free Masons know no difference in their hate between those who exclude them from the churches and those who simply and in the fear of Christ condemn Free Masonry. They respect most the most consistent.

At the Pittsburgh Convention in May last, a resolution offered by the venerable Br. Presley, declared

> "That the Convention do most earnestly recommend to all churches of Christ * * *, *to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to those secret orders.*"

In our opinion the above resolution is most wisely and admirably drawn; *"to adopt the most effectual means"* to get Masonry out of the churches. To do this different methods should be employed. Where there are no Masons already in the churches *they should be carefully kept out.* When candidates are before the churches or church authorities for admission, they should always and invariably be questioned, and if they are not willing to put their Masonry in with Paul's meat, and "eat no more while the world stands," so long as it offends their brethren, they should not be received. They place the Lodge above the church if they will not quietly quit it for the sake of their christian brethren. Indeed, wherever the church is Congregational, this method can, and ought to be practiced at once. When Rev. Flavel Bascom was pastor of the First Presbyterian church at Chicago, that method was practiced in his session. Such has been and is the practice in the church of which the writer is a member. In a Congregational Church every brother or sister present in the church meeting at the time has the right to ask a candidate applying for membership, whether he belongs to any secret society, and his views concerning them. And if any one pretends to be opposed in these orders, and cannot take up as much of a cross as to ask that question, his religion is vain. And if he wishes to do the work of excluding Masons by a general resolution or a rule, to have himself the self-denial of so questioning candidates, he will find Free Masons cannot and will not be kept out of his church by such rules. Rules do not execute themselves. Satan will get into every church from within, he is not kept out by the Holy Ghost in the individual members.

Then again, where Free Masons are already in the churches, *the tares are in the field, and Christ's rule applies, not to pull up tares and wheat together.* If you turn Masons out of such a church by a general resolution, you turn their wives and families out, and you turn out multitudes who are little more than Masons in name. Ignorant Masons, persons who were wheedled and cajoled into the Lodge, got disgusted, and have quietly stood aloof, Satan would like nothing better than to have these turned out and our churches rent.

But the Scotch Presbyterian, United Brethren, Wesleyan and Free Methodist churches have had, from the first, *rules* excluding Free Masons. *These rules should not be repealed.* When Douglas repealed the Missouri Compromise line, Lincoln said it was like a farmer taking away a fence between a hog-pasture and a pea-field, and he said, "Even a hog would know that he meant to let him go into that pea-field." So if church rules, where they exist, excluding Masons were now repealed, Masons would know that it was to let them into those churches.

For the Cynosure.

The All-Puissant.

Says E. T. Carson, in his "Monitor of the Ancient and Accepted Rite," (page 84). "The presiding officer ('of the Fifteenth') is styled Most powerful," &c. In a note he adds, "The Fifteenth in the northern Jurisdiction style him All Puissant."

Will the Masonic Journals inform us who this All-Puissant (almighty) Mason is at the present time?

Will some good Christian Free-Mason tell us how it can be right to ascribe the attributes of Jehovah to a mortal man?

SAX.

The correspondent who asks who the almighty Mason (All-Puissant) is at present, may perhaps find his answer to question through the list of some of the dignitaries which we publish under the caption of Rogues' Gallery. Albert Pike seems to be the man in the Southern Jurisdiction, although from a sentiment of modesty or want of exact information in the reporter, he is called *Thrice* instead of *All-Puissant*, as in the ancient records. After re-reading these awful and most grandiloquent titles, it may be well to ponder the following from the Declaration of the United States, and from the New Testament, and to inquire whether this whole system of high blown vanity is not palpably at war with the spirit and letter of both:

"No title of nobility shall be granted by the United States, and no person holding any office of profit or trust under them, shall, without the consent of Congress, accept of any present, emolument, office, or title of any kind whatever, from any King, Prince, or foreign state."—*Constitution of the U. S., Art. I, Sec. 9.*

"But be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren, and call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters, for one is your master, even Christ."—*Math.* 23; 8-10.

ROGUES' GALLERY.

Sr. Louis, Sept. 6.—When the Wisconsin Knights left last night they were escorted to the ferry-boat by the St. Louis Commandery, No. 1, headed by a brass band. Chivalric honors were exchanged. Mr. Carpenter, of Milwaukee, acted as spokesman for the Wisconsin brethren.

The St. Louisans escorted the Apollos of Chicago—coming through with similar forms. Large baskets were provided for the refreshments, and bottles of wine poured out into silver cups. The Apollos drank their health and vowed to retain the cups as mementoes of the occasion. On parting, the bands played "Home, Sweet Home."

The Templars from other States are going over nightly on every Chrtistian train.

The Sucker and Badger State men were greatly pleased with their visit, and profess to have had a royal time.

The closing banquet was given at Masonic Temple, to the Supreme Council of the Ancient and Accepted Rite of the Northern Jurisdiction, and all active and honorary members of the 33d degree of the Order. John Ellis Lewis, Deputy Thrice Puissant Grand Commander of the Northern Jurisdiction.

The following guests were present from the Supreme Council of the Southern Jurisdiction:—Albert Pike, of Tennessee; John Q. A. Fronch, of Washington; A. O. Mackey, of South Carolina; Martin Collins, of Missouri; J. C. Batchelor, of Florida; Albert G. Mackey, of South Carolina; T. H. Shaw, of California; Samuel H. Todd, of Louisiana; Frederick Webber, of Kentucky, and C. W. Moore, of Minnesota. T. A. Cunningham, of Maryland; Philip E. Barker, of Pennsylvania; Josiah L. Lord, of Iowa; J. Q. A. Fellows, of Louisiana; John Tritsell, of Tennessee; John Zeus, of Kentucky; Henry W. Gray, of Kentucky.

Active and honorary members of the 33d degree from the Northern Jurisdiction: John L. Lewis, of New York; Daniel D. Sickels, Orlon Walsh, John Sherville, John W. Simons, James Austin, Ed Hasselton, Adam Leffern, Joseph B. Chaffe, New York; William Barrel, New Hampshire; William S. Gardner, Benjamin Dean, Joel Spaulding, F. Salmon, Massachusetts; W. B. Blunding, Rhode Island; Moses Dodge, Maine; W. B. Hubbard, Connecticut; James Ayer, Connecticut; Thomas J. Carson, New Jersey; George B. Edwards, New Jersey; Alfred Creigh, Tennessee; Charles E. Meyer, Pennsylvania; John Vallchamp, Pennsylvania; Benjamin Campton, Pennsylvania; C. O'Klett, Pennsylvania; C. O'Klett, Joseph Livingston, Henry L. Palmer, Wisconsin; H. O. Reynolds, J. V. Z. Blaney, V. L. Herlburt, Illinois; H. Ely, Ohio.

All business and festivities close to-night.

The Wrong not in Their Secrecy.

Some of the papers which denounce the Ku-Klux Klans are careful to tell their readers that "the wrong of them does not consist in their *secrecy.*" We should like to know the reason why it does not consist in their secrecy, when that secrecy is the very life of them. Take that away and it would be impossible to organize them, or if organized, they would be as harmless as any other political organization. You might as well say that the venom of a rattlesnake, which makes it so deadly, is not in its fang. Speaking with exact philosophical accuracy, that would be true, because the venom is in the sack above it, and so the fang without the sack would be comparatively harmless. A harmless striped snake might be furnished with a fang without becoming an object of great terror. But mind you, harmless snakes *don't have* the fang. And without his fang the rattlesnake becomes harmless. So that, speaking in the language of practical common sense, we say the death and venom we dread is in the fang, and when we find that a serpent is furnished with the fang we ask no second question, but pronounce him venomous and destroy him.

To this fable our readers can supply the moral.

THE NEWS.

A formidable insurrection has broken out in Spain, headed by Gen. Prim. The navy and portions of the army are with the insurgents. From all the accounts which have reached it we conclude the Queen of Spain cannot be said to sit "on an precarious throne." The result of the contest, of course, is yet to be developed. Of the particular occasion of this outbreak we are not well informed; neither of the political or religious views of the leaders. But our recollections of the Spanish inquisition are like those of Libby prison and Andersonville, spots on earth where the tormentors of the infernal world have put themselves into form bordered into open communion with the most fiendish of persecuting bigots which depraved humanity has produced. Spain has been the last citadel of the temporal and persecuting power of the Pope, and as we believe the days of that power are numbered and nearly ended, we regard this movement hopefully. The insurgents, indeed, may be no better than the inquisitors. Like the most of the Fenians who cry out in holy indignation against the wrongs of Ireland, and then with one day's power to throw their freedom and their votes, but mob and murder unarmed negroes and burn down their school houses and orphan asylums. Yet even such men may be the reed in God's hand to punish tyranny and break the power of despotism, under whose wrongs humanity has suffered for ages. When the wrath of man is made to praise Jehovah by necessitating this much, the remainder thereof will be restrained, and thus the present agitations may be overruled for good, despite the power of Kings, Queens, Popes, Jesuits, Paolotti, or all the engines and powers, and principalities of darkness that have ever wrestled for the mastery against the sons of light under the banner and help of the cause of salvation. The march of freedom is onward. The day wherein light and not darkness shall rule, is at hand. "The day when the Bible and the worship of Christ shall be free, in Spain as elsewhere in all the world, notwithstanding whatever men in their hatred, we look to see high above all the noise and smoke, and misery of war, the ruling hand of God, dispensing justice in blessed companionship with redeeming mercy.

No Man May Put off the Law of God.

I can but be grateful to this great American Lexicographer for putting this sublime sentiment into language so that many reading in childhood. They are not only stamped with childhood's associations upon my memory, but esteemed more and more with advancing years, as apples of gold in pictures of silver. No man may put off the law of God—not the obligations of any more than the honour: not the sage any more than the little child; not the desperado any more than the saint—no man may put off the law of God by the whole multitude, by powerful organizations, or whale allotions, in doing it. "Though band join to band, the wicked shall not go unpunished." Not the man who is sure to suffer the loss of reputation; not state, or people, unless he does by all their law. "He that will save his life shall lose it. He that loseth his life for My sake shall find it. Fear not them which kill the body." No man may put off the law of God to save his life, his soul, by binding himself to a promise to put off the law of God, such promise would be a nullity. Should he even take a solemn oath and covenant to do that which is contrary to the law of God, that oath and covenant are equally a nullity. Had the man who had vowed such not to eat or drink until they had killed Paul, succeeded in killing him, their oath would have been no justification of that deed; no, not as much as a palliation, but rather an aggravation, being itself a heinous sin and a violation of the law of God, flagrantly forbidden in the murder. Hence all the talk about renouncing Masons, beginning their opposition to Masonry with justifying perjury, in say the least, is idle, is very foolish. The first and last question is, Is any thing enjoined in the secrets, Did Masonry swear them to do that which is contrary to the law of God? and if so, the oath itself is sinful, and to keep or regard it is to make sin sin two—is to maintain that a man can by his oath create and impose upon himself an obligation to commit sin, i. e., the authority of his self-imposed covenant is paramount to the authority of God. In maintaining the validity of sinful oaths the Masons make the frightful mistake of exalting the Lodge above God—yea, of dethroning Jehovah and putting Satan in his place. No man may put off the law of God.

H.

REPORT ON SECRET SOCIETIES

Before the Presbyterian and Congregational Convention of Wisconsin, at Delavan, Oct. 30, 1868.

The duties imposed on your committee required us to report on the "Character, influence, and tendencies of secret societies, especially that of Free-Masonry."

The several questions to be examined in order to comprise a considerable part of the subject, are the following:

1. The effect of secrecy when installed as a leading element of organized permanent societies; is it, or is it not, in harmony with the spirit and principles of the christian religion, and of free, Republican government?

Jesus Christ has established the one great model society for this world. He formed it with authority, and made it unlike what scribes or philosophers had ever formed before them. Plato taught that there were three orders of men, and that the third class, the great ignorant multitude, should be carefully kept from the two higher classes; that they were fitted for nothing but physical labor, and needed to be taught nothing except how to perform it. He held that cool blue bore offspring only after its kind.

Aristotle taught that slavery was both necessary and equitable, and was founded in the difference in nature from birth, between the governor and governed. He taught that all *citizens* should be free from mechanical and agricultural labor and trade, because such pursuits were unfavorable to the culture of virtue and the enjoyment of political activity.

These and other philosophers selected their pupils from the higher and aristocratic class. They kept their cherished doctrines *secreted* from most of the people. Though secretly rejecting the pagan mythology and superstitions, they in general hypocritically engaged in the heathen ceremonies. All this encouraged and necessitated secret associations, and they abounded among all the principal heathen nations of antiquity. The societies embracing the *Ancient Mysteries* were conspicuous, and these and others became exceedingly corrupt.

It was after the world was full of such doctrines and practices that Jesus Christ came, declaring light to be broad, free society, inviting all to come to him, teaching all who would come, calling all men brethren who would do the will of his Father, speaking openly to the world, in sacred saying nothing, doing nothing in a corner, making no concealment of doctrine, services, or rites.

Jesus is our example. When he, reviewing his whole ministry in the presence of his enemies, triumphed in the assertion, "I spoke openly to the world." "In secret, have I said nothing," still the christian public go and fill the world again with a great number of secret and unconditional oath-bound organizations! When openness before the world was one chief feature of Christ's ministry and his society, shall we form or join societies, and exercise a ministry with just the opposite feature? When Christ's society is known by its openness, and secret societies are known by their concealment, can they unite in their influences and results? Can the two together be acceptable to God?

Not that openness requires universal publicity; that were impracticable and useless; not that all privacy is forbidden; not that seclusion were always an offense. There are certain things in the family that belong to it, and pertain to the sanctities of private life; the intercourse, transactions of a State may sometimes wisely be held as a privacy; but if any family should inaugurate secrecy over its chief affairs, and admit none to its hearth-stone except under the oath of silence would it be thrown upon it that family would inaugurate an unnatural and mischievous law. If any State were to do the same, it would be suspected of treason against the rights of other nations. If any people were to adopt the principle of secrecy, it would be pronounced false to the openness and freedom ordained by its Founder, and condemned for the corrupting influences which it would exert.

It has been the joy of the most intelligent Christians of all nations in these latter times, that all free and Republican governments elect their main principles from Christianity. But, conforming to their model, must they not be open and free for all? Is it not the struggle of the nation's majority at this hour, to secure all the benefits of citizenship to that people of dark color who have heretofore been denied them? But if society were to be all broken up into secret and oath-bound associations, would it not tend to classes and distinctions, inconsistent alike with Republicanism and Christianity?

2. Is the practice of administering unconditional oaths, or oaths binding to secrecy? That same secret societies do adopt the practice cannot be questioned. The Masonic fraternity, in which we profess some who have been members, administer oaths of a horrid character. The Grand Lodge of Scotland, in 1799, declared unlawful that in their society "no oath, as was once supposed, is administered to the candidate." Yet their manual speaks of an "appeal to heaven" in an initiation, and such an appeal is in substance an oath. One question is, is it safe and right to swear at all? Another is, either blind submission or secrecy, before knowing what is required or what is to be revealed. Is it Christian to sanction such a custom when God has said, "He that doubteth is damned if he eat?" Another is, we may doubt as the revelation is made? Organized bodies, as the United States Senate, may at times sit with closed doors, but no Senator is bound to unconditional secrecy. He is simply in honor bound to tell the particular business to be performed, or so long as the public good requires. Hence make an unconditional oath to the daughter of an adulteress. He kept his oath, but that is the way John the Baptist lost his head.

Such oaths of secrecy may lead to a conflict with the ends of justice. The oath of Master Masons, not to disclose a fellow-mason's secret affairs, murders and treason excepted, is such that, when called to testify in a court of law, that oath may tempt a witness either their, oath to their country or to their fraternity, if the crime be not murder or treason. In this way justice has been sacrificed to the affairs of a secret society—justice crucified and Barabbas set at liberty.

Moreover, the terrible impressions sworn upon one's self by some oaths can find no justification. Unquestionably, by Judas's oath, by his oath, the dated Morgan lost his life through certain fellow-masons—entirely in accordance with his oath, but equally contrary to the laws of his country and his God.

3. Are these societies exclusive and partial? If so, are those features salutary or not?

The Sons of Temperance, formerly, besides excluding women and young men under eighteen, actually excluded all but poor men, by making the initiatory fee so high, and all "below zero" may be expected from earning a livelihood." The Odd Fellow society of Ohio requires that a candidate for membership shall be "a free white person possessed of some known means of support, and free from all infirmity or disease." Moore, editor of the *Masonic Review*, says: "The rituals and ceremonies of the order forbid the presence of women;" "Masonry requires candidates for its honors to have been free by birth; no taint of slavery or dishonor must rest upon their origin;" "a candidate for masonry must be physically perfect." The *Masonic Constitutions*, published by authority of the Grand Lodge of Ohio, declares that "Master Masons only, (not those of the first two degrees), are entitled to masonic burial or relief from the charity fund." These societies, then, have the element of exclusiveness in the very constitution of the lone, the blind, the maimed, the slave, the slave-born, is partiality.

4. Do these societies claim to be benevalent? If so, are their claims founded on truth? Every society that employs mythology and superstitions, they in general hypocritically engaged in the heathen ceremonies. All this encouraged and necessitated secret associations, and they abounded among all the principal heathen nations of antiquity. The societies embracing the *Ancient Mysteries* were conspicuous, and these and others became exceedingly corrupt.

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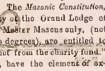
"In our homeward journey, we view
Brethren scattered all the way,
But all hale, bright and darkness over,
Not a brother gone astray."
Now, if Masonry neither had, nor claimed to have a religion, we should have nothing to object to in this part. But since it does, duty demands of us to test the true religion and the way to heaven, we dare decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American Pagan Sovaga, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion, nor show the way to heaven.

In conclusion, your committee recommend the adoption of the following:

Resolved, 1. In respect to secret associations, that the conviction both that, while secrecy is not in itself sinful, and may be used for both good and bad purposes, the general principle of life with all should be openness, and not concealment.

2. The private affairs of individuals, families, and business firms, which do not naturally or properly come to the knowledge of others, are not in general studiedly withheld, and do not constitute a justifying basis for secret organizations, as for railroad and reform, churches and legislative bodies, may sometimes hold their private, and even secret sessions, but their constitution and principles, and the great part of their transactions, being open to the world, they are not rightfully called secret societies, and do not constitute any justification for them. The privacies of families and business firms which are properly and purposely concealed, the pending negotiations of governments that are temporarily kept from the public, the private sessions of armies, citizens and nations, in time of war, that demand secrecy, are all exceptions to the rule of life, and afford no reason for permanent secret societies, which divide up the public into parties, and, extending through many years and generations, afford special temptations and opportunities for corruptions and wrongs. Men are made far society, for testimony one to another, for light, and not for darkness.

3. There are some associations, secret in part, whose social, literary, or reformatory objects are published by themselves, and whose utility to some extent we can not, and would not question; yet, their veil of secrecy, we believe, should be entirely thrown off, with the exception of private or secret sessions when special circumstances require; their regalia we deem in a measure anti-republican, if not children's play; their grades and degrees subject to the more intricate, dark, and dangerous secret societies; and wherever an *unconditional oath or promise* is required, binding the member to notion the character of which is not unknown to the public, we believe to be unchristian, or secrecy, without the least opportunity for subsequent choice according to the dictates of a conscience more enlightened, such oath or promise we believe to be an absolute moral wrong.

4. There are other more secret orders—as that of Free-Masonry—which we disapprove for the following reasons: Their organized and perpetual secrecy we deem contrary to the genius of the Gospel, to the one moral society of Jesus Christ, and discordant with the genius and institutions of republican governments; their unconditional oaths are inconsistent with the liberty of a sound christian conscience, and a proper sense of responsibility to God; their binding obligations to fellow-members, together with their secrecy, practically operate in some cases to thwart the ends of justice before human tribunals, and result in unjust distinctions and iniquitous favoritism in society; their intimate connection with ceremonies that must bring good men into protracted and injurious contact with bad men; their boasted superior principles of benevolence are only those of mutual insurance, and semblance of friendship; their claim to a religion which, if received, is sufficient for life here and for admission to heaven, is not grounded upon any doctrines of divine atonement and regeneration, but upon good works; while embracing some good moral principles in their faith, and in many instances living a comfortable life, and yet ignoring the leading characteristics of the Christian religion, they endanger souls by supplanting the true church in the minds of many, and by drawing off some from their christian allegiance. We recommend the members and ministers of our churches to withhold themselves from such societies, but we advise testimony and exhortation rather than discipline with those who are entered into such relations. With same evils the application of reason and scripture is the best and sufficient antidote.

WM. DELOSS LOVE,
J. COLES,
O. JUDSON,
T. H. WILLIAMS.

THE RELIGIOUS PRESS AND SECRET SOCIETIES.

BY P. B. CHAMBERLAIN, OF WALLA WALLA, W. T.

The studied silence of nearly the whole religious press of the country upon the subject of secret societies can hardly have failed to attract the attention of reflecting men.

This silence may have seemed most noticeable to Congregationalists, inasmuch as their denominational journals have been accustomed to discuss most fully and most fearlessly all important public questions. They have professed to do this not as a matter of right only, but one of duty also. And when any of the leading journals of the country have found it convenient to be neutral or silent upon any of the great questions of the day, they have been first to censure their course, rebuke their conduct and impeach their motives.

When, therefore, the leading journals of our denomination assume a neutral position or

maintain a studied silence upon any important public question, a course so contrary to their avowed principles, so different from their ordinary course, so inconsistent with their censure of other journals, cannot fail to arrest attention and awaken inquiry.

On what grounds can this silence upon the subject of secret societies be justified or accounted for. Certainly not upon the ground of the insignificance of the question.

The various secret orders now existing, counting the different degrees, number nearly a score. Their local organizations, or lodges, are counted by thousands. They own lodge rooms, or halls, or temples in nearly every town and village, and several in every large city. Their membership must number several hundred thousands, equaling that of most, perhaps that of the largest religious denomination.

By the very nature of these societies, they must exert an important influence upon the character of these hundreds of thousands of individual members. In many places they are already producing a kind of social caste, almost as fatal as those of India. In the general influence given by members to brother lodgemen, in patronage and employment, they are interfering seriously with the sound principles of political economy. They undeniably exert an influence in political and legislative matters in many of our court rooms. They are coming more and more to decide important political nominations and political appointments, if not important political measures. They are taking under their special care the grand moral movement of the age—the temperance cause. They are exerting a direct and often a controlling influence upon many important religious questions of all denominations.

Surely no religious journal can be justified in treating such a subject with careless indifference, much less with contemptuous silence, on account of its insignificance. No more can this silence of the religious press be justified or explained on the ground of the unsuitableness of the subject for discussion in a religious paper.

There is hardly any aspect of the subject that does not fall legitimately within the broad sphere of nearly all of our religious journals, now professedly and actually cover, while its direct moral and religious bearings are especially fit, if not exclusively appropriate for the most purely religious periodical to discuss.

The leading objects of several of these secret orders are professedly moral, while others, as already remarked, are assuming special control of the great temperance movement. Their religious bearings are quite as direct and much more varied. They nearly all have important religious features of their own. An open bible figures conspicuously in all their ceremonies and processions. They have their chaplains and their liturgies, and frequently they take religious burial services into their own hands without asking church or clergy.

Two prominent religious denominations, the United Presbyterians and the United Brethren, possibly others, conscientiously exclude from their communion all members of oath-bound secret societies, and are giving great prominence to the public discussion of this subject. The Methodist Episcopal Church, on the other hand, is largely committed in favor of secret societies; several of its Bishops, many of its Presiding Elders, and nearly all the prominent ministers and laymen being members of one or more. The result is already more or less of dissatisfaction, division and disorganization, heated controversy among them, and not a few members are leaving that denomination and joining others on this ground alone, while some of their ministers do not hesitate to declare openly that secret influences are used much to do with important conference appointments. These feelings are gradually deepening and extending, and an intense general agitation, if not actual rupture of that great denomination upon this subject is only a matter of time.

In other denominations, and especially our own, the discussion of this subject has more of a local or individual character, like the action of the Illinois Association last year, the more recent action of the churches at Oberlin and the publication of President Blanchard's lecture in the *American Pulpit*.

It is a subject with all these direct and important moral and religious bearings so inappropriate for a religious journal that the editor thinks it must needs be studiously avoided by nearly the whole religious press?

Neither can this silence of the religious press be accounted for or justified on the ground that there is no pressing need for such a discussion just now, at least not enough to justify the opening of a subject, the discussion of which must from its very nature prove heated, acrimonious and distressing.

With a host of this magnitude and these important bearings, there is always need of thorough discussion until it may be considered fully and fairly settled.

With this particular subject just now, as may be seen from some of the preceding considerations, as well as from many others, there is a special and increasing necessity for thorough and public discussion.

The public mind is now engaged by it to a degree unequaled at any former time since the Morgan excitement. In all departments of society, in business, in politics, in law and in religion, very many men are taking the subject up with a deep and growing interest, silently pondering it alone, discussing it quietly with a few friends, and occasionally in the most public manner.

From its present prominence in religious circles, it will soon other the heated arena of political strife. It is undeniably fast coming to be, in many localities at least, one of the leading, if not, indeed, the leading subject of the day. It cannot much longer be avoided by any prominent religious journal.

Already the question ought to be seriously pondered by them whether such a subject, the heated description of which is fraught with so many possibly disastrous results, shall be left largely to the control of fanatical ignorance and narrow prejudice, or whether it shall be guided by calm, deliberate discussion and comprehensive intelligence.

If then this strange silence of the religious press upon the subject of secret societies cannot be explained nor justified on either of those grounds, of the insignificance, the inappropriateness, nor the present necessities of the subject, on what grounds can it be explained and justified?

If the leading principles of these organizations are sound, and their main influences good, have they no sacred claim upon the religious press for an encouraging word and a helping hand? If those principles are unsound and those influences bad, is there no sacred obligation resting on the religious press to expose and counteract them?

If these principles and influences are mixed in character, do the people need no help from the public teachers in discriminating between the sound and the unsound, the good and the bad, that they may decide wisely how far to sanction and how far to condemn them, how far to help and how far to oppose them?

In all our boldly assumed and manfully defended political positions respecting the right and duty of the religious press to discuss all important questions, was there this important mental reservation, "Except such as lie within our own border and come home to our own doors"?

When we see indignation meetings in the Southern and especially the border presses for their studied silence upon the slavery question, was it simply because that subject was comparatively popular at the North, where the power of slavery did not reach, and its discussion involved no very perilous consequences? and when these considerations are reversed and the subject is one lying largely within our very midst, the discussion of which undoubtedly will involve most unpleasant, if not most serious, consequences to us personally, does not the question become a very different one?

When we so openly impeached the motives of men and of journals for keeping silent upon some of the recent exciting questions of the day, and excused them if being governed by base expediency or mercenary selfishness, did we never consider how far such motives might possibly influence us in similar circumstances?

We might shrink from these unpleasant and humiliating inquiries if the previous discussion had not so signally failed to furnish any satisfactory explanation or justification of the silence of the religious press upon this subject. As it is, these questions forced upon us unavoidably, and cannot be withdrawn until the religious press has answered them in a manner reasonably satisfactory. If they can give us no such answers, then by every principle of consistency are they bound to modify their positions respecting the rights and duty of the press, relinquish all the honor of their past noble record, and publicly retract all their severe criticisms, all their sharp rebukes, all their bold censures of the silence and inaction which have maintained a similar silence upon questions no more important, no more pertinent, no more pressing than this subject of secret societies.

Otherwise they should expect men with whom consistency is sometimes as sacred as right to gather up all those criticisms, rebukes and accusations and hurl them back whence they came, with the emphatic reminder, "Thou art the man." "Physician thou judgest another thou condemnest thyself, for thou that judgest doest the same things." "Behold, thou hast instructed many—but now it has come upon thee, and thou faintest; it toucheth thee, and thou art troubled."

Correspondence.

A Wesleyan friend, a few months ago, sent us the *American Wesleyan*, of March 20th, containing the notice of a national convention of christians opposed to secret societies, to be held in Pittsburgh, Pa., on Tuesday, the 5th day of May next, and the two succeeding days.

It would be very much in accordance with my feelings to attend said meeting if I could, but I cannot. As my friend knew that I was very strongly opposed to secret societies, I suppose he sent me the paper with the expectation that I would, probably, send a few words of encouragement. I knew but little of the wickedness of Free Masonry until after the abduction of William Morgan; but when I became acquainted with the foolish ceremonies and the horrid oaths of the institution, and the persistant efforts of the members to obield those of the brethren who had transgressed our laws, from the just penalties of their crimes, I could but be a decided and persistent opponent of all secret societies. In the first place, they are unnecessary. In a country having a government like ours, no christian, no honest, well disposed person can need such societies. I see no hesitation in affirming, that it is only the drafty, the designing and dishonest portion of community who need secret societies. Our Savior did not need them, for he says, "In secret have I said nothing." Hence, he needed no opinited with the foolish ceremonies and the horrid oaths of the institution, and the persistant efforts of the members to obield those of the brethren who had transgressed our laws, from the just penalties of their crimes, I could but be a decided and persistent opponent of all secret societies. In the first place, they are unnecessary. In a country having a government like ours, no christian, no honest, well disposed person can need such societies. I see no hesitation in affirming, that it is only the drafty, the designing and dishonest portion of community who need secret societies. Our Savior did not need them, for he says, "In secret have I said nothing." Hence, he needed no opinion of a institution so profane in their initiation ceremonies that they might very properly (I think) be called the *swearing* society. And not only are persons allowed to be members of these societies, but many of them are encouraged and fellowshiped as the ministers of Christ. We are cautioned by our Savior to beware of false prophets, who come in sheep's clothing, but inwardly are ravening wolves. He also told us to have no fellowship with the unfruitful works of darkness, but rather reprove them. How deplorable it is to look at the churches of different denominations, and see how many are united by the oath-bound tie. Astded? What enlightened, pious person could be willing to partake of the communion with such members?

After the foolishness and wickedness of Free Masonry is exposed to the world, I confidently believed that if no other good resulted from said revelation, that all christian churches would henceforth keep clear of its pollution. Alas! how little I knew of the fallibility of professed christians, or of their over zealous desire for members and popularity.

I have written over my sheet, and have only slightly touched on a few of the evils of this gigantic institution of iniquity, and yet I cannot feel satisfied to close this communication without speaking of the fearful consequences attendant on those who unite with the institution of Free Masonry, and that is, it kills beyond the grave. Although they pretend that they would be heaven's preventive to men, should join it, and he very frankly answered, no. We should naturally conclude that if a secret society were necessary for any class in community, it must be for counterfeiters, burglars, horse thieves, &c. But some may say, or you affirm, that all secret societies are unnecessary and suspicious. What do you think of the many secret temperance societies in our land? are there not many good people engaged in them? I think they are unnecessary, although many good people are, no doubt, insanitously drawn into them; some, perhaps many of them anti-masons. And I think the Masons are at the bottom of all such organizations, not because they generally love temperance so well, but because they think the reproach of secret societies, which has laid on them so long, can be removed by their connection. As he says the objector, are there not some hard cases reached by the Good Templars that could be reached by no other means? I do not know but some other means might have been as effectual. But I suppose there are some deeds that can only be cast out through Beelzebub, the chief of the devils; yet I think they might stay where they are till doomsday, rather then for me to attempt to cast them out in that way. Is it really necessary for christians to meet in the secret lodge-room, and there engage in forming signs and grips, and to talk with their fingers in order to promote the temperance cause, or any other good cause? I think not.

But in the third place, they are dangerous to civil liberty and good government, especially Free Masonry. Masonry, with their numerous organizations, possess an immense power. They have, (I believe), the most despotic government in the world. They have in the U. S. A. a government separate from, and independent of our civil government. They are sworn to support (not the Constitution of the United States), but the Constitution of the Grand Lodge of the United States and the grand lodge of the State, under which the Lodge is held. They also swear to keep one another's secrets, and to obey all regular signs, summons, or tokens, given, handed, seat or thrown to them, &c. I once heard a Mason say that their laws were above the laws of this State, (N. Y.) and above the laws of the United States. They possess such power that no political editor would, probably, dare to publish communications openly opposed to Free Masonry. They are sworn in one degree to advance the political preferment of a brother. Such institutions can but be dangerous to our civil institutions. I have no doubt that it is very frequently the case that they control the nominations to fill the most important offices of our government. We cannot fully enjoy the blessings of good government while it is administered by men who have sworn to keep the secrets of brother Masons In fact, let any candid person read the oaths which Free Masons take, and they will be convinced they are thereby disqualified to discharge the duties of any important office with impartiality. But as I have time to write but a very few thoughts I must pass to make a few remarks on the wickedness of the institution of Masonry, and the lamentable pollution and degradation of the churches or most denominations of christians in our country, by means of their connection with this institution. This subject fills me with such melancholy feelings and forebodings of future ill to the church of Christ, and the inhabitants of our highly favored land, as I cannot describe; and I wish some christian philanthropist, well filled with christian zeal, could raise his voice on this subject, so that every boy and every young man could hear and take warning. Our Savior said, "Swear not at all," but Masonry not merely recommends swearing, but it also requires its members to take the most wicked and horrid oaths that could be, (I think), or at least ever have been invented; and it would seem as though they could not require too much swearing. There are, in some instances, from twelve to fifteen oaths to be taken by the candidate. And then their requiring the candidate to consent to be put to death in the most horrible manner, if he should violate any part of his obligations, is shocking to say the least. The blasphemy of Hell. In the Royal Arch degree, the question is asked, "Are you a Royal Arch Mason?" The answer is, "I am that I am."

No society of men, unless a very wicked one, would be engaged in their meetings in acting the scenes described in the Old Testament and in Revelations, with one of their high officers blasphemously personating the Deity, as at the burning bush, the opening of the seven seals, &c., &c. And yet the members, or many of them, are permitted to debauch a very large portion of the churches of Christ:—members of an institution so profane in their initiation ceremonies that they might very properly (I think) be called the *swearing* society. And not only are persons allowed to be members of these societies, but many of them are encouraged and fellowshiped as the ministers of Christ. We are cautioned by our Savior to beware of false prophets, who come in sheep's clothing, but inwardly are ravening wolves. He also told us to have no fellowship with the unfruitful works of darkness, but rather reprove them How deplorable it is to look at the churches of different denominations, and see how many are united by the oath-bound tie. Astded? What enlightened, pious person could be willing to partake of the communion with such members?

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I shall write to some friends in the country telling them where to write for your paper. The four copies which I order are all to be sent to the postoffice of Perry, Ill.

P. S.—The *frightful* number of ministers in the church for which I have worked all my life who are Masons and Odd-Fellows, makes it inexpedient to print my name in connection with anything I may say.

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MASONIC CABBALA;

or, Speculative Theology.

BY J. F. WALSH.

CHAPTER I.—CABBALISM.

CABBALA, or *Cabala*, is a Hebrew word, which signifies tradition. It is used for a mysterious and occult science pretended to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times, and serving for interpretation of the books, both of *nature* and *Scripture*.

The Jewish doctors, who professed the study of the *Cabbala*, were called *Cabbalists*. They studied principally the combination of particular words, letters, and numbers; and by this they professed to see clearly into the sense of Scripture. In their opinion, there is not a word, letter, number, or accent in the law without some mystery in it.

Dr. Smith has given us the following description of the Cabbalistic rabbis: "They have employed the above method of interpretation, which have rendered the Scripture a convenient instrument of subserviency to any purpose which they might choose. Disregarding the continuity of subject, and the harmony of parts, in any Scriptural composition, they have selected sentences, and broken pieces of sentences, and even single words and detached letters; and these proposed to the ingenuity and dexterity of the multitude as the enunciations of truth and authority. To ascertain the native sense of the sacred writers, however monstrous and valuable, was no object of their desire. Attention to the just import of words, to the scope of argument, and to the connection of parts, was a labor from which they were utterly averse, and which they utterly despised. Instead of such faithful and honest endeavors to know the will of God, they stimulated a sportive fancy, to corrupt and often abused ingenuity, to the invention of meanings the most remote from the design of the inspired writers, and the most foreign from the dictates of an unsophisticated understanding. No part of the Scripture was safe from this profanation. The plainest narrative, the most solemn command, the most clear and interesting declaration of doctrine, were made to submit beneath the perverted violence. History the most true, the most ancient, and the most important in the world, was considered merely as the vehicle of mystic allegory. The rule of faith, and the standard of indissoluble duty, were made fleeting and weak as the spider's web, and the commandments of God were rendered void."—*Buck's Theological Dictionary* under words *Cabbala* and *Cabbalists*.

It was in reference to these *Cabbala* our Lord used the following words:

"Why do ye also transgress the commandment of God by your traditions." Again: "But in vain do they worship me, teaching for doctrines the commandments of men."

That Masons believe in this *Cabbalistic School* is very evident. They attach a secret or mystic meaning to almost everything, and their traditions are elevated to the highest degree of importance. They pretend to have other revelations besides the Scriptures; revelations which have been handed down orally, which traditional revelations "serve for interpretation of the books both of *nature* and *Scripture*."

In Cabbalism, the Scripture a convenient instrument of subserviency to any purpose which they may choose." They study, principally, and attach great importance to the combination of particular words, letters and numbers; and by this claim to see clearly into the sense of Scripture, and, indeed, to see what is hidden from all other eyes! Like the Jewish Cabbalists, it is their opinion "there is not a word, letter, number, or accent, in the law without some mystery in it." They, like the Cabbalistic rabbis, "disregarding the continuity of subject, and the harmony of parts, in any Scriptural composition, select sentences, and broken pieces of sentences, and even single words and detached letters; and these they propose to the ignorant and abused multitude as the annunciations of truth and authority. Instead of faithful and honest endeavors to know the will of God, they *stimulate a sportive fancy*, a corrupt and often abused ingenuity, to the invention of meanings the most remote from the design of the inspired writer, and the most foreign from the dictates of an unsophisticated understanding. No part of the Scripture is safe from this *profanation*. Indeed, all that Dr. Smith says of the *Jewish*, is true of the *Masonic Cabbalists*: "The plainest narrative, the most solemn command, the most clear and interesting declaration of doctrine, were made to bend beneath the perverted violence. History the most true, the most ancient, and the most important in the world, was considered merely as the vehicle of mystic allegory. The rule of faith, and the standard of indissoluble duty, were made fleeting and weak as the spider's web, and the commandments of God were rendered void."—*Buck's Theological Dictionary* under words *Cabbala* and *Cabbalists*.

If the above letter does not show that the lodges of that city are composed of "members of the best citizens in town, three or four clergymen, all the doctors and all the druggists," and if the "solemn obligations" of Masonic lodges, that they have compelled even ministers of the sanctuary to become Odd-Fellows, and join in their underground mysteries, in order to be popular with their people and save souls! All these considerations will lose their influence, if they not join them, and druggists cannot live without the favor of these "Fellows."

What is very strange in this case is, that the inhabitants of this forlorn city, outside of these few God members of these lodges, are without this few should control all their politics, clergymen, doctors and druggists They have yielded to a sort of moral *chloroform* influence devised by Satan, and by him, while they plunder them of their fears and purses.

It must be a very pleasant city to live in, where every citizen gives up his liberties, conscience and funds to another's keeping, under such pleasant inspirations. Do you envy them?

EVANGER.

"People are afraid to Act."

The following letter we publish without a signature, for a reason which is contained in the postscript. Let it be considered, however, that the writer in a minister of age, of high standing, and of acknowledged worth and ability. He has enjoyed access to ample opportunities for observation than ministers in general, and of knowing the truth wherever he affirms. And what a view he gives us of the enslaving power of the secret orders of this day! He says he does not speak from the power of fear and not of love. "People are afraid to act." They are a "terror to public men." Nay, his own brethren in the ministry, his own sons in the gospel, are a terror to himself. He is not free to publish the truth as he thinks, lest christians that his own brethren stand ready in obedience to the dark and persecuting spirit of the lodges, to cripple his influence; to stab his reputation, and force him to take the back seat.

Is this a picture of free states, where is christian liberty? Who will stand forth and rescue the daughter of Zion from the suffocating folds of this worse than the many-headed Leviathan Hydra?

EDITOR.

* * * Large numbers might be secured to swell your subscription list, if any one would canvass the rural districts In the towns and large villages, people do not want it, set, for in these there are lodges, the hidden sources of whose fearful power have become a terror, especially to all who are not united with in the "charmed circle," nor bound by the oath of fear.

I have given the one copy which you sent me so late to the Hon. ——, who, though decidedly opposed to Masonry, refuses to say a word which would be in the least disparaging to secret temperance organizations. This is one of a class of which I could enumerate many, of secret cause of temperance, which was made strong and popular by open, daylight discussion, in which both the friends and secret orders, the Kit-Klux Klan not excepted.

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MATTERS AT THE SOUTH.

From Natchez, Miss., a leading Republican writes to the N. Y. Evening Post:

"The Seymour-Blair doctrine is fully accepted here. Not a day passes but some one, white or black, is assassinated. Strange to say, the murdered persons are always republicans, while the murderers are always rebel democrats; and still more strange, perhaps, is the fact that the rebel press, with one accord, declare these to be always committed in self defense. Every assassin is taken before a rebel magistrate, and always released on straw bail."

Another prominent Mississippian writes from Jackson that the democrats are making desperate efforts to carry Louisiana, Arkansas, Georgia and Alabama on the same plan they pursued in Mississippi. He strongly urges a meeting of Congress in September, and says the loyal militia must be organized and armed, as in Tennessee.

A well-known gentleman sands from Vicksburg the particulars of the attempted assassination of Judge J. S. Morris by one of the Ku-Klux-Klan. He says these assassinations are of daily occurrence all over the State. Gen. Gillem proceeds to investigate all such outrages that come to his knowledge. But it is a noticeable fact that not one of the rebels has ever been punished for murdering a loyal man.

The Memphis *Post*, a journal of high character, prints the following:

"Democrats have now in the south two organizations, the one open, the other secret: the one legitimate, the other with the sole purpose of fostering treason and perpetrating illegal outrages. It is not the secrecy of this latter democratic organization which makes it detestible; it is the fact that this is the first association known to have been formed in this country for the sole purpose of perpetrating at midnight hours and in secrecy, outrages upon political opponents. Democratic leaders either wink at its outrages or pretend to doubt its existence, or commend it as controlled by discreet and excellent men. Within a short time those masked desperados in the State of Tennessee have beaten many whites and hundreds of black men; they have committed numberless robberies of arms and money; they have whipped unmercifully a woman at Versailles, Rutherford county, because she told who some of them were; they outraged a white man at Humboldt, Gibson county, and at the same place whipped a negro so that he died two days afterward from the effects; and they scorched the Memphis and Louisville train for a Memphian whom they intended to murder, but whom, luckily, they did not find; in Lincoln county they took from his bed and outraged one of its best citizens, a member of the State; they lynched two negroes at McMinnville; they have burned school-houses in Rutherford and Wilson counties; they have forced State representatives, when going to Nashville, to travel a back road in order not to fall in the escape assassination; they murdered Mr. Francis and whipped Mr. Winton almost to death, in Overton county; they threatened death to those who dared to carry a Union flag in Lawrenceburg; they ordered brines out of the graves of Union soldiers in Madison county; they murdered Mr. Bierfield and his porter at Franklyn; they cheered when at Memphis and Brownsville, Forrest threatened to kill all white radicals; they burned down hundreds of houses of colored men out of Maury, Giles, and adjacent counties,; and they have a reign of terror in Obion, Weakly, Lincoln and other counties."

The St. *Louis Democrat* of the 26th ult. says:

"We have before us the reports of a secret armed organization of democrats, the purpose of which is to overpower the government and to trample into the dust the laws. In this state the immediate point of attack is the loyal government of the law existing under the right of suffrage. In the southern states it aims at the overthrow of the existing state governments. In both it is composed mainly of rebels, and it is a complete military organization. Though its name differs in different states, all branches are close by in connection. Whether it has yet any existence in the northern states we cannot positively say. At the south it works actively by the assassination of leading republicans. In this state a few mysterious murders have occurred, and in several localities we have proof that lists of radicals to be removed at the earliest opportunity have been made. But its first object here is to carry the election by force if possible. To this end a picked band of men, limited in number, is to be organized in every locality. It is a military organization in every particular. Its purposes are concealed even from the body of democrats, for the present not a member is allowed to be present at any meeting or roll-call. Its members are bound by a secret oath to obey the orders of their leader, and every company is required to meet every week for roll call, to send reports to reports of its off-cive force, and to keep the force up to the full number."

The following is from a letter to the Nashville *Republican*:

"Since the assassination of Senator Case, and the cruel murder of his son, in Obion County, there has been but little security for either the lives or property of Union men in that section. On last Thursday night a venerable clergyman over sixty years of age, was dragged from his bed and beaten with sixty lashes, for the ostensible reason that he denounced these midnight marauders in elegant e os capable of any mean ness and crime. On Saturday night a negro man shared even a worse fate at their hands, and was left for dead. Another was chased over two miles and was told if he attempted to vote he should be killed."

Voice of our Young Folks

In the title of a Monthly, issued by the students of Wheaton College. The September number is laid on our table, A. J. Bailey and Nettie Cowan, Editors.

It is a well-printed and interesting sheet of its class, containing among other items a notice of the death of Mr D T. Jones, a student of the College, who was an ipteresting and christian young man of more than ordinary genius. He died with his parents and friends at Portland, Maine, September 19th inst.

"Old Battles" The Conqueror.

The Way he Conquered Strong Drink.

They call yes Old Battles; don't they?" The surgeon addressed a large, brawny man lying in the hospital. "Yes." "And they call you the bravest man in the regiment, too?" I believe so," was answered with the utmost indifference. "Old Battles" was one of the boldest, most fearless, most terrible men in our ranks. He had received his name from having been in so many battles. In the smoke and flash and fire, 'mid balls and shell and cannon, when the air and strife and carnage were most fearful, he was in his element. The bulle might fall like hail, might riddle him; he fought on while he could stand and load. He was a kind of army chronicle in his person. Scarce a limb but had been wounded, and each one had given the name of the battle in which it had been honored. He always called his right shoulder "South Mountain;" one of his arms was "Gainsville;" a leg "Bull Run;" his breast was "Antietam;" and one of his legs was "Fredericksburg." Fierce and terrible in battle, he was still and meek in the hospital The surgeon came again, tried to rally him, spoke to him of his bravery. "I don't feel so very brave now." "Why are you faint-hearted so soon." You'll soon shoulder a gun again." "That may be; but I wa'n't thinkin' o' that, Surgeon, step a minute." The surgeon waited. "Sit down on the edge of my cot." The surgeon sat down. "They call me 'Old Battles,' you know. But the other is the true kind of fight-in'; and when I lie here, I never feel brave for I think then o' the battles I am always beat in,—the battle with strong drink. Teach me to pray, surgeon." "Pray, Old Battles, you?" "Ah! that has been your first prayer." "Oh, yes. 'Pity me, O God! help me!' prayed the man of battles. "Pity me, O God" and he wept like a child. The surgeon visited other wounded men; still "Old Battles" prayed, "Pity me, O God! help me! Pity me, O God!" And God heard and helped him. Years after, when the well-loved cup was offered him, he turned away with this upon his lips; he asked strength of God, and obtained it,—strength to give a firm refusal. His comrades looked upon him in admiration, and many of them were forced to his resolution than he had shown himself before his foe. One more battle,—the last; and again he lay in hospital. His old friend the surgeon came. "How now, Battles? You've another glorious scar." "No, surgeon; this last wound will never heal from a scar." "Don't say that! Keep up heart; I expect yet to hear your name changed from "Old Battles" to Old Victory." "Now, surgeon, let me tell you the best battle I ever fought was my last. Without sword and shield I fought a little prayer; that conquered in the hardest battle, harder than any I ever had with the rebels without. That little prayer has made me conqueror!"*Over the Left*—Quotes,—from STONE DRINK.—*Rev. George Trask's Treatise.*

Conversations Which are no Fictions.

Deacon C.—Good morning Dr. F., I am happy to meet you, for I have here a paper in which I think you will be interested, and we want your patronage. (Hands him the Cynosure).

Dr. F looks at the paper, and smiles. Why, didn't you know I was a mason?

Deacon C.—No, I did not. You are always so punctual at all religious meetings and duties, and so liberal in all objects of general and particular benevolence, that I thought you, of all men, had ever been cramped into the narrow and exclusive kind of well-doing which is the true characteristic of the Masonic clan.

Dr. F. (Smiling still more expressly).—Yes, I took three degrees thirty years ago, (casting his eyes quickly about), but they were too much for me; I have had nothing to do with it since. But I have not thought best for me, in my profession, to make any open renunciation. I have kept entirely still, and do not care to have my relation to the institution known by Masons or anti-Masons. But here's a dollar; I'll take your paper. Of course you won't say anything. Good morning.

SCENE SECOND, IN THE SAME.

Deacon C, (seating himself by the side of Esq. S, principal proprietor of a flourishing suburban village).—Your town, I see, is going ahead, and the improvements are of a superior order I think your property there must have appreciated rapidly.

Esq. S.—Well, yes; I have no reason to complain on that score.

Deacon C.—I think you can afford to lend a helping hand in our new movement for averting the evils and dangers of secret associations that are becoming so numerous and subversive in our country, drawing in young men, consuming time, and the money that ought to be sacred to literary and religious uses, bringing them under the influence and control of designing and corrupt leaders, and already threatening to overturn our country in a more bloody and exterminating war than is recorded in history.

Esq. S.—I know there is danger that this kind of thing may be carefully shown to, and within proper bounds, I don't know as much harm is to be apprehended; and they do some good. The Masons often relieve their poor members, their widows and orphans; and the Good Templars do a good deal for temperance.

Deacon C.—Well, Esq., I think you are satisfied that it will not be amiss to have this matter thoroughly investigated, and these secret movements carefully watched We don't intend to avoid and denounce the members, but we wish to point out clearly, the wrong and dangers of the institutions; and, as for the good they propose, point out a better way And so I think you must take our paper and read it. (Hands him the Cynosure).

Esq. S. looks over the paper; and, after a few moments spent in apparently a brown study —Yes, that will suit my wife; but it will hardly do for me to take, as I am a Mason myself. But I seldom go nigh them, and don't care to push for the whole thing, but do not want to be known as a bolter. Call on my wife. Here she care stopped, and Deacon C. walked up town, colloquizing thus: I wonder if these two men whom I have known for years, and have now first learned that they are Masons. are not representative men. Really, I would like to know how many of the thousands of fathers to which Masonry boards, they represent. Nicodemus-like, they are "*anti-Masons secretly*," through fear of Masons. I am greatly encouraged by these disclosures. If we push matters, it will not be long before these Nicodemuses will gather courage to break from their thraldom; and then there will be a rush and a crash, and Masonry will be unmasked and dissolved; and men will be disabused of the delusions of secretism, and learn how much better it is for all men to walk in the light, than in darkness.

Is a Good Mason a Good Christian?

It is a common thing to hear edhering Masons say that a good mason is a good christian—that masonry requires good, moral character as much as Christianity does, &c.

This question is to be settled by considering what constitutes a good mason. Evidently a good mason is a mason who conforms perfectly to the requirements of that order. A good and worthy brother in the third degree is one who has manifested to a brother of that degree, the amount of one cent, nor violates the chastity of a brother master mason's wife, mother, daughter, or sister, *knowing* them to be such. This is what the law of that degree requires in regard to honesty, chastity, and this so *all* that it requires. Now if a mason obeys this law of masonry, he is a good mason so far as honesty and chastity are concerned. But cannot a mason keep this law to the letter and still be a moral and a loved man? Are not multitudes of good masons—men who can claim and receive every benefit of good and worthy masons both masonic and whoremongers in their dealings with outsiders? Are not multitudes of good and worthy masons, profane and corrupt men? And still they are worthy masons, that is, they are worthy of the full fellowship and privileges and masonic favor of every member of the craft.

They obey *masonic* law to the letter—they are *good masons*, but they are not good christians. What would we think of a church that had such a code of morals as that above mentioned, forbidding one brother to wrong another, to the amount of one cent, knowing him to be such, or forbidding a brother to violate the chastity of a brother's wife, mother, daughter, or sister, knowing them to be such?

This might be a very good way to protect church members from scoundrels, but it would not require a very high degree of morals to be a good member of such a church. A man might obey this law and be a good christian, but his obeying this law would make him a christian. Nor does perfect obedience to the laws of masonry found in the third degree, make a man a christian, for he may be an unbelieving, hath-breaker, a drunkard, a profane swearer, (if indeed his masonic oath is not profane swearing) and a dishonest and lewd man, and still violate no law of masonry, if only he refrains from lying, dishonesty and chastity toward his fellow clansmen and their female friends.

But a good Royal Arch Mason is one who obeys the obligations of that degree. And that degree requires of its members that they shall "aid and assist a companion Royal Arch mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in their power, whether he be right or wrong." Now, if a man is a *good Royal Arch Mason*, he will obey this requirement of that degree. He cannot do this and hen christian.

Preachers and other professors of religion are probably not often pressed into this kind of service, but they are forced to fellowship multitudes of good Masonic brothers who do not obey this law of christianity.

The third degree requires of its members that a Master Mason's secrets shall be kept as inviolate in a brother's breast as in his own, murder and treason excepted, and this is left to the discretion of the course this covers all criminal secrets. In the Royal Arch degree the same requirement is made with this difference, that the obligation expressly states that murder and treason are not excepted.

Now, a good Mason will obey this obligation of the craft. But he cannot do it and be a patriot, much less a christian.

But all degrees of the order require that its members shall conceal these obligations from the world, and *good Masons* will obey this requirement of the craft. They will even equivocate and lie, to deny the truthful expositions which have been made respecting this institution. Now, can a man be a christian and lie, directly or indirectly, in order to conceal from the world such darkness, and especially when his lies directly harbour the perpetrator of conscientious christian men who have renounced these hidden works of darkness?

We must conclude, then, that if a man is a *good* Mason, and obeys the laws of Masonry under every circumstance of its requirements, he is so far from being a good christian, that he is a very bad man, and a very dangerous man in society. GEO. CANDEN.

Renunciation of Jonas Brown, of Sheldon, Vt.

In the fall of 1829, I made the resolve that I would not conceal the truth with falsehood, but acknowledge that Morgan's book was correct, and Masonry was revealed; for which, in April following, I was expelled for unmasonic conduct, as the following certificate will show:

"Jonas Brown, of Swanton, once a Master Mason, and member of Franklin Lodge, No. 10, at the last regular communication of said Lodge was expelled therefrom, by unanimous vote, for unmasonic conduct.

"L. ROYCE, *Sec.*"

"Masonic Hall, St. Albans, April 6, 1830."

Mr Brown further says: I hereby certify, that in the fall of 1826, I attended Franklin Lodge, No. 10, St. Albans, at which time the Rev. Isaac Hill was introduced as a visiting Deputy Grand Master from the Grand Lodge, and, in the course of his remarks to the Lodge, said, there was an individual in Batavia who had been wronging Masonry, and it was now out to the world, up and down the west side of the lake, (Champlain), and would soon be here. He cautioned the Lodge to be careful how they received strangers. He was then asked by a member, "Do you think the real master's word is revealed?" "I do suppose it is." Another member said, "I would ask, should Mason's acknowledge this?" He said they should not.

JONAS BROWN.

HENRY KUMLER TO THE PITTSBURGH CONFERENCE.

Greetings, yes my hearty greetings to you all my dear brothren. My absence from your convocation is of necessity because of my afflictions of the most distressing kind. This notwithstanding, I still wish to be with you by these humble lines. And if these deficiencies could be made to speak and vote in your assembly, against the beast of oath-bound secrecy, bis image, and mark, they would be heard in distinct tones of condemnation. I could not do otherwise than to condemn all oath bound or honor-pledged secrecy; because their base or principle is not approved of by the Bible. This itself is enough. But bound up secrecy does not belong to man. He will abuse them. Only only God belongs to him. He cannot misuse them like men. But again, because the Bible is clearly against orth-hound orgauism, there fore oath-hound orders must be of Gentile birth and are modern idolatry, and therefore they are improper centres of attraction around which to make society revolve. They are poisoned fountains and dangerous for community to come thereunto to drink. And again, because they do most clearly detract from Christianity by taking men, talent, influence and money from the Church where all these should rightfully belong.

For I judge your convention will set down this ne a settled fact, that the Church of Christ is the only safe society for man on earth. It is God's tabernacle erected for the protection of his people on earth. Every other human observation teeshes me that when secrecy flourishes then the church wanes; the mighty rush into secrecy for the last five or six years is, for the Church, mournful. Notice: The clergy of the land have been guilty of secrecy and popularity and respectability by which all bands have been duped into the error of Baham and made Israel to stumble. It is said, "If these secret orders were anti-christian, these ministers would oppose them." But good men have opposed them, for which they have been marked for destruction. This has intimidated thousands who have not the moral courage to make the sacrifice of business, reputation, and life, and are therefore silent, but inwardly bold the distinct tones of condemnation. Thous

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 83 LA SALLE ST.

"In secret have I said nothing."—*Jesus Christ.*

FORTNIGHTLY AT $1 A YEAR.

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The Christian Cynosure.

Our State Capitol and the Free Masons.

We should really like to know, and will be thankful to any one who will inform us, by what right, on what principle, or for what cause, sinful or unseen, temporal or eternal, Free-Masons lay the corner-stone of our new State Capitol.

The reason or principle on which they do it, we know not; but some things which are not the reasons, we very well understand. And

1. They do not lay the corner-stone of our halls of legislation, because there is any resemblance between the lodge government and our State government, or any real sympathy between them.

The one is a simple despotism, the other a republic. The Grand Master of the Grand Lodge of this State can take away the Chairler of any local Lodge which he sees fit, and shut it up till it is either re-opened or a new Charter granted by the Grand Lodge! An attempt of our Governor to exercise such a power over a county or city would cost his character, and perhaps his head. In our houses of legislation, an appeal always lies from the presiding officer to the members; but there is positively no appeal to the Lodge from its Master!

These may serve to show how totally and entirely different, nay, opposite, the two systems are: our State is governed by the people; the Lodge is the government of Jesuits!

Nor has Masonry any sympathy at all with popular government. "The Voice of Masonry," by Robert Morris, LL. D., published in Chicago during the war of the late rebellion, denounced the 'loyal Masons who fought against Masons who were rebels and traitors,' saying "*Masonry knows nothing about this flag and that flag.*" The same pamphlet goes on to say that the hailing sign of distress his been given by a Mason, when our men were clasping the rebels, but was unheeded. "The answer was, Too late; and the bayonet did its work." This act of patriotism the Masonic traitor denounces, and the Lodges which supported his pamphlet justified Mr. Robert Morris in thus condemning our citizen troops for obeying their officers, and charging the enemy!

Nay, who does not know that the motive held out to our young men during the whole was to get them to join the Lodge, was that it would make them good friends and Masonic brethren with the rebels! and now, after our soldiers have saved the State, and that popular government which is the State, why do the miscreants who lay hid, like spiders in their holes, during the war, and made them selves known only by the web they wove to catch our young men, and the condemnation of the loyalty of our troops, now come out to lay the corner-stones of the State-houses which that loyalty saved.

There was another class of persons called prostitutes, who were in some instances known to proclaim themselves neutrals in the fight, and, in a few towns in Arkansas, the papers informed us that women belonging to that secret order came out to meet our troops as they marched in, pretending, with Robert Morris, to "care nothing about this flag and that flag!" Are these two orders identical? and does the debauchery of the person in the brothel and that of the soul in the lodge lead to a similar line of conduct? And is this the reason why the holy Scriptures speak of the practice of spurious religious rites as "going a whoring after false gods!" Do both these orders pursue, and, during our war, were they pursuing their own detestable and secret ends, wishing only to appear in public just enough to attract public attention, and make their lures effectual to draw men and money into their secret chambers!

Considered as religious bodies, their claim to lay the foundation-stones of our government houses is still more equivocal and dark. Their religion, they tell us, is that in which all men and tribes agree; that which no worshiper on earth, heathen, or christian, denies. But men deny God the Father, the Son, the Holy Ghost: men deny marriage, deny progeny,—and, indeed, when you have got a religion which no worshiper on the earth can be found to object to, the benefits of invoking the god of such a religion must be, like the religion itself, very doubtful and very thin!

We have not thought it necessary to say one word of their character as *stone-masons* or builders, as the very name as applied to them is a sheer misnomer and cheat.

The laying of our corner stones, then, if it be any thing beyond carrying out the impudent farce which began in 1717, when they seized a mechanic's guild and turned it into a false religion, must be simply the keeping up that false religon by the means which supports such religions every where on earth, viz: empty, false, meaningless parades, to dazzle the shallow by finery, awe the politic by a show of members, lure the ambitious and worldly with the hope of customers and friends, and so exalt a few hidden movers at the expense of the masses, and swell the great array of worshipers of *they know not what.* How long shall this imposition be borne?

Since writing the above, the papers inform us that the corner-stone of our new State-house was laid at Springfield by Free Masons, and that an inscription on the stone records the fact that the same was "laid by Masonic Ceremony A. L 5868," after "a most impressive prayer," by the Grand Chaplain to the strange god of the Lodge, called the Grand Architect.

We propose to petition our forthcoming Legislature to have the inscription erased; and we hope to live to see it done:

1. Because it is an outrage and insult to the great majority of men and women in Illinois who are not and never will be Masons, and therefore Masons have no more right to obtrude themselves upon our public buildings than Presbyterians, Baptists, Methodists, or any other sect; nay, much less right. Masons claim that their system of religion is perfectly consistent with Presbyterianism; while Synods and Presbyteries have solemnly declared, and have now on their records, that "membership in a Masonic Lodge is inconsistent with a credible profession of the christian religion."

And yet, if the Synod of Peoria or Illinois had come forward and proposed to lay the corner-stone of our State Capitol, and to put on that stone the record for future generations that it was "laid by Presbyterian ceremony," it would have been regarded as an attempt to make themselves a State religion. Do these men really intend to make their disgusting ritual practically a State church.

2. Then multitudes now living remember when the lodges of the United States and of Canada were combined to resist, and did effectually resist, State authority! Masons openly defied State courts! and, when imprisoned for contumacy, refusing to answer the Judges, they were feted and fed like princes by the money and members of the Lodge!

And if Jefferson Davis, John B. Floyd, Judah P. Benjamin, John M. Mason, and other rebels, should present themselves to lay the corner-stone of a new wing of the National Capitol at Washington, the moral propriety of the deed would be exactly the same with that of the Lodge laying the corner-stone of our State Capitol. Let that offensive inscription be erased from the corner-stone of our new State House by joint resolution of our State Senate and House of Representatives, and let every man and woman outside of the Lodge pour in petitions upon our State Legislature till it is done.

The Rock River Conference of the Methodist Episcopal Church, which has just closed its sessions at Kankakee, is a church too whose corner-stone was laid by Masons, by a unanimous vote have just instructed their churches to permit no more of their houses of worship to be desecrated and defiled by such unhallowed and wicked ceremonies in the name of anothor god! This is a glorious and encouraging example. The resolution was offered by Dr. Hitchcock, and the good Bishop Simpson is as strong for it.

Why do Good Men Adhere to Free-Masonry?

That men of reputation for integrity and christian character are Masons, and often declare, with all seeming sincerity, that they find nothing in it inconsistent with morality and even piety, is the great mystery of Free-Masonry. The testimony of such men is the main support of the institution, and for its existence and prosperity and all the wrong it perpetrates these men are mainly responsible. They say to us, You are certainly mistaken as to the character and workings of Free-Masonry. Its object is a benevolent one. It condemns the things of which you accuse it as strongly as you do, and inculcates and repeats the same precepts of morality and religion which are taught in the scriptures of truth. Shall we dismiss this testimony as unreliable on the ground assumed by Rev. C. G. Finney that all adhering Masons are under oath to eva hail *i. e.*, speak well of Masonry and in no conceivable way to make any disclosures of its secrets to outsiders, but to keep the whole in the dark, *i. e.* they are sworn not to tell the truth and if they make us think they tell the truth in that very thing to deceive us. With regard to Masons generally this position is unassailable. They are under oaths, whose validity they acknowledge, not to confess the truth concerning Masonry. The testimony of such, receiving Masons as Stearns, Bernard, Hemkiss, Southwick, Gates, Thatcher, Finney, Travis, and thousands like them, cannot be shaken, for their opportunities of knowing what they affirm were as good as other Masons, their characters above reproach or suspicion, their testimony gave no promise of selfish or personal advantage, but of disadvantage, trouble and peril. The testimony of thousands of such men in such circumstances is true. If what they testify to is not proved, nothing can be proved by human testimony, and the testimony of ten thousand men who are under oath to conceal the truth on the subject cannot legally, nor rationally, nor morally, have the weight of a feather against it. As Professor Finney says it is folly, it is madness to believe a man who is under oath to deceive you.

But are we to charge all adhering Masons with insincerity and lying when they speak well of Free-Masonry or when they affirm that there are no such ridiculous and indecent performances, no such barbarous, not to say blasphemous, oaths or evil tendencies in Free-Masonry as we have learned it. Beyond a question there is a vast amount of duplicity in their denials as a general thing which in God's sight is real lying. But then we are not disposed to deny that some make their denials in truthful sincerity, and put in all their answers there remaineth falsehood. They are many of them, it may be, sincere, yet they are mistaken. They evidently suspect as much themselves for they almost uniformly say, These things are not in Masonry "*as I learned it,*" or "*as I understand it,*" whereby it looks on that they are not ignorant of the fact that others learn and understand it differently, and they are therefore not quite sure that others may not be right on the point and they wrong. In fact the anti-masonic testimony is so perfectly invulnerable that no man who truly reveres truth and God, will set himself squarely against it. Hence the frequent salve "as I learned it" "as I understand it."

But do Masons learn it differently? There is reason to believe they do. There is reason to believe they sometimes have too much awe for the sublimity of a pure christian man, or too much fear of his instinctive discernment between good and evil to put him through the naked tomfooleries or to put the vile clauses or death penalties of their oaths to him. There is reason to believe that this temporizing course has been adopted in certain quarters since the Aurora Convention for the express purpose of manufacturing new witnesses who can and do in all honesty declare openly that they have found nothing of the objectionable things attested by anti-masons. But they must not be allowed to attend lodges much, or undergo many degrees, or they will detect the deceitful policy that has been used in their case, or else Masonry must undergo a radical reformation, so that to reveal its secrets would not disgrace it. But thus to reform it would be to destroy it. For when its secrets will bear the light, they will no longer be concealed, and Free-Masonry will vanish into thin air. All that is good in Free-Masonry is already published by themselves in their Monitors, trestle-boards, etc. *i. e.*, all that is good. When nothing of an opposite character remains all will be published and the tyler's occupation be gone. But such expedients to manufacture witnesses must necessarily be few and temporary. They are expedients of desperation, and full of peril and cannot explain the most numerous and important cases of christian testimony in favor of Masonry from men of long standing and of high degree.

How can they be deceived? Mainly by a false rule of interpretation applied to Masonic language used in their ritual and obligations. That rule is: accept the good, practical, pure and christian teachings of the order, and then interpret every oath and every inculcation so as to make them consistent with their good principles and precepts. Whereas the real character of Masonry is to be learned from its secret oaths and obligations, rather than from its general professions and its public rehearsals, or repetition of gospel precepts, and the meaning of their oaths is to be determined by their terms interpreted by the rules of common sense as applied to language universally. The oaths, interpreted by this rule, give the institution a most unmistakably evil character, and demonstrate that the goodly professions are hypocritical, and that its christian precepts which Free-peats are put in merely for effect. The institution is, therefore, plainly corrupt and hopelessly critical. It is manifestly absurd to suppose that the more professions and general exhortations can counteract the personal oath. The general profession and instruction may be all well enough, but what do they avail when placed in the balance with a contradictory oath? The general precept may be accepted as very good, but the oath takes hold of the man with power, and holds him as in an iron vice. This, therefore, is what we are to judge the institution by. For this reveals its true intent, and is its determinate practical power. But suppose a novitiate is taught, no matter for what reason, that the oath is to be interpreted so as to harmonize with the good professions and good precepts of the order. Suppose the master of a particular lodge and the members generally, so teach and receive it and practice accordingly. Rejecting the real meaning of the oaths, and practicing according to the christian precepts repeated in the lodge and the open literature, of the 'order may they not be good fellows with the duped and deceived as to the real character of Free-Masonry? For it is to be remembered that it is not in every lodge that the worst traits of Masonry are developed, nor are they constantly developed in the worst lodges; nay are the best men in the lodges usually led into the depths of the mysteries of iniquity which the simon-pure Masons practice when they make Masonic oaths in their literal and true interpretation their law. For as all Masons keep the unbaptized in the dark as to their doings, so do those farthest advanced in true Masonic duplicity keep the upright in the lodges in the dark as to the worst of their proceedings

It is not every lodge that would entertain a proposition to abduct and murder a Morgan.—Even a lodge that would do it would not propose it in a lodge of entered apprentices, perhaps not in a Master's lodge. It would be undertaken in the Chapter or Encampment, and only the choicest of your devoted Masons who always interpret Masonic obligations in subordination both to the law of Christ and the law of the land. He will not be entrusted with such secrets; Masonry has other uses for him. He is considered to deserve him as well as the rest of mankind. Hence it came to pass that when Morgan was abducted and murdered by the deliberate action of the higher Masonic authorities and the perpetrators were defended by the combined Masonic power and influence, nobody was more astonished than multitudes of good men in the lodges were. And thus their eyes were opened, and as soon as they saw that the oaths, according to their obvious and literal interpretations, and not the general professions and precepts, were the supreme law of Masonry they instantly cast from it as they would from Sodom, showing that they had been most egregiously deceived and that after all they were good men.

The same process is going on still as before Morgan. Good men are being deceived into bearing false testimony in favor of Masonry and they will have no time to time opening their eyes open and renouncing it. Judge Whitney is a case in point here. Like Washington he thought Masonry could be used for the best purposes, but in order to do this he concealed its principles and acted by a rule that would harmonize them with its public manifestations, otherwise he saw, like Washington, that it would be the instrument of the worst purposes. He suspected from the beginning that its obligations were wicked and he practiced literally. Yet he went in, clung to it for the purpose of interpreting and administering the obligations and its power for good. But he soon found that in such an attempt he was stirring up a hornet's nest, and that the ruling precedents and authorities were against him. Refusing to receive to his lodge fugitive murderers, or to aid their concealment, denouncing the attempt to screen the murderer of Illinois citizens on Illinois soil, and declaring that he should to execute the laws, he soon found not only his life in danger, but he is arraigned before the higher tribunals for unmasonic conduct. The result was the whitewashing rule of interpretation was overruled, and the common sense and literal rule sustained, establishing the fact that the perpetrators of Morgan murders, the rescuers of Masonic criminals from the hands of justice, and the abetters of every form and degree of Masonic tyranism have the law and spirit of the Masonry on their side.

Why then will not every honest man like Judge Whitney, at once declare, "*If this is Masonry, I am no Mason, I never was, and God helping me I never will be!*" Only because either they have not the same discernment, or the same decision, or the same moral courage. They remain often for a long time deceived, a deception for that one cannot believe they are altogether innocent or God would not suffer them to remain so long under the delusion. Indeed the best men I have known in this condition often let out enough in their attempts to self-justification to show that they were led to be thus deceived for indulging an inordinate selfishness and a worldly expediency instead of keeping an eye single to Christ's will and glory and trusting wholly in him. They will constantly justify themselves in this wise: "I know that there was influence and wealth on that side, that ministers who joined were more respected, better paid, more fully seated in their parishes, and I thought I might as well enjoy these advantages as anybody else." A sufficient predisposing influence to prepare a man to be deceived, a sufficient provocation to a holy Savior to give one already apostatized in heart over to him his request, and send leanness into his soul. Hologoed for the flesh-pots of Egypt. He wanted to find Masonry, all right that he might enjoy its carnal advantages. He thus set up his idols in his heart and came to enquire of the Lord and was judicially answered according to the multitude of his idols. He wished to believe a lie and was left to believe it. Secured the ends of carnal expediency—the friendship of the world but it is enmity with God. (To be continued.)

For the Cynosure.

Twilight, Farewell.

They are gone, those friends are gone,
We hear once more see them never,
A solemn stillness reigns around,
A quiet awe, but too profound,
Portending sorrows, as of yore.

See them not again? is true!
They promised to return,
They're truthful, honest, good, abound
In reason, prune they have sworn found
In youth, which older heads concern.

They promised to return; but yet
How oft have we proposed
A future joy—an humble seat,
Like Mary at her Savior's feet,
When fate a Bitter Sweet disclosed.

Fate! Universal Ruler!
We ask this not to change,
Go on in thy resistless sway,
Thy great and glorious power display
In us, as in the planets range.

Thou alone our hearts can change
From adamantine spar
To softest mould, most beauteous form,
In moral darkness to adorn
And shine on Bethlehem's bright star.

That star! O, keep before us
In fortune's darkest hours
What friends have left us in the golden tie
Of trusting hearts are snapped; cold lies
Bright youthful hopes; despair devours.

Jesus lend thy loving arms,
Be thou beauteous, by thy free grace.
We love thee! Let death is weak
And Peter-like obey
Our Master, watching full asleep,
In following, after we keep
In distance Thee we scarce decery,

Walking on the waves we come
Obeying thy command,
Sinking, perishing, then we cry
"O, save us Lord! we faint! we die!"
"Thou doubting one give me thy hand."

An Essay on Free-Masonry.

BY A. BANFORD.

When the revolutions of Morgan, Allyn and Bernard, together with the admission of Col. Wm. L. Stone, himself a Knight Templar, with the report of the Rhode Island legislative investigating committee, and left little of the mysteries of Free Masonry unseen by the public, the first impressions derived from these revelations were curious and contradictory.

Upon the first hasty and superficial glance, a feeling of surprise arose in the public mind, that the frivolity of its absurd and unmeaning ceremonies, together with the ridiculous subdivision of its degrees of the sacred history, should not have long since discredited the whole thing in the minds of all good and sensible men. Yet upon a more close examination, the first impulse condemned makes way for astonishment at the ingenious contrivance displayed in the construction of the whole machinery.

A secret perfect agent for the devising and execution of *conspiracies*, could hardly have been conceived. At the outer door stands the image of secrecy, stimulating the passions of curiosity. And the world, which usually takes pleasure in *the riddles*, could scarcely avoid inferring that the sublime mysteries which were supposed to have been transmitted unalloyed to any external ear, from generation to generation, must have in them some valuable stored wealth worth knowing. Here was the temptation to enter the portal. But the unlucky wight, when once admitted within the door, was doomed to abandon all hope or expectation of retreat. His mouth was hermetically sealed by an oath of secrecy, imposed with all the solemnity that can be borrowed from the poems of religious worship.

Nothing was left undone to magnify the effect of the scene upon his imagination. High sounding titles, strange and startling modes of procedure, terrific pledges and horrid imprecations, and last, though not least, the graduation of orders in an ascending scale, which like mirrors placed in long vistas, had the effect of multiplying to appearance a range of virgin almost to infinitude, were all combined to escape ridicule and contempt the moment of discovery of the insignificant *secret* actually *disclosed.*

Having thus been tempted by curiosity to entrance, and being cut off by fear from retreat, there came last of all the appearance of a sufficient infusion of religious, moral and benevolent professions to furnish no ostensible cause for the construction of a system so *wonderful* and complicated. The numerous passages taken from the Old Testament—the history as well as the traditions of the Jews, together with a fertile imagination are indiscriminately drawn upon, to deck out a progressive series of infatuating ceremonies, which would otherwise claim no attribute to screen them from *contempt. Ashamed* and afraid to retreat, the novice permits his love of the marvellous, his dread of personal hazard, and his hope of something more of the *beautiful* than had hitherto been developed, to attract him onward, until he finds himself, "crawling on all fours beneath the *living arch*," or digging in the *rubbish* for the last "*omnipie words*," or to cap the climax of absurdities, committing the unpardonable folly of slipping the fifth libation from the human skull, and taking upon himself the profane obligation of a Knight Templar—in which he invokes the wrath of Almighty God upon his soul at the judgment day should he ever be guilty of violating *any* of his Masonic obligations. He now, when too late discovers that he has been fixing himself for a *dupe* or a *conspirator*; and that he has needlessly plunged himself into an abyss of obligations which, if strictly adhered, to often tenderest with his duty to his God, his country and his fellow-men.—He has solemnly sworn to "Hail, conceal and never reveal," certain secrets, which he is liable to be called on any day by a legislative or judicial tribunal to divulge, and which he cannot do without violating, rendering null and void his former secret obligations.

Such is the irresistible conclusion arrived at, of the Masonic institution, from all the expositions hitherto made. Yet it must be confessed that the society has met with unparalleled success in the acquisition of numbers, both in this and other countries, and for the most part in keeping them faithful to the obligations imposed.

Perhaps one of the strongest features of the association is to be found in the pledge it imposes of mutual assistance in times of distress. On this account much merit has been claimed for it, and many circumstances have been related of the good deeds which individuals have experienced in time of war, or in perils by sea or land, or in other disasters, by the ability to resort to the grand hailing sign of distress

This establishes a standard of merit consisting only that established by the authority of the social system, either or both of which ought to be of paramount obligation. And this unwarrantable preference may and often is exercised towards a profligate and guilty criminal, while the humble christian is passed by in silence and neglect.

To illustrate what Masons call benevolence. Salem Town relates a case where a Masonic brother who, by his knowledge of Masonry, saved a *Moslo ship crew* from being destroyed by a *pirate, who was a Mason!* There we have the strange anomaly of a Masonic pirate, traversing the seas for plunder, rapine and murder and because he found on board of that ship, one whose life he had previously sworn "*around the altar* "to protect and defend, therefore he was led to spare the whole ship's crew. Strange benevolence! Would a benevolent man engage in piracy? Would he traverse distant seas to murder and plunder his fellow men and sink them in the deep? And spectacle indeed of Masonic benevolence and human depravity. To acknowledge that a Mason is a pirate or that a pirate is a Mason, speaks loudly for *Masonic benevolence.* And indeed would have been the fate of that ship's crew, had there been none on board who could give the *signe rence token!*

Philistine Grindstones---A Scripture Lesson.

[The point of the following, sent us by a good minister, seems to be that in God's movements great events hinge on small ones, as in the proverb; "Great doors turn on little hinges."]

Deep indeed was the abasement of Israel, when he had to go all the rugged way to his Philistine master and crouch at his feet for the privilege of using his grindstone. (1 Samuel xiii. 20.) Some one must have got his grindstone there as his! Sorrowful was the sight of that pious Israelite, "having an axe to grind," going to an "encumpment" of land cursing "cutthroat" Philistine "brethren" to do the job. "If we had been in the days of our fathers we would not have been so bumble as that." (f)

"GOLDEN RULE. (For the day's lesson.)

"And Jonathan said to the young man that bore his armour, Come and let us go over unto the garrison of the uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or few.

* * * And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves.

* * And the men of the garrison said, Come up to us and we will show you a thing.

* * And Jonathan said The Lord hath delivered them into the hands of Israel. * * And they fell before Jonathan, and his armour-bearer slew after him.

* * And there was *trembling* in the host of the Philistines, in the field and among the people, * * * *a very great trembling.* And *the noise in the host of the Philistines went on and increased.* * * And there was very great discomfiture. Moreover the Hebrews that were with the Philistines before that time * * * even they also turned to be with the Israelites and with Jonathan.. (See Rev. 18:4, 5). Likewise all the men of Israel which had hid themselves in Mount Ephraim, *when they heard that the Philistines fled,* even they also followed hard after the battle. So the Lord saved Israel that day. I Samuel, 14."

LUX.

Resolution

Passed at the late session of the Rock River Conference of the United Brethren in Christ.

Inasmuch as we as a church are often accosted by adherents to secret societies of being opposed to the temperance reform

Resolved, That we re-affirm our united opposition to intemperance in any and every form; and invite secret temperance organizations to join us in an *open field fight*, to put down the great monster, Intemperance.

P. HUALSES, Secy.

The Christian Cynosure.

Masonic Excuses.

For putting "a candle under a bushel or under a bed and not upon a candlestick that it should give light to all that are in the house."

These excuses may be found in the Free Mason's Monitor, by Webb Morris, Chapter III, pages five and six. In previous pages of the work the authors declare Masonry to be a *science* co-eval with man's existence and so extensive with his habitation as to be of unbounded utility." Elsewhere in this same work it is called not only an art, a science, or a philosophy, but a religion, whose object is not merely the benefit of the craft but of universal humanity. Maintaining these positions it was natural the authors should anticipate an objection to its secrecy and endeavor to answer it, which they do in the following terms: "If the secrets of Masonry are replete with such advantages to mankind it may be asked why are they not divulged for the general good of Society? To which it may be answered. Were the privileges of Masonry to be indiscriminately bestowed, the designs of the institution would be subverted and being fruitless, like many other important matters would soon loose their value and sink into disregard." This is Webb's excuse for putting the candle under the bushel. Moral evidently does not like this apology. But not being in liberty to suppress it, he gives us a note what he thinks a wiser one, as follows: "A better reason than this is that we as Masons have received them under a binding pledge to preserve them as secrets from the world and cannot, short of the most horrible falsehood, violate our covenant. This is well understood by the community at large, who stamped the seal of perjury so deeply into the forehead of those who, in the last generation, pretended to expose our mysteries to the world that but few have ever ventured from the disgrace." What is well understood? That Masons cannot disclose its secrets without "the most frightful lying." This is what he had said in the previous sentence, and does not that imply a very strong predisposition to falsehood and horror of lying? And does not the embodying of such a profession in a paragraph that contains more lies direct or implied than it contains sentences or clauses, strongly intimate both subtlety and hypocrisy? We undertake to say that the community at large understand no such thing, and have stamped no such brand of perjury as Morris asserts. How could they? If they believe Morris they must acquit the seceding Masons of perjury and adopt as against them the conviction of a malicious hoax—a "pretended" revelation of Masonic mysteries. If they believe the seceders disclosures to be real and true, they must believe their Masonic oaths to be void from their sinfulness and their violation to be no perjury but a sacred duty. How then can the community at large understand any such thing as Morris asserts they do? Under such conflicting evidence how are they to arrive at assurances that they comprehend the depths of mystic subtlety whereby Masonry puts its members into such a fatal dilemma that they cannot tell the *truth* short of the most *frightful lying*, nor lie in any way so profitably as by telling the truth? These are depths of Satan that require a full knowledge of Free-Masonry to fathom. Does Morris mean by this assertion to admit that the mysteries are fully revealed and the community at large well understand them? O, no. But they know enough to be qualified to brand with perjury those who *"pretend"* to disclose its secrets. New if the community at large should forty or fifty thousand men with perjury for *pretending* to disclose Masonic secrets, they did a very foolish and unrighteous thing, unless Masons swear their members not against *disclosing* their mysteries, but only against *pretending* to do so. Does Morris mean to be understood that Masons swear there members not to deceive the community with false or pretended disclosures, and the people knowing this and knowing their disclosures to be false, have branded them with perjury? If the disclosures were only pretended ones, there could have been no perjury only on the supposition that they were *sworn* not to make *pretended* disclosures, and if they were not sworn against making *pretended* disclosures but only against making true ones, then there could be no perjury in the case unless the disclosures were real and true ones, and the people could not have stamped upon their foreheads the seal of perjury against pretended or false disclosures to be true. Mark here the subtlety of this writer in the use of these two words "pretended" and "perjury." He does not squarely say that their Masonic mysteries have been disclosed, nor positively affirm that Webb and Bernard and their endorsers were perjured and yet he evidently exercises all his ingenuity to make the same impression upon his readers as if he positively affirmed both, at the same time the affirming of one is the denial of the other.

His use of these terms is calculated to deceive and evidently meant to deceive, and yet there is an evasiveness in the use of them which, perhaps acts as a salve to his conscience, as if they were only white lies, whereas before the God of truth they are real lies and the meanest kind of lies and nothing else. Why do the Masons generally resort to this kind of indirection? Fruiting evasively and purposely about state anti-Masonic disclosures and pretended revelations? Why don't they flat and manly like honest men, and if these revelations are false say so point blank, and not skulk and dodge and evade the point like blustering jail birds whose indignant evasions amount to actual confessions? The fact is they know those disclosures to be true and the exposure of their some conscience left. Few of them are desperate enough to dare the fate of Ananias. If the revelations were not true they would meet a direct and persistent denial everywhere and every time. But not so. Masonry acts in a little different If Masons charge *th* ut upon seceders, by so doing they attest the truth of the revelations and involve themselves in the same perjury when they charge upon me seceders; so to get out of the charge of perjury they says the people, who, according to him know nothing on the subject, did the branding. But he don't get around it so The people know little of it, cared less. They regard those who confessed and disclosed as perjured, and those who remain stout in their denials and curse their betrayers as the vilest of all perjured villains. No; the branding here is all done by Rob. Morris, and his crew, who in his eagerness to stamp the image of perjury on honest men's foreheads, has seized it by the wrong handle, and despite all his subtlety, the brand is burned into his own right hand.

"Very few of them recovered from the disgrace" Veracious historian! Who, in another work, has chronicled the names of more than 50,000 members in the northern states at the time of the Morgon excitement, 45,000 left the Lodges, most of them never to return! Did the 5,000 brand the 45,000? or did the community stamp the 45,000 as perjured? We know all their honors upon the 5,000? Elders Barnard and Stearns, Rev Moses Thatcher, Rev. B. B. Hotchkiss, Rev Dr. Joel Parker, and M. L. R. Paine, Seth M. Gates, Solomon Southwick, Col. Wm. L. Stone, Gov. Aaron Jewett, Hon. Bill Southwick and Rev. C. G. Finney were prominent among the then disgraced men. Did they ever recover from it? Prominent among those who aided and worked with them were Thurlow Weed, Horace Greeley, Wm. H. Seward, Gov. Rittier, Wm Wirt, Daniel Webster, Thaddeus Stevens, and John Quincy Adams and with them generally were the clergymen of New England and the Middle States. Did they recover from the disgrace? The simple truth of history is that nobody ever thought of branding Free-Masonry, either then or since, save only in the estimation of Free-Masons and their partisons. In fact, the disgrace was all over from the start, and settled down on Free-Masonry and those who adhered to it, and they hid or struck their colors. But it was sworn, it was not till after a generation or more who knew not Morgan that ministers and christians ceased to be ashamed to be known as Masons. Ask the old people who live, hark God, confess to such audacious falsifying of history, as it deserves a thing as much worse than perjury, as perjury is worse than common lying. Rarely have we seen so much of perjury, of subtlety, of malignity, of slander and of mischievous falsehood condensed into so small a space as in his extraordinary note.

"Past Grand Most Rob. Morris is now on a Masonic mission to Palestine in search of the ninth arch of Enoch, or King Solomon's opron and things of that sort, as we understand. There can be but little doubt that his fertile genius will enable him to discover and verify *anything* in the shape of a stone or corner stone, the *Craft* may be supposed to require.

Here we leave the Past Grand Master for the present and turn to Webb and his apology for hiding the candle "Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and being familiar, like many other important matters, would soon lose their value and sink into disregard. This is no evasion. It is an attempt in meet and obviate the real objection to the secrecy. It is truth spoken in a kind of *meiosis jest* so that outsiders shall not believe it, or at least not make the proper application of it. But it is far more damaging to Masonry than Morris' reasoning in a circle. The sublime and unapeakably beneficent secret science would soon loose its value and sink into disregard if everybody knew it. Its value to mankind and their good opinion of it depends wholly upon their being kept in ignorance of it. Apply this to natural light, to air, to water, to the natural soleness, to devotion, to religion, to anything in the whole compass of human knowledge that has truth and intrinsic value. Every such thing is most prized and most beneficial, where best known. Would true learning or true religion lose their value and sink into disregard by being familiarized to everybody? Who does not know that these things, that all truth rises in man's esteem just in proportion to his acquaintance with it? And its benefits if they only know of them. In plainer words Free-Masonry is a cheat and a swindle. It is a conspiracy to enable the few to advance their own selfish and sinister ends at the expense of the many, and were this to be generally known and the secret arts by which it is accomplished generally understood, it would be frustrated and the whole thing abhorred, and the horrid conspiracy and the necessity of their most faithful observance.

Indications of the Progress of Truth.

Among these indications we notice the continued demand for anti-secret literature, the multiplication of publications on the subject, the favor with which the Cynosure is received, and the steady influx of subscriptions to it. We believe the delivery, at William College, of the decided and able address of Prof Bascom against secret societies in colleges, and its publication by request at the right thing in the right place. Colleges are established upon the principle of influencing mind and molding character by truth. Secret societies only upon that principle and therefore cannot be tolerated in them. The

REVOLUTION IN SPAIN.

The movements of this revolution are modern lized in conformity to the character of this age of steam and electricity. It requires a daily paper to keep pace with the important events of the revolution as they occur. Just as we were going to press with our last number, we sketched a notice of the latest news, but before the paper was out our news was stale, for the dailies had announced the flight of the Queen, the establishment of a republic with Espartero at its head, and the restoration of quiet and of order almost without blood-shed. Before our next issue, if the same rapidity of movement continues, Spain may become a thoroughly organized and settled republic, recognized by all the nations, or like Jonah's gourd which grew up in a night, her republic may have withered in a day, and the combined sovereigns of Europe have restored the throne to the queen or to some more hopeful dynasty—we shall see. This is written October 7th.

The following notice of several of the leaders of the revolution will be interesting at this time. We clip it from the Chicago *Tribune*:

Espartero, who has been made the head of a provisional government in Spain, is a Marshall of Spain and Duke of Victoria. He was born in 1792, the youngest of nine children of a cartwright, and has attained eminence solely by the force of his character and his military genius. Originally intended for the priesthood, on account of his feeble constitution, he managed to get into the army, in a battalion of students when the French invaded Spain in 1808, and to secure military instruction until his twenty-third year, when he entered upon active service. On the death of Ferdinand VII. he espoused the cause of the infant Queen Isabella, and commanded the royal troops in the Carlist war. At the close of this war he succeeded Isabella's mother for a short time as Regent of the kingdom. In 1854 he was called to form a Cabinet, which continued in office two years. Since that time he has had to do with Spanish politics, although his high character and ability have caused him to be constantly spoken of as the possible leader of a revolution. His time seems now to have come, and much may be expected from his tried wisdom, and firmness if the development of the present revolution is committed to him for control.

Marshall Serrano, the General in command of Isabella's revolted army, who had just entered Madrid in triumph, and who joined Prim in calling Espartero to the head of the State, was originally a partisan of Isabella and one of her lovers. Some fifteen years since he turned Liberal, and gave his support to the Ministry of Espartero. He has occupied important military positions, and was Captain General of Madrid when the revolution broke out.

General Prim, after a checkered civil and military career, was sent, in 1853, to Mexico in command of the Spanish force which were to cooperate with France and England in securing a fair field for alleged grievances, but the withdrawal of the Spanish troops from the expedition, general Prim visited our armies in the field, and those of the rebels, to make himself acquainted with the latest improvements in the art of war among us. He has himself at the head of an insurrectionary movement in 1866, but accomplished nothing. Although a Marquis and a Grandee, and one of the most active enemies of Isabella's ruler, Prim is intrusted with either Espartero or Serrano. With Espartero will chiefly rest the immediate future of Spain.

Oct. 12th. The Spanish Revolution seems now to be an accomplished fact, and the new government has been officially recognized by the United States through our Minister at Madrid.

The Junta are said to favor decidedly, a Constitutional Monarchy, and General Prim is said to aspire to the throne. They propose various reforms in the direction of liberty—some of them of doubtful value—indicating that in Spain as elsewhere, men emerging from despotism do not always discern clearly at first the dividing line between liberty and license.

Answers to Correspondents.

—A correspondent inquires whether the permanent editors of the CYNOSURE are yet appointed, and hopes it will not imitate what it chiefly opposes by concealing their names.

REPLY.—No permanent editors are appointed. Permanent editors do not generally expect to work without pay. The friends of the cause which the CYNOSURE advocates have not yet furnished the means to place it upon a permanent footing. While waiting for this, and struggling towards it, the paper will be published under the direction of the National Executive Committee, by their Treasurer, and edited by a sub-committee consisting of their Chairman and Secretary. The names of those three individuals, Rev. J. Blanchard, Chairman, Rev. I. A. Hart, Secretary; Ezra A. Cook, Esq., Treasurer.

—A correspondent suggests that if we would reach all anti-secret people we must keep clear of party politics. Of course we intend to keep clear of party politics, but not of christian politics, for that would be to abandon that part of religion which relates to government, and our interests and duties as christians towards it. Mere party questions we leave to partisans.—But when concubinage, slavery, intemperance, sabbath-breaking, oppression, or wholesale infidelity seek to hide themselves in party politics peeping out here and there, our motto is "Wherever you see a head hit it." When party issues embrace treason and assassination we say ourselves be neutrals.

The same correspondent suggests that we give more attention to Odd-Fellowship which he thinks is spreading more rapidly in his part of the country than Free-Masonry. Brethren, give us the facts and the arguments which your observation suggests. We are your organ. Hereabouts Free-Masonry is just about as much more prominent in the community as in the CYNOSURE. ED.

[The following is true of all false religions on earth, each in its measure.]

Unhappily, Rome is among churches Ukraine Pharisee among worshippers. She stands on her *infallibility*, and has nothing to confess. She neither fears God nor regards men. Towards the former she is impenitent, towards the latter despotic. Like tyrant kings they can do no wrong: and while all human institutions are advancing with the progress of society, she remains immovable, unchangeable, fixed in error and folly, like the celestial regime of China. While the tide of knowledge and freedom is rising around her, her anchor is buried in the sand, and as Iron chains bind her to the bottom of the stream.—*Geddes.*

More of Theodore Pomeroy's Suggestions.

Among the recent suggestions of our friend we mention but one at this time, and that is that he himself be and is responsible for one hundred paid subscribers to the CYNOSURE, and that a score of five hundred volunteer agents become responsible for the same number, and send the money at once to the publisher—collect it in advance of the subscribers, if they can, but if not, send on the money and look them up afterwards, so that at least one paper may be sent to every town, precinct and parish in the United States. We like the proposition over so much. How many of the five hundred will respond affirmatively?

Anti-Secret Society Associations.

The National Association of Christians opposed to secret societies, which met at Pittsburg last May, recommended the formation of auxiliary societies wherever it could be done. The object of these associations is to enlighten the public on the subject. They are to be picket guards to keep back the enemy until the main army—the entire Christian Church—can be rallied; until public sentiment can be turned against secret orders; until they are driven from the ballot boxes, the courts, and the churches."

The churches *should be* the leaders in all moral reforms; but as organized bodies they cannot be expected to take the first steps in any new, aggressive reform. Individuals are the individual members to *inaugurate* advance movements. The churches are slow to discover error, and only reluctantly cut from the vine the decayed branches. Error creeps in unawares, it is permitted to grow until to uproot it would destroy the wheat also. It was so when Luther protested against indulgences; it was so with the temperance and abolition causes, and it is still the same with the present issue—Christ's religion or man's invented institutions.

Under these circumstances, we cannot wait for a general movement of the churches *en masse*, to rid the world of the evils of Free-Masonism and idolatry—secret societies. We are glad to know that the Wesleyans, as a denomination, and the United Brethren and some of the Scotch churches as the right side, and a host of the other denominations cannot boast so much. Many have a large majority, how ever, who oppose all "works of darkness." It is to these we look for support, to those who have seen and denounced such systems; they must put the cor in motion.

We would not form associations because we doubt the ability of Christ to conquer, for our only trust is in Him. But we do not think a number of church members do not understand the nature of the case, and are unwilling to aid in the work, there to whom God has given more light must ery aloud; they must stand on the walls of Zion to beat back the enemy they must drive him from their midst lest he destroy their less wary brethren.

There will always be timid ones who will fear losing caste if they advocate unpopular movements; and many are already pledged having received the mark of the beast in their foreheads. We cannot hope to secure the assistance of such until those who are for us are more than those who are against us, and their time is near, if people would only believe it, for a one with God is a majority, and God is on our side.) for the former class always run with the multitude, and as to the latter, it cannot be expected that soldiers will desert a victorious army to join a feeble and scattered band.

We want auxiliary associations that every man may have a place to work according to his ability. Keep the young men out of the lodges; keep the women—we blush that it needs to be said—from taking the "back stitch on degrees," thus making themselves the handmaids of despots, guarding the side and dogs while their shameless lords feast in the upper chambers.

Auxiliary associations are necessary, also, that we may concentrate our forces and that we may know who are on our side. We do not even expect to be mobbed, to be pelted with eggs, brick bats and stones, as some of the old abolitionists were, for we trust that such days have passed away. But we do expect that a stealthy foe will be watching us along the highways, wherever we may go, to catch our words, and to poison the hearts of the people. They will not easily yield the power now in their hands.

We are told that agitation only drives them to desperation, and increases their numbers. So when Moses spoke to Pharaoh he only laid heavier burdens on the children of Israel, but did Moses cease to speak? The same thing was said to the abolitionists, but what was the result? Yet we cannot doubt that they will put forth every effort when they see we are going up to resist them, and for this reason we need to be organized to show them our strength.

There will be some fanatical ones, and others exceedingly timid; these extreme elements need to be brought together that they may be mutual helps. Alone the one might be too rash and injure the cause, the other too fearful and attempt nothing; together, our can plan aggression, while the other, from his excess of caution, will keep the pickets posted as to no dangers ahead.

Papers, tracts, &c. are being published, and these can best be circulated and imported through the assistance of organized associations. Money will be needed to carry on the work, and this can be most easily raised and most judiciously expended by local societies knowing the wants of their own communities.

The time has come, too, when the wandering sheep should have a fold. We, against whom are closed; we who can not journey "from the east" and find "rest" with "Abraham," who can claim no kinship to those bound by the "mystic tie," we need a home where we can gather at the evening hour and, if nothing more, weep together over our lonely and unclose condition. Our women need a home. Driven from the hearts of fathers, husbands, and brothers whose hearts are locked against them by the iron bolts of secrecy, while the lodges hold the keys, they must now sit alone keeping the watches of the night friendless, homeless. Many have long been hunted, have been fleeing before the wolves, and now would love to rest a moment in some fold where they might be sheltered from all sympathy while resting their weary limbs, and while their aching wounds were being healed Times will often come when we shall long for some sympathizing friend to whom we can unburden our hearts: then it will be sweet to meet with those who have endured similar trials for the same end.

In view of these things then, let associations be formed as speedily as possible. But above all, let us trust our cause to Christ, relying on Him with sympathy while resting their weary limbs, and while their aching wounds were being healed Times will often come when we shall long for some sympathizing friend to whom we can unburden our hearts: then it will be sweet to meet with those who have endured similar trials for the same end.

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Interesting Correspondence.

MISSISSIPPI, Sept. 15th, 1868.

We are in the midst of rebellion still: our country's enemies are proud and scornful, and look down upon the loyal with haughty disdain. "The nigger is and *shall be* an underling, and the white man who helps him *shall* share his degradation." Such is the Southern sentiment of secession, and such are the enemies to every wholesome effort to regenerate the south.

Let Christians pray, let them give their men and their money for God, or soon they will be taken from them in the horrors of another war. Beware, it is permitted to grow until to uproot it would destroy the wheat also. It was so when Luther protested against indulgences; it was so with the temperance and abolition causes, and it is still the same with the present issue—Christ's religion or man's invented institutions.

Under these circumstances, we cannot wait for a general movement of the churches *en masse*, to rid the world of the evils of Free-Masonism and idolatry—secret societies. We are glad to know that the Wesleyans, as a denomination, and the United Brethren and some of the Scotch churches as the right side, and a host of the other denominations cannot boast so much. Many have a large majority, however, who oppose all "works of darkness." It is to these we look for support, to those who have seen and denounced such systems; they must put the cor in motion.

We would not form associations because we doubt the ability of Christ to conquer, for our only trust is in Him. But we do not think a number of church members do not understand the nature of the case, and are unwilling to aid in the work, there to whom God has given more light must ery aloud; they must stand on the walls of Zion to beat back the enemy they must drive him from their midst lest he destroy their less wary brethren.

There will always be timid-ones who will fear losing caste if they advocate unpopular movements; and many are already pledged having received the mark of the beast in their foreheads. We cannot hope to secure the assistance of such until those who are for us are more than those who are against us, and their time is near, if people would only believe it, for a one with God is a majority, and God is on our side.) for the former class always run with the multitude, and as to the latter, it cannot be expected that soldiers will desert a victorious army to join a feeble and scattered band.

We want auxiliary associations that every man may have a place to work according to his ability. Keep the young men out of the lodges; keep the women—we blush that it needs to be said—from taking the "back stitch on degrees," thus making themselves the handmaids of despots, guarding the side and dogs while their shameless lords feast in the upper chambers.

Auxiliary associations are necessary, also, that we may concentrate our forces and that we may know who are on our side. We do not even expect to be mobbed, to be pelted with eggs, brick bats and stones, as some of the old abolitionists were, for we trust that such days have passed away. But we do expect that a stealthy foe will be watching us along the highways, wherever we may go, to catch our words, and to poison the hearts of the people. They will not easily yield the power now in their hands.

We are told that agitation only drives them to desperation, and increases their numbers So when Moses spoke to Pharaoh he only laid heavier burdens on the children of Israel, but did Moses cease to speak? The same thing was said to the abolitionists, but what was the result? Yet we cannot doubt that they will put forth every effort when they see we are going up to resist them, and for this reason we need to be organized to show them our strength.

There will be some fanatical ones, and others exceedingly timid; these extreme elements need to be brought together that they may be mutual helps. Alone the one might be too rash and injure the cause, the other too fearful and attempt nothing; together, our can plan aggression, while the other, from his excess of caution, will keep the pickets posted as to no dangers ahead.

Papers, tracts, &c. are being published, and these can best be circulated and imported through the assistance of organized associations. Money will be needed to carry on the work, and this can be most easily raised and most judiciously expended by local societies knowing the wants of their own communities.

The time has come, too, when the wandering sheep should have a fold. We, against whom are closed; we who can not journey "from the east" and find "rest" with "Abraham," who can claim no kinship to those bound by the "mystic tie," we need a home where we can gather at the evening hour and, if nothing more, weep together over our lonely and unclose condition. Our women need a home. Driven from the hearts of fathers, husbands, and brothers whose hearts are locked against them by the iron bolts of secrecy, while the lodges hold the keys, they must now sit alone keeping the watches of the night friendless, homeless. Many have long been hunted, have been fleeing before the wolves, and now would love to rest a moment in some fold where they might be sheltered from all sympathy while resting their weary limbs, and while their aching wounds were being healed Times will often come when we shall long for some sympathizing friend to whom we can unburden our hearts: then it will be sweet to meet with those who have endured similar trials for the same end.

In view of these things then, let associations be formed as speedily as possible. But above all, let us trust our cause to Christ, relying on Him with sympathy while resting their weary limbs, and while their aching wounds were being healed Times will often come when we shall long for some sympathizing friend to whom we can unburden our hearts: then it will be sweet to meet with those who have endured similar trials for the same end.

Jn view of these things then, let associations be formed as speedily as possible. But above all, let us trust our cause to Christ, relying on Him, we may be sure of success. We earnestly appeal to all who are interested in this cause, come over and help us.

Interesting Correspondence.

MISSISSIPPI, Sept. 15th, 1868.

We are in the midst of rebellion still: our country's enemies are proud and scornful, and look down upon the loyal with haughty disdain. "The nigger is and *shall be* an underling, and the white man who helps him *shall* share his degradation." Such is the Southern sentiment of secession, and such are the enemies to every wholesome effort to regenerate the south.

Let Christians pray, let them give their men and their money for God, or soon they will be taken from them in the horrors of another war. Beware, it is permitted to grow until to uproot it would destroy the wheat also. It was so when Luther protested against indulgences; it was so with the temperance and abolition causes, and it is still the same with the present issue—Christ's religion or man's invented institutions.

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In

MY WIFE AND MY SON'S WIFE.

Barring the selfishness of the old man's prayer:—

"Oh Lord, bless me and my wife,
My son John and his wife,
Us four,
No more,
Amen."

—it is a petition that has literally expressed my heart's desire for years, with this result, that the Lord has blessed me and my wife, but He has not blessed my son John and his wife. Thinking it all over to-night, as I have, reclining in my easy chair before the fire, I have come to the conclusion that my blessings and my son John's curse are attributable to the difference in our wives.

For some of these differences *vide* below.

As a lass, my wife was bred at home in a good many old-fashioned notions, like the honor due parents, veneration to superiors, the value of time, human accountability, and woman's responsibility. She was instructed, moreover in the art of bread-making, and a variety of useful employments.

My son John's wife received her education at one of those fashionable boarding-schools that turn out young ladies with all the modern imp rovements. Among these improvements, so called, was the conviction that *paterfamilias*, as she learnedly dubbed him, was a deep old fellow to pay bills, a delicious sort of banking institution, that had no credit pages in its system of book-keeping, and never balanced accounts. Further than this, *pater* was something of an old fogy, whose opinions were entirely out of date, and too ridiculous for respect or adoption. *Mater familias*, also, was a very good woman in her way. As a medium of communication between herself and her exchequer, she had no equal, and a better endorser with the family banker could not be found. But *mater*, too, was full of obsolete notions, and not up to the times by any manner of means.

Another modern improvement was the conviction that the time not consumed in eating, drinking, sleeping, dressing, party-going, and novel-reading, was an unmitigated bore, to be killed by any possible expedient.

The other modern improvements were mainly, playing indifferently on the piano, painting poorly in oils, dancing gracefully, flirting skilfully, gossiping recklessly and doing nothing gentcelly.

As a lass, my wife was a buxom woman, glowing with health and happiness. Oh, the redness of her plump cheek, and the brightness of her sparkling eyes! She did not need to respond in her hearty, merry tones, inquiries after her health, "I am very well, I thank you." Her rosy cheeks and rounded form, and clear, strong tones attested her well being.

As a lass, my son John's wife was a pale and fragile creature—like a lily or a snow-flake, said John. She had mild, languid eyes, and a thin, baby voice, that responded faintly to queries after her health, "I am miserable today," and the next day would say, "I am not so well to-day as I was yesterday."

As a married woman, my wife's nerves are a help to her and me; but I am of the opinion that the nerves of my son John's wife are more of a hinderance than a help. There is the same difference in the heads and hearts and bones and backs of the two women. My wife's head plans, contrives, considers and designs. The head of my son's wife aches, throbs, and is always ready to split. My wife's heart is a good, steady, human heart, full of pure blood, and the seat of womanly affections. The heart of my son's wife is the seat of disease, and its blood looks iron. My wife's bones are equal to duties incumbent upon them as bones; but the bones of my son's wife are deficient in lime, soda or magnesia, and are full of aches and pains. My wife's back is strong enough to bear the burdens of the day, but the back of my son's wife is always broken and troubled with lumbago.

My wife takes for a model the virtuous woman in Proverbs:—"She riseth while it is yet night, and giveth meat to her household and food to her maidens."

My son John's wife arises toward noon, and has very indistinct notions of what kind of meats the household is fed with, or what kind of bread her maidens are eating.

My wife's quick, elastic steps, and rapid-moving hands that are always busy. Like the king's virtuous woman, "She girdeth her loins with strength, and strengtheneth her arms."

My son John's wife moves slowly and gracefully, and her hands are generally in elegant repose. The girdling of her loins is not strength, I am sure, but some arrangement of whalebone.

My wife's industry is well directed in a variety of useful employments. "She layeth her hands to the spindle, and her hands hold the distaff."

My son John's wife has a taste for fancy work. She layeth her hands to the crotchet needle, and her hands hold the tatting shuttle.

My wife is always well dressed, and her garments are mostly of domestic manufacture. She has a prototype in the bobit of the virtuous woman, who "maketh herself coverings of tapestry."

My son John's wife is gorgeously attired in society; but my son John groans over the bills from importers, dress makers and milliners.

My wife is charming at the breakfast table. Smooth hair, tidy dress, a white collar, a smiling face, make up her charms.

My son John's wife, if she appears at the breakfast table, is not charming. Her hair is in crimping pins and curling papers; her slippers are down at the heel; her dress is shabby, and she wears no collar. Venus herself would be ugly in such attire.

My wife "openeth her mouth with wisdom; and in her tongue is the law of kindness."

My son John's wife openeth her mouth with complaints, and falut-finding, and fretful murmurs, and like gossip, and unreasonable demands, and her tongue is in the bad habit of scolding.

My wife "looketh well to the ways of her house, and eateth not the bread of idleness."

My son John's wife trusts the way of her household to servants, and she eats the bread of her cook, when she has one, and the neariest baker's when she has not

My wife is a good mother to her children. From infancy to maturity, she has watched instructed and cared tenderly for them. Her attention to their physical wants has been uniform and discreet, and her devotion to their higher interests has been vigilant and unflagging.

My son John's wife leaves the children to the care of menials. They annoy and distress her. Their noise makes her headache when she is not well dressed, and their dirty hands soil her garments when she is. As for their manners, it is the business of their teacher to look after them; and what are churches and Sabbath-schools, good for if they do not take charge of their morals?

My wife's kingdom is in her home. Here she lavishes her best powers and richest gifts, reigning a very queen.

My son John's wife is only a queen outside of her home. She shabby woman, dull and indifferent to those who minister to her pleasure, depends on her mood, develops into the reigning social queen in the presence of strangers to whom her smiles or frowns are of little significance.

My wife's husband is known at the gates, when he sitteth among the elders of the land. Bless you! He would never have sat there but for her. How do you think he is known?

Why, by the whiteness of his linen and the completeness of his buttons, and the fit of his collar, and the tie of his cravat, and the sleekness of his hat, and the remnant of a smile that settled on his face when after a good breakfast, his little woman looked him over and dismissed him with a kiss. He is known, too, by the content that fills his heart and shines out of his face with the thought that all day long a wise woman is watching over his interests and looking after his dinner, and will be ready to greet him when the day's work is over, with smiles and kind wishes for ears as the elders know him, and envy him, and wish they stood in his boots.

My son John is known in the gates, for he does not sit among the elders of the land, John's linen is apt to be soiled, and fringed at the edges, his buttons are often lacking, his collar does not fit, his cravat is tied carelessly, his hat is rough, and his brondcloth is dusty, while his face has an anxious look that settles there when, after a breakfast of cold meat and muddy coffee, he leaves his wife in bed, the baby crying, the little boy riding the silk umbrella, the little girl sailing her shoe in the bath tub, the chambermaid giving warning up stairs that she is going out, and stamp on the floor down stairs giving away soap and ten to her sister's children. John's face scarcely brightens all day long. It is not likely to with the thought that the income is insufficient to meet the balance his family expenses, and the prospect of going home to a sulky wife, children ill bred, and neglected, servants wasteful and rebellious, a dinner ill ordered and worse cooked, and a pile of bills from the milliners and dressmakers, "butchers, bakers and candle stick makers." The elders don't know John, but I greatly fear that club-houses and wine-saloons will.

My wife's "children arise up and call her blessed; her husband also, and he praiseth her."

My son John says the Lord gave him no choice of a mother, but he shall never cease to be thankful for the Lord's gift. For myself, I find no words of praise so fitting my wife as the king's: "Many daughters have done virtuously, but thou excellest them all."

The children of my son John's wife will never arise up and call her blessed; and her husband says, bitterly, the Lord gave him the choice of a wife, and he shall never cease to condemn his folly in the matter.

My life is full of content; the lines have fallen to me in pleasant places. Men say I am lucky. Every thing turns to a blessing in my hand. Providence has smiled upon me, and the Lord has dealt bountifully with me.

My son John's life is full of bitterness He complains grievously that every thing goes wrong with him, fate against him, Providence frowns upon him, and the Lord deals hardly with him.

As I pause and ponder, sitting in my cheerful home to-night, the words of the wise man recur to my mind: "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." Looking just across the way where sits my holy-faced, sweet-voiced wife, I see the wise woman who builded her house, and I cease to blame the Lord for my son John's ill-fortune, seeing in his wife the foolish woman who plucketh down her house with her own hands.

For the Cynosure.

Reminiscences of John Brown.

It is related of John Brown that he had taken some degrees in Masonry, but had become disgusted with the institution. It is also related of him that he contemplated publishing the secrets of the degrees, and that he was under the higher degrees with this object in view. This was shortly previous to the abduction and murder of William Morgan. When he knew the fate of Morgan, he remarked that "his life was saved." He once said what he thought of Masonry. He replied "*It is black as hell!*"

In consequence probably of his known hostility to Masonry, it is intimated that he was careful not to expose his person under circumstances where he might be the victim of Masonic vengeance. I was, at an early period, acquainted with him, and the above facts are related to me by my wife and wife's sister, both near relatives of Mr. Brown. He was a member of the Congregational Church in Hudson, G., and a man of great energy of charn tor. Had he published the secrets of Masonry, it is not improbable he would have shared Morgan's fate.

H.

Hawpatch, Ind., Sept. 28, 1868.

Masonic Cabala; or, "peculiative Theology."

BY J. T. WALSH.

CHAPTER II

THE BIBLE A "TRESTLE-BOARD".

Masonic writers claim the Bible as their Masonic "Spiritual Trestle-board," on which they draw all their designs. Now what is a "trestle-board?" It is a board on which any operative mason, carpenter or other practical artist, may draw his designs or plans: and of itself is only the tablet on which he works.—He can draw any design or plan on it he pleases, as his own fruitful imagination. And this is the use, and the only use Masons have for the Bible. They put their imaginations to work upon it, mystify its simple teachings, misapply the quotations they make from its sacred pages, alter them to suit the matter in hand, "handle them deceitfully," and "wrest them to their own destruction."

Let it be noted that when they quote the Scriptures, they quote and apply them *Masonically*, without regard to the context or original language. Here is a passage read at opening the Lodge in the Entered Apprentice Degree, which, of course, they apply to themselves as Masons: "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. Now, if acquainted with the Scriptures, must know that the Psalmist had no reference to any such an organization, when he uttered the words; and that such a use of them is a misapplication and prostitution of God's word.

In the Fellow Craft's Degree, we have the following "Charge at Opening:" "Search me, O God, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting." Here they deliberately change the pronoun "me," as it stands in the Bible, to "us," as it stands here, to suit the occasion. They also quote the following: "Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." We are then told that "the working tools of a fellow craft are here introduced and explained; which are the *plumb square and level.*" And this is the use they make of the passage quoted!

In the Entered Apprentice Degree as well as several others, "the members having formed a circle round the candidate, the Master says, "And God said, Let there be light, and there was light." "At the same time, all the brethren clap their hands, and stamp on the floor down stairs giving away soap and ten to her with their right feet as heavily as possible, the bandage dropping from the candidate's eyes at the same instant," and then he is said to be "brought to light." And in this way they use and apply the solemn and sublime utterances of God in creating light! In not this misapplying and trifling with the word of God? And this is the use they make of their "Spiritual Trestle-board!" Even the *light* is a part of the "furniture" of the Lodge and so is the "Square and Compass;" and they make more, if not a better use of these than they do of the Bible.

In the Mark Master's degree, we have the following charge at opening: "Give ye ear, brethren, and hear my words, and hear my speech. Thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the biding place." Here we have a prediction by the prophet Isaiah, of the Messiah, but Masons use and apply it *Masonically* and with reference to the foundation of their *mystic temple*. And so, also with the following quotations, all of which are *Masonically* applied in total disregard of their original design and import: "The stone which the builders refused is become the head stone of the corner."

PSALM. CXVIII, 22.

"Did ye never read in the Scriptures, The stone which the builders rejected is become the head of the corner?" MARK XII, 10.

"And have ye not read the scriptures, The stone which the builders rejected is become the head of the corner?" MARK XII, 10.

"What is this, then, that is written, The stone which the builders rejected is become the head of the corner." LUKE XX, 17.

These and some other "*Americanisms*," as Cross calls all quotations from the New Testament, from the first degree up to, and including the Royal Arch degree, or "*universal Masonry*," they spend a particular stage of the proceedings when initiating a candidate, and are not used with any reference to Christ, to whom alone they are legitimately applicable. That this is so is evident from the fact that they are used *Masonically* while initiating Jews or other persons who reject Messiah. They also quote Rev. II, 17: "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." Here the Master says, "I now present you with a white stone, on which is written a new name." The letters are so engraved on the stone as to form a circle and are: "H. T. W. S. S. T. K. S." This is the wonderful name which no one knows but the receiver, but when translated reads,—" Hiram Tyrian, Widow's Son, Sent To King Solomon." Such is the purposes they make of their "Scriptural trestle-board." They quote Scriptures which have no more reference to the matter in hand than they do to a *drama on the stage!*

In the ceremony of closing the Lodge of Mark Masters, they go through the *farce* of paying off the workmen Some profess not to be satisfied. Confusion ensues. The Master then says: "Hear what the law says on this subject." He then reads the parable in Matt. xx, 1-16, which is a base prostitution of our Lord's instruction to a *Masonic farce*; for that it is a farce no one but a blinded Mason will or can deny.

On page 99, "Webb's Free Mason's Monitor" the following passage as "a charge," to "read at opening a Lodge": 1 PETER II, 1-7. In this the reader will find the following alterations and additions, deliberately made by the author. Peter says,—" Wherefore, laying aside all malice," &c. The Monitor reads,—" Wherefore, *brethren*, lay aside," &c. They insert the word "brethren," and otherwise change the phraseology to suit the occasion. Further on they leave out the words "are built," and insert "be ye built." And a little further on in the passage, the word "spiritual" is inserted before "sacrifices:" and after the words "acceptable to God," the words "O, Jesus Christ" are left out. And instead of reading "He that believeth on him shall not be confounded," they read "he that believeth shall not make haste to pass over it!" They also read, "Unto you, therefore, which believe, *it is an honor*; and even to them," &c., instead of "Unto you, therefore, which believe *he is precious*; but unto them," &c. All of which were inserted in reading "For so is the will of God," they read "Brethren, this is the will of God."

The most profane and daring alteration in the above passage consists in expunging the name of the Lord Jesus Christ from it and inserting the "spiritual" before "sacrifices." In this they have taken a liberty with the word of God, which manifests in the clearest and most conclusive manner a deep seated want of reverence for the divine authority of the sacred books. They have both added to and taken from the words of the Most High. And such is the use they make of the Bible as a "trestle-board."

On page 180, Royal Arch Degree, the following passage of scripture is read at the opening, with the following omissions: 2 THESS. III, 6-17 In the second line after "brethren" and before "that," they omit the words "in the name of our Lord Jesus Christ." And further on in the passage, after the words, "we command and exhort," they omit the words "by our Lord Jesus Christ." There are two other less important alterations in the passage, which the reader can find on examination of the Monitor, page 181.

On page 196, in quoting HEBREWS IX, 2, 5, when they come to the words, "and after the second vail," they read "and after the vails." The correct reading would not answer their purpose, because they have *three vails* instead of *two*; and the word of God must be altered to suit the structure of their *mystic tabernacle!*

We could produce several other examples of the manner in which they sacrilegiously use the word of God, and particularly the New Testament; but these must suffice. They quote Scriptures freely, and in this way impose upon the ignorant, and deceive men into the belief that it is a good institution. But the intelligent student of God's word can easily detect the many and great alterations, additions, subtractions and perversions they make in, to, and from that word. They quote the Scriptures *Masonically*, apply them *Masonically*, and, when they have used them as mere tokens, they alter, add to, and take from them, as we have seen They handle the word of God deceitfully just as Satan did when he tempted our Lord. He presented to him a passage from the word, but left out every important part of the text. Any one may quote scripture. This is easily done. The devil quoted it, and his ministers do the same, but they do not quote it correctly, nor apply it properly. "*Rightly dividing* the word of truth," as a matter of first importance and of the highest magnitude. It is a fearful thing to trifle with God's word And we are positively prohibited from adding to his words "Add then not to his words, lest he reprove thee, and thou be found a liar." "If any man not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." And among the last words, and very last sentence in the following fearful words, which are not only applicable to the book of Revelation, but likewise apply to all the revelations of God: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Such is the awful nature of such fearful import, how can any christian sanction such liberties and mutilations as characterize Masonic rites and ceremonies? That they *can do so* is a greater mystery than all else connected with Freemasonry! And more shocking is it true with regard to all those who, professing to take the Scriptures for their only rule of faith and practice, and to discern and discard all other creeds and confessions of faith, still adopt and magnify the institution which *ignores the divine!* The Bible their "spiritual trestle-board!" The very declaration is *against* the institution. What right have Masons, or any other set of men, to take the living oracles of the living God, and reduce them to a level with a mere "trestle-board ?" A "trestle-board" for "*speculative* Free-Masonry !" A "board" on which to draw their "speculative" designs and plans! To *expunge* the name of Christ from his own word, and trample his authority under foot! It is wicked. It is anti-Christ. And may God grant that the scales may fall from the eyes of all professing Christians, so that they may see its deformity.

[Christ needs no aid from cunning, show, mystery or force.] EDS.

"The weapons of our warfare are not carnal but mighty through God." Of all carnal support that religion can invoke, there is none more injurious to it than arms and diplomacy. The latter throws it into tortuous ways, the former hurries it into paths of bloodshed; and Religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance, that no person can, that no person *desires* to recognize.—*D'Aubigne.*

ANTI-MASONIC ADDRESS.

As Given by Wm. H. Seward, and others Thirty-five Years ago, and now, 1865, reprinted verbatim, by classes selected, with appended remarks.

ADDRESS,—TO THE PEOPLE.

FELLOW CITIZENS:—

"Alarmed by the unlawful deeds, and the dangerous principles of the Society of Free masons, a large, respectable, and intelligent portion of the people of this county, have required us to assemble on this, the first day of the New Year, to consult upon the proper measures to avert the evils which hang over our beloved country—evils, in their judgments, more dangerous than foreign invasion, or open insurrection."

"The facts, Fellow Citizens, in relation to the abduction and murder of William Morgan, are too familiar in your memories to require that we should now recapitulate them."

"The *Members* of the LAW, were PARTAKERS of the CRIME."

"When you asked, "By what means did they accomplish so daring, so desperate a deed" were you not surprised to learn, that it was by the SECRET machinery of FREE-MASONRY."

"Thus it appears that there exists among us a SECRET GOVERNMENT, *which makes its Laws, pronounces its Judgments, and enforces their execution*, regardless and subversive of the Laws and Constitution of the Land."

"It is known, that in EVERY ONE of more than FIFTY Degrees or Orders of Freemasonry, *secrecy is sworn*, by every member, under the penalty of a horrid and barbarous death."

"It is known, that in order to protect the conspirators, the Chapter at Lewiston was held within a few days after Morgan's death, and the degree of Royal Arch Mason grafted thereon, and conferred upon those whose previous oaths and duties, in thought and act, sufficiently strong for want of the clause of "*Murder, and Treason not excepted.*"

"It is known, that Freemasons who had knowledge of the conspiracy, when called to testify in Court, have refused to testify, and have perjured themselves under the belief, real or pretended, that Masonic obligations were paramount to judicial oaths."

"Finally, it is known, for three years past, public indignation has been baffled by the arts and practices of Freemasonry, and that, with a few noble exceptions, the conductors of the public press like dastard sentinels, have cowardly shrunk from the cause of the people through fear of the power of Freemasonry."

"Where is the charter for the Masonic orders of Nobility, Knighthood and Priesthood? By what authority does Freemasonry confer upon her supporters the titles of Kings, Grand Kings, Knights, Sublime Knights, Princes of the Royal Secret, and Generalissimos? Fellow Citizens, these titles are unlit to exist among a republican People."

"Fellow Citizens, you will agree with us, that in this country of equal rights, all our property, and our lives depend upon the purity of our Courts and Juries. Recollect that a Grand Jury of the County of New York has declined to preside on the trial of a cause which grew out of the conspiracy against Morgan, because he (the Judge) was a Free Mason. You will recollect that on the trial of Mather, it was sworn by Masons the brothers of the Royal Arch Degree are under a sworn obligation to assist each other in any difficulty so far as extricate each other from legal process, whether right or wrong; and that the Circuit Judge decided that a Royal Arch Mason who had taken the oath, was an incompetent juror on the t a brother Royal Arch Mason."

"We forbear to speak of the awful oaths, the blasphemous ceremonies, and the *revolting usurpations* of the order, what shall we say to Christian men ?"

"How, then, shall we abolish Freemasonry? We answer, only as we practice—By bringing the question to the Ballot Box—that tribunal which was established by our fathers, even at the expense of their blood, to decide all questions of common interest; that only constitutional mode by which the grievances of the people can be redressed."

"Freemasonry is known to you to be dangerous, and full of moral and political evil, it stands accused and convicted of crimes and guilt. Shall it die with this age and with this generation, or shall it be transmitted a *curse* up on our children, until it shall sap and destroy the hallowed temple of American Freedom?"

(Signed,) H. G. SEWARD,
Now Secretary of State.
GLEN CUYLER,
Then Surrogate.

And one hundred and twelve others.

Friends of Freedom and Justice, can you any longer conscientiously give your voice or vote, or allow your members of such an institution shall either make or administer your laws?

Is not the proof, as here shown, *conclusive*, that this institution of midnight masonry is the very thing to be kept secret, that, in strict accordance with its own bloody code, thus murdered Wm. Morgan?

Will you let such a system live, and systematically weave its web in dead of night to catch and fetter our rights, and thus in defiance of law stealthily and barbarously hunt down the life of him who brings out the dark web, and shows it to the people in open day?

We have repossessed this corpse and testimony—as given in Auburn, thirty-five years ago, by Wm. H. Seward, now Secretary of State, and others—to show its dangerous and revolting tendencies, that our aspiring youth, who mostly flock with the multitude, right or wrong, may *look, at it* calmly and intelligently before they are led blindfolded into its dark trap and *fettered for life.*

Its bloody deeds, as the subbrass shows, were then laid upon to the public, by whom it was convicted and condemned. But it still remains unhanged, and running at large, and baffling courts in behalf of masonic criminals. The bad will continue to use it—to them it is useful. But to you, *honest* young men, we give a friendly caution, to form no alliance with the popular murderer of Morgan. Would it not make you an *accomplice*, and tinge your skirts with his blood? If a bandit steals your horse and is captured, with *additional* bandits, the whole are eligible to our State Prison. Remember Booth is shot; Paine and other ac complices are hung. Don't place yourself in their tracks

To these men, we admit are bound (not free) masons, and would recoil from such a crime. But this only gives a character to the system, and consequently the better facilities for that part who are conspirators and trait ors, or "Knights of the Golden Circle," to nature their midnight intrigues and treacheries, or to give aid and comfort to traitors, or opposing generals, or to plot the assassination of our presidents and cabinets—the last case of which is now traced to a secret midnight combination.

Who believes that three of our national presidents would have died suddenly at the commencement of their respective terms, had not the programme for their death been plotted and planned in secret conclave by dark conspirators. And cutthroat Masonry gives them just such dark channels to feat in.

The address says, "It is more dangerous than foreign invasion."... And it may have been (though to the *most*, unintentional,) the *latent germ* of such insurrection; for the most late slaveholders doubtless are Masons, and as such, in the name of justice and the cause of (Illized world,) protected in that train of allvillainies, till thus enabled to strike that fatal blow that has cost our whole nation half a million of lives and five thousand millions of treasure.

But it is not masons, but *masonry*, that we would have wiped out from this green earth. But how shall this be done? We answer, by public opinion moving against it. Public opinion, though a poor leader, *has been* and still *may be led right*. It once determined that the earth should remain flat as a pancake, and the sun fly around it. It sold indulgencies for groggeries, gamblers and man-drovers, pardon' ing sins a year in advance, to the vilest of their crimes. Now the round earth floats freely in its orbit, and the sins of the bottle and the man-drover rest where they belong.

The slave trade was once popular, but public opinion set against it, and it fell. American slavery, too, was long popular, but public opinion, (by the help of ice-breakers,) set against it, and it wilted. It was fed and pampered at the public crib for 100 years too long, till it grew fat and wanton, and like snake of Æsop's fable, has fatally bitten two hundred thousand of our family, and the hand that fed it has been compelled in self-defence to smite its head. Both these giant sins would to-day be living rampant over the world, crushing down, by the gibbet, the knife and the stake, all who dared to oppose them, had not public opinion been enlightened by the few moral lecturers, and led to take a stand against their and career.

Lesser evils, but *evils* they are, are now growing up in our midst. The *bottle, the lodge, the gambling house* and the *grog shop* are constantly and triumphantly floating along on the thoughtless tide of popular favor, a stigma on our civilization and blots on our professions of christianity. When public opinion is sufficiently enlightened on these evils, they too will wilt down before its power, and if you are active laborer in God's vineyard, you will help to guide this power so as to exterminate these gigantic pests from our land. Is not servitude to these dumb idols as much idolatry as that of the juggernaut of India, or of the image set up by Nebechnadnezzar? Most votaries of the tobacco manis soinit that he is not conscious of it. Dr. Sewall, a popular doctor of Yales Co., says its smoke destroys the nerves and leads to palsy. You say good men are smokers: true, but still they condemn the habit.

Gen. Grant was *ordered* by a black man to stop smoking on the wharf at City Point; he said the order was a good one, and threw his segar into the water. Would you be justified in holding six hundred wives because Solomon did so? Is it a reason for you to commit suicide: is this a reason for you to hang yourself? Then why burn smoky incense to Baal, just because a good general or some good elder do so; for Baal himself might well be incensed at the foul smell. Once the multitude, for the space of two hours, cried out "great is Diana, of the Ephesians." Now, the great multitude cry out, practically, five times a day, "great is tobacco, and, It must not be spoken against," and they do it, with precisely the same degree of good sense.

The old maxim is, "when a man falls, all may tread upon him." So of evil habits: pipery, slavery and treason are now fallen, and you may tread and even *stamp* on them with impunity, but the cup, the lodge and the tobacco pestilence, though polluting earth and air, are still in vigor: consequently if you molest either of these idols, their respective servants will heap odious anathamas upon your obnoxious head. But when public opinion becomes sufficiently enlightened and purified, it will hang over all secret oath-bound societies, and groggeries by *law*, and the dissipation of the pipe and quid by its destruction of all such nuisances and filthy habits, and thus emancipate their respective subjects from such servitude, and from every secret oath by which they are now shackled or bound to violate civil law. Votaries of these respective habits, we, as friends, ask you to break your own shackles and go free. You are now impeding in their service. Why not voluntarily leave them to the moles and bats before the tide of public opinion sets against you, and compels you to take a higher seat, one that better accords with the example of our Great Leader.

ICE-BREAKER.

CORRECTION.—The Renunciation of Jonas Brown and of Deacon Wm. A. Bartlett, in our last number, should have been credited to Etd J. G. Stearns' Letters on Masonry.

TO EXCHANGES AND CORRESPONDENTS.—All communications for this paper, and exchanges, should be addressed to "THE CYNOSURE," Wheaton, Ills.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—*Jesus Christ.* FORTNIGHTLY AT $1 A YEAR

VOLUME I. CHICAGO, TUESDAY, NOVEMBER 3, 1868. NUMBER 6.

The Christian Cynosure.

Thaddeus Stevens---His Religion.

Mr. Stevens was raised by a Baptist mother, and he believed in her religion to the last. When asked to be baptized, last winter, he said: "If I am certain of anything in religion, it is that a man must *have* religion before baptizing him will be proper or right; I must save my mother was right in this."

He at one time had several young men in college, at Gettysburg and Mercersburg, whom he was supporting on their way to the ministry. I saw and conversed with one of these young men at Mercersburg, and if there were any christians there, to all human appearance, that young man was one. At that time, too, Mr. Stevens drank nothing but milk and water, and, when attacked for his temperance principles to deprive him of German and Roman Catholic votes, he defied and scorned his rivals, and made temperance speeches from the stump to the very voters on whom his opponents relied to beat him.

It is a profound study for the philosopher of human nature, why such a man should gamble, as Mr. Stevens certainly did; why he should use profane language, as he sometimes did; why he should be guilty of illicit commerce with the sex. No one whose opinion is fit to be quoted, and who ever saw him an hour, believes that he was a hypocrite either in religion or politics. He supported what he believed in, and nothing else: how, then, shall we account for his personal errors and vices, and what shall we say of these?

The writer of these thoughts asked him, last winter, what *he* had to say of them. A tell without detailing the conversations of a dying man, this is the substance of his case:

He was not a lewd man like Henry Clay; nor a profane man like Ben. Wade; nor a gambler like Gen. Sickles. Lord Lyndhurst, who, from a Boston boy became a British Lord, while sitting on the wool-sack as Lord Chancellor, was a bloated mass of personal vices, which would have made him remarkable had not the one vice of avarice eclipsed all others In his old age he married a beautiful young woman who wanted a title, and, notoriously, sold her to a young Lord who was rich, because he wanted money more than beauty.

Mr. Stevens belonged to no such class of statesmen, or of men. His personal habits were better, or, at least less vicious than those of Daniel Webster at the time when the leaders of the orthodoxy of Massachusetts came out with a pamphlet to save him from the indignation of Massachusetts voters, when he apostatized on the same power. And if Bishop McIlvaine had not been a shovelsdoter, and author of the "Sunday Mail Report" which set aside the law of God respecting the Sabbath, he might have compared favorably with Mr. Stevens. But Johnson's slave holding and disregard of the Sabbath sanctified his vices, so that a family of mulatto children did not prevent his being the idol of the negro-hating democratic party: and his "Report" setting aside God's law of the Sabbath made him Vice-President of the United States: while Stevens, with three times his ability and a thousand times his honesty, never held any office but that of a direct representative of the people. He could not be United States Senator even: and though he made presidents, he could not be a member of their cabinets!

General Harris wrote him a letter, over his own name, promising him explicitly, that if he, (Stevens,) would secure his nomination for the Presidency, by Pennsylvania, in case of his election, he (Harrison) would appoint him a member of his cabinet. Stevens did cause him to be nominated by Pennsylvania, and Harrison, instantly on his election, announced his cabinet with the name of Stevens left out. Masonic hatred and vengeance excluded him. Yet Harrison was a sincere, and, in many respects, an honest man; and no sooner had he arrived at Washington than he sent one of his cabinet to Stevens, desiring him to call on him, for he wanted "a long talk with him." Stevens sent back word that he had an appealed case of seventeen dollars at Gettysburg which he was going to see to, and he considered that case much more important than any long conversation with the present President of the United States."

"You can see," said Mr. Stevens, "what sort of men I have spent my life with: not entirely the most favorable to morals and religion. I have lived my life through as you see me here; (alluding to the fact that he never married) "I have tried to deal justly with my fellow men; I think—well, I will say, *I know* I have wronged or defrauded no person who lives or has lived on earth! Yet I do not trust to that fact, and have no right to, for my salvation, any more than any common sinner on the street.

"I have tried to be charitable. I was looking over my papers awhile ago, and I destroyed that letter of General Harrison's lest it might give some body a little trouble when I am gone."

I was deeply moved, and interupted him with this direct question:

"Mr. Stevens, do you know anything about Christ? do you love him?"

"Well," said he, with that emphasis which every one who ever spoke with him will remember, "When one looks at him—his truthfulness: for he *was* the truth—*not* to love him would be to be a wretch! But"—and his voice died away into the tones of one who was musing—"for my own case, I must make that a matter of trust."

To be continued.

Christianizing the Constitution.

The gentlemanly editor of the *Christian Statesman*, has repeatedly requested the CYNOSURE to notice and advocate the National Association's efforts to reform the Constitution by christianizing it. We bespeak a careful reading of the remarks of Mr. Blanchard in the Methodist (lesser temple) at Boston awhile since. Those remarks define not only what it is, but what it is not. The meeting to which the speech was addressed was made up of Unitarians, Episcopalians, Baptists, Congregationalists, Presbyterians and Universalists. Brothers Huntington and Menien were among the speakers Will our readers consider the subject?

Review of a Sermon.

Mr. James S. Coley has our thanks for placing upon our table a sermon on secret societies in colleges, preached by Prof. John Bascom in Williams College, Sept. 6, 1868, and published by request. It is an able and skillful performance, not after any stereotyped model, quite free from cant, but full of truth and power. It is frank, open, candid, business-like and to the point, as becomes an argument in opposition to the deceptive artifices of secret organizations—while at the same time it is by no means wanting in grace, in dignity or in the charms of pure and finished rhetoric.

The author confines himself to secret societies in colleges. The principles and accusations he enunciates, however, are mainly applicable as well to societies outside of college walls. which have the same characteristics of secrecy. Indeed he says expressly, page 6, "Secret societies in the social and political world are more dangerous than in college, because the interests are of a practical and immediate character, and peculiarly demand open discussion and earnest, frank treatment. Secret political societies spring almost exclusively out of social tyranny already intense, and usually aggravate the evils which occasion them. Witness the secret leagues which aid one to more clement of mischief in Southern society."

His first objection to secret societies in colleges is "that they are necessarily frivolous." "A secret society in college can have no worthy stimulus and to which secrecy is a natural, necessary means." Literary pursuits, he shows, are not aided by secrecy, and the formation of friendships on the basis is against nature, and therefore dangerous. He shows their frivolity, not only from a want of any valuable end, but from their made-up secrets and their attempts to increase their dignity and worth in public estimation by so poor a consideration as the glitter of their badges. We quote, "The school could spare the playthings. They know something and sets them away, that she may enjoy their curiosity. The college student makes up a secret; imparts it to a few and they pocket it and run round with it as if it gave him a peculiar charm. A made-up secret is certainly a peculiar thing. In the absence of a joke, one may doubtless be tickled or tickle his fellows until they laugh, but the method is a sterile one after all. In the absence of real secrets you may imagine some, doubtless; you may have your resorts and blinds and passwords and obscure gatherings, but to keep up a trick of fancy like this for the four years of college life, with a grave face and alleged interest, seems no very frivolous. You have nothing which you wish to keep secret—excepting always mischief —and we all know it. Your by-play and doubling, your profound interest and retirement, are simply ridiculous shows and make-beliefs which ought to be dissipated by a general and hearty laugh at their folly"

The end of a secret society being too frivolous to keep up a sustained interest they are obliged to make an end of their means, which action is doubly frivolous, surrendering "the whole strength of the society to nutrition." Such a fraternity presents the odd spectacle of one of the lower forms of creation that seem to be all stomach. "But," you may say, "if these societies are frivolous they are not very censurable." Habitual, systematic frivolity, young men, is one of the worst of sins.

His second accusation is "They restrict the freedom, individuality and integrity of action." The illustrations and arguments under this head are weighty and forcible. We quote a single passage: "The fellows, the everlasting fellows what the fellows think, what the fellows will do, what they will determine on, become the ground and impulse of what each thinks and does and determines on. He is swallowed up in his feelings, interests and motives in this generalization, the fellows, and, as under such circumstances, the collective sentiment is more selfish and unscrupulous than the individual sentiment, he is often made the mouth-piece of views he cannot soberly justify to himself. In this way the moral integrity of his judgments are interfered with. In times of passion each individual becomes one of a group of hydra-heads that bite together, spit poison together, and repose together. One spleen maintains their common rage."

His third accusation is that these secret societies in college "often directly injure, that they are particularly liable to injure the intellectual and moral character of their members."

We cannot enter further only to give his summing up and the expression of his heart's desire will for the destruction of secret societies in colleges. "We object, then, to those societies, with no dogmatic assertion that their results are unjust, and necessarily evil, but because they give unfavorable conditions to individual nature, tending with a decided balance of influence to frivolous distinctions, actions and feelings; to restrict true independence of conduct and character, and sometimes, at least, to expose the university to the needless reputation of intimate and pernicious associations." His heart's good will is thus expressed: "If I could dissolve these fraternities back into their original atoms and leave them to re-arrange themselves once more under the free, elective affinities of honest sentiments, open, manly purposes and an unbiased sense of duty, I should no more hesitate to do it than I would to break down a monopoly, overturn an aristocracy, subvert a superstition, or dissolve any exclusive tyrannical league."

Having given the synopsis of the sermon we will put the text at the close instead of the usual place. MATTHEW, 6:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Ridicule adroitly Turned.

A Freemason, whose lofty hearing gave out that he was some great one, undertook to ridicule the anti-Masons for their meddling and ignorant curiosity concerning Masonry, alleging they knew nothing or the subject, as was evident by the diversity of their statements. I reminded him, he said, of a parcel of hoors who were peering around an elephant's cage with a determination to find out what sort of a thing it was without parting with their curiosity. One got a glimpse of his tail, and declared it was nothing but a big rope. Another got a sight of a leg, and averred that it was a tree; another, peering at the head, took off his cap, and, "It is nothing but a leather apron." And so they could make nothing out of it, and were only the more perplexed and mystified by all their bow-head and clownish eaves-dropping and listening attempts.

At this point, one of the company who had been only a listener remarked: "There was one point they gained, though, and were all agreed in." "What was that," said the first gentleman, imperiously. "Why, that there was certainly a horrid monster there of some kind."

Christianizing the Constitution.

Remarks of J. Blanchard, Pres't. Wheaton Col. lege, Illinois at a Meeting in favor of inserting in the Preamble to the U. S. Constitution a recognition of Christianity, Boston, Mass., in the Methodist, Tremont Temple.

MR. CHAIRMAN:—My attention has been called, and the call is deemed to advert to an article in the *Watchman and Reflector* of this city, touching the denominational spirit of a very extensive christian denomination (Baptist) against the movement inaugurated by gentlemen residing in Philadelphia and elsewhere, to insert, in the preamble of the United States Constitution, a recognition of Christianity.

It is not strange that the greatest possible sensitiveness should exist in any country, but especially in ours, on a subject which must confessedly be made to turn upon the relation of civil government to religion.

The only effect which that fact should have upon wise men, however, is to lead them, in every utterance concerning it, to seek after the greatest accuracy of thought and speech. What then precisely, is the end sought the thing proposed to be done by those desiring, as it has been a not inaptly called, "The Christianizing of the United States Constitution?" It is simply by inserting in the body of the preamble a brief phrase "acknowledging the God and Father of our Lord Jesus Christ, as the source of civil authority, and the Holy Scriptures as containing his revealed will."

It is nowhere, and by no one, proposed to repeal, alter or infringe that article of our Constitution which ordains that "Congress shall make no law concerning the establishment of religion or prohibiting the free exercise thereof." Any attempt looking, however remotely, to any weakening or alteration of the provisions of that article would simply awaken universal anger and reproach.

The deolaration by Lord Mansfield, endorsed by the supreme judges of Pennsylvania, in the Girard will case, "that conscience is not controllable by human laws, nor amenable to human tribunals;" that "persecution, or attempts to force consciences, will never produce conviction, and are only calculated to produce hypocrites or martyrs," —this declaration, I say, is English doctrine and American history, and was the doctrine of nature and reason before the words America and England were spoken. In theory it existed from Saxon time down to Henry IV. And now that it has been fairly settled and reduced to practice in this country, not only in the constitutions but in the customs of the people, there is no more danger of its being ignored or set aside by the men concerned in this movement, than there is danger that the mountain tops which were once sea bottoms shall become sea bottoms again. This revolution, at least, will never go back!

The editor of the *Watchman and Reflector* has evidently confounded this movement, in his mind, with something totally unlike it. He says: "It is not for the Baptist denomination, at this late day, to justify, by favoring such a move, the grand error of our Puritan forefathers. It is to the Baptists *alone* that America is under indebted for the present broad separation between the Church and State"

I regret this invention of the Baptist denomination in this case, and rejoice that multitudes of its best minds cannot, (any more than we can,) respond to it. The name of Dr. Eddy, of this city, attached to the call of this meeting is sufficient proof of this. Nor is the editor quite accurate in his history. Palfrey assures us that the first two lines made in this country were indicted for the gravest kind of conscience, were enacted by a Catholic and a Quaker—Lord Baltimore and William Penn; and whoever reads Mr. Bullroy's history believes this.

The "grand error" which the editor imputed to the Puritans, is not what we propose to do—acknowledging the authority of God—but that which we propose not to do—forcing the consciences of men. How far the Puritans shared this error with their age we are not here to-night to inquire.

If a man (or a country) professes belief in God it by no means follows that he or it must send a sheriff to compel his neighbor to profess the same belief, and inserting a recognition of Christianity in the preamble of our Constitution is simply and merely a national profession of religion. And, indeed, one would think the nonsense of gentlemen who have already been in office, and have taken an oath to support a sufficient guaranty to quiet our fears of "Church and State"

Is Charles Sumner in favor of Church and State? Is William Claflin untrustworthy where religion is concerned? Are the Governors universally favor of Church and State? They are the sons of fathers who reddened the snows in every glade of Scotland in defance of the rights of conscience. Their word was, "God alone is Lord of the conscience," and both left it free from the commandments of men."

The Protestant Bishops McIlvaine of the west and Eastburn of the east, nay, the chairman of this meeting, Dr. Manning, of the church of the Puritans in Boston, are among the signers of the call for this meeting, is a sufficient pledge that no long-settled American doctrine, is to be torn up and thrown away, for the uncertain good proposed by some bold experiments.

What, then, do we want? We want a simple recognition of "Our Father who art in heaven," inserted in our Constitution. The first majority Constitution ever reduced to writing, in Nov. 1620, but a few miles from Boston, began: "*In the name of God, amen,*" and declared the sign ers his servants.

The supreme judges of Pennsylvania say from the bench: "No free government now exists in the world, unless where Christianity is acknowledged and is the religion of the country."—*Works of Daniel Webster, Vol. 6, P. 184.* The State Supreme Court also declares that "Christianity is a part of the common law." And why should not our national Constitution acknowledge a known national fact. Surely since we have Federal Courts it would seem but just and reasonable that our Federal Constitution should have intimation as to what God the witnesses in those Courts shall be sworn by. Does any gentleman propose to dispense with the oath, and leave our temporal hopes and interests without sanction from eternity? Shall we be free as cattle, and like them?

In the State Convention of North Carolina, when the U. S Constitution was before it for ratification, the absence of the name and recognition of any God whatever in the instrument had nearly lost the ratification. "By what God," said the members, "are witnesses to be sworn by in its courts. Jehovah, or Jupiter, or Dagon, or Diana of the Ephesians?

For my part I look on this movement with awe and admiration. I look on the names embarked in it already, as heralds and presages of its success, promising calm, careful, yet earnest and patriotic investigation and I hope I may live long enough to see that which has made men free recognized in the Constitution of freedom. There is one single objection I will refer to, and sit down. It is said, "If we are confessedly a christian nation, what need then of a constitutional recognition of the fact?" I answer, just the same need there is of a bill of rights, or a recognition of any one of the great legal and constitutional truths which underlie and support our temporal interests and hopes. Nay, more, for it is the greatest truth of them all.

Nor are we without danger to be guarded against by this measure. Already, in the United States, there are Chinese temples to Buddha that religion which, by murdering their infant children and especially female children, horses in the same grave the very nature of the mother along with the remains of her child. And the nobody in the world has one wish or desire to send the sheriff and tear down the wretched pagoda and scatter its worshipped baubles, we do implore constitutional recognition of the difference between these baubles and a christian nation's God. And it should be noted that the terms of the objection acknowledge that this is a christian nation. In the simple and sublime words of Mr. Webster, "There is nothing that we look for with more certainty than this the general principle that Christianity is a part of the law of the land." This was the case among the Puritans of New England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of Whitfield and Wesley, and the Presbyterians, all brought and all adopted this great truth, and all have sustained it. And where there *is* any religious sentiment at all, this sentiment incorporates itself with the law.

Everything declares it. The massive Cathedral of the Catholic, the Episcopalian Church with its lofty spire pointing heavenward, the plain temple of the Quaker, the log church of the hardy pioneer of the wilderness, the mementoes and memorials around and about us, the consecrated graveyards, their tombs and epitaphs, their dead vaults, their monitory contents, all attest it. *The dead prove it as well as the living.* The generations that are gone before speak it and pronounce it from the tomb.

We feel, all profanity aside that christianity, general, tolerant christianity, christianity independent of sects and parties, that christianity to which the sword and fagot are unknown yes, *general* tolerant christianity is the law of the land."—*Daniel Webster's Works, Vol. 6, P. 176.*

REFORMED MASONRY.

It may not be generally known to your readers that there is a society or organization of men in the United States, styling themselves "THE AMERICAN MASONIC FREEMASONS. Its headquarters are at present in the Palmer Houses at 114 Main Street, Cincinnati, Ohio; that they publish, in the interest of Freemasonry, a quarterly called the *American Freemason*, of the large quarto pages, of entirely original matter, and translations, made expressly for it, comprising thoughts, doctrines, counsels, history, philosophy, and criticism; and that this quarterly is devoted especially to the exposure of the Satanic features of Masonry. We quote a few paragraphs from the advertising circular, published some weeks ago: "The *American Freemason* has entered the field of the Masonic reform;" and though he argues a thankless task, he moves deeply fallen, more lookers-on may not fully know; but it the testimony of these reformers may be relied on, it is bad enough, and, so far as we can see, they could have no interest in falsifying. We gather a few items from the advertisement. Heretofore we have been compelled to rely on the testimony of the enemies of Masonry to prove its guiltiness. This has the advantage of coming from friends. But we will hear the reformers: "It is well known that within the present century Freemasonry has departed, and is yearly departing, more and more, from the simplicity of its primitive character." Getting worse and worse yearly. "Evil men," says the apostle, "and seducers wax worse." So does Freemasonry. According to the authority we have just referred to, it is guilty on two presentments. First it is wicked organically. Second, its good qualities, whatever they may be, have, by designing men, been perverted to base and wicked purposes. "It came," says the authority, "into our midst from under a monarchical form of government, and in its original *monarchical arrangement*, and was not changed in its organic constitution to correspond with a republican form of government." It was shipped over to this continent with horns and hoofs, just like those of the same beast on the other side of the water. Now, what this man is singing at is not only to knock off these horns and hoofs, but to change the very nature of the beast, so that it may no longer be a monarchical, but a republican, animal. If I understand the position, however, it is, that institutions of this kind should conform to the kind of civil government where they are found. In a republic they ought to be republican. In a despotism they should be despotic. In a papal land they should shape their government to suit the notions of the pope. Now this, remember, is the opinion of the *reformers*. The great majority of the order think otherwise; that is, that Babylon continue a despotism everywhere. "Freemasonry has," says the same authority, "by the assumption of additional rites and degrees pretending to be learned and philosophic, and the additional and extravagant oath, submitted to correspond with such rites and degrees, become a *despotism in the midst of a republic.*" Now, what do you think of that, friends? Boasted Freemasonry, full of age and honors, is, after all, according to the testimony of its friends, who ought to know, and perhaps have *felt*, a "despotism in the midst of a republic." And this is what the great majority of the craft want to keep it—a despotism.

But the worst has not been told. This venerable order has grown into a "despotism," with liberty exciting all around it, "in the land of the free." The Roman hierarchy has been much improved by its colonization amongst a civilized liberty-loving people. Not so with Masonry. It came here a monarchy. It is now a despotism—a hated, oppressive despotism. If any of our friends and brethern want to enjoy the secrets of a despotic form of government, they need not go to Rome or Turkey. Take the "Entered Apprentice degree" of the Masonic fraternity, and in the time its *heavier* blessing will be showered upon him, for it "is a power that has been, and will be, used more and more to encroach upon the *rights and liberties* of the rank and file of its member ship."

Another charge we have said is, that even the good things of Masonry have been, by wicked men, perverted to selfish and base purposes. I do not know how much wicked men got into such pure society, so carefully guarded by horrid rites and terrible oaths. The latter may have been "carefully" avoided, not surprised at this, as it is so natural for such men to *seek* the dark. It is, however, the tendency of some associations to *make* men bad. And it is true, so my authority says, that "if normal christians" have so far lost the ascendency as to wholly "change the institution from its simple, charitable, fraternal, and philanthropic aims and purposes," and make of it an instrument for the spoiling of "normal christians." It seems, have, by "trickery," raised themselves into power, and, by the same trickery, succeeded in keeping themselves in power, greatly to the displeasure and disadvantage of the rank and file of the membership." Now, then, here is the reforamtion to be hatched for.

"To set forth these facts clearly in detail, and all ways in which wicked men have taken place, and to use what influence current language may possess, to operate upon the minds of the faithful and true among the fraternity, to the end that they may restore Freemasonry, if not to its primitive simplicity, certainly to its primitive objects and usefulness to advocate in the obliteration or removal of its monarchical (why not say despotic,) features such upgrade changes in its constitution and ritual as will make it correspond with the re quirements of an enlightened age, and the demands of a democratic government—this is the purpose of the *American Freemason.*" Now, we may be permitted to say to our reformers that they have a big job on hand. To bring down these "ignorant christians, who by "trickery" have climbed into power, and have usurped, these do-gooders themselves there, will be found to be no easy task. To change a form of government held to be despotic into a pure republican one will, perhaps, be still more difficult. And to bring up an organization from such darkness, and to the appreciation of an enlightened age," seems to me simply an impossibility. But they are trying, and we wish them to make an earnest and fair effort in the case, that they discover that they can not change darkness into light, nor bitter into sweet, we hope they will come out lobly and help to overthrow Freemasonry, ignorant charitable, despotisms, and all. In the mean time, we may be allowed to give a little advice to these United Brethern and others, who are smiting, call-like, after this Masonic cow. 1st. Subscribe for the *American Freemason*, J. Fletcher Brennan, 114 Main Street, Cincinnati, Ohio, $2.00 per year, and see what this thing of Masonry really is. 2d. Keep your hands off the degraded institution, till you see how this reformation will succeed. 3d. Abstain from all appearance of evil," and "touch not the unclean thing." and if Freemasons do not receive you God will.—*Religious Telescope.*

—All our exchanges, as well as all communications to the editors of this paper, should be addressed to "The CYNOSURE," Wheaton, Ill., and all business letters to EZRA A. COOK, Chicago.

The Christian Cynosure.

A Personal Explanation.

To the Readers of the Cynosure:

As I leave home on business, and shall only be connected with the next few numbers of our paper by way of correspondence, I take this opportunity to explain and define my past, present and future connection with this paper.

At our first (Aurora) convention, I opposed the proposition to start a paper, as premature. At Pittsburg I voted for a paper with the rest, and made some inquiries about starting one at a dollar a year; but no way seemed to open. Yet the earnestness for a paper was so great that several letters were actually received with money for a paper *before* it was even determined to start one. I did not dare to refuse, lest I should sin. Contrary, therefore, to all maxims of men's worldly prudence, I consented to go into the paper; and the result has so far equalled or transcended our faith.

Some fifteen hundred persons have sent in money, from most christian denominations, and all parts of the country. The brief extracts from letters which have been published have been worth to the reader more than all we have done and said for the paper. The *unity* and clearness of the testimony against the dark workshops of error and priest rites has multiplied the mind of every hater of the despotism by a thousands: and there is money enough in the hands of the publisher to issue at least eight or ten editions, and all past bills paid.

Our grand difficulty is now with the post-office. Correspondence enough to carry on the paper, almost, has now to be given to cases where the paper is not received. Some have got one or two numbers, and write to know if any more are issued. This evil is most distressous to us, but we trust in God it will be corrected. Thirty years ago I had books burned and destroyed by members of families within my own church, (in Cincinnati, Ohio) who were members of lodges. The oaths and rites of these orders seem to destroy all respect for the rights of property or character of their opponents in the minds of the initiated. Still the evil is so general that we must attribute it to some defect in the arrangements of the publisher or the relation of the paper to the Chicago post-office. No pains will be spared to discover and remove the difficulty.

I wish also to correct and remove the impression that I am principally responsible for the paper. Rev. Mr. Hart and others have written more than twice so much for the paper as I have. Mr. Hart has been inside the lodge, as I never have, and so writes with clear, pungent impressions on his heart, as we might suppose a soldier escaped from Andersonville prison would describe its dire and hateful wards.

Some of my Oberlin friends have seemed a little anxious lest I should make money out of the paper; and one was anxious lest Wheaton college should be noticed more than others while disfellowship the secret orders, and wished us to notice a college whose respected President, though opposed to the secret orders, was also opposed to starting a paper. This will prevent any seeming vanity in my saying that I have punctually and promptly paid every dollar I have received into the paper, except twenty-five dollars sent to a friend as a personal compliment, knowing that besides paying some money toward our minutes, I have lolled and borne my travel and post-office expenses in this business without fee or reward.

As to the college, we have been prosecuted by the master of a lodge for simply enforcing our rules on our students against the secret orders, and the case came to our supreme court at a heavy expense to others and myself; while the religious paper of the denomination (b) which I belong in this State, has shown, us up to this present writing, not the least sympathy or favor.

It is not so with any other college within my knowledge. They all have some paper which informs the public of their morals, their prosperity and their wants. Indeed I look upon our existence and real progress here at Wheaton as a sort of moral miracle. "If it had not been the Lord that was on our side, then had swallowed us up quick."

As to the future, I am neither fearful nor faint. If this *cause* fails, popular government and the christian religion must fall; for if the dark orders prevail, they will subvert both. I shall write to the paper during my journey, which may be prolonged to months. Meantime we have encouragement that Ex-President Finney will give us his articles from the *Independent*, revised and enlarged, and God will raise up ens ta fill our columns, till the paper will sustain a resident editar in Chicago, and give me the only salary I seek from it, relief from severe toil and care.

I am sure, therefore my friends will allow me to press the duty of obtaining subscribers. Twice on many more as we have received will make a strong self-sustaining paper in Chicago: that is, ye have one-third of a strong sustaining list. It *costs* but one dollar a year, a sum easily sent. The executive committee have voted that any who are willing to work for the paper but cannot offord to give the time, may retain twenty cents for each subscription for a year, forwarded to the office. Let us arise and build for we be able to overcome." Do we not look back upon the long cold years of hatred and social proscription we endured

While round our country's altar clung
The damning shade of slavery's curse!

And is there an abolitionist here or in heaven, who now regrets the carping, fault-finding, sneering, and worst of all the *piety* of the multitude who sat through a magnifying glass the specks on the advocate of an unpopular cause, while canseers are but a few-bite on those covered with the approbation of the world." Never mind, all these things are doing in God's book. And when once the great truth is established which connects the soul to God through one only mediation, and drives off the dark shadows by which Satan hides the "Sun of Righteousness" from men, bodily, yet soon may look back from a ransomed and regenerated earth and call our memory blessed.

Send your subscriptions direct to the Publisher, Exra A. Cook, 88 LaSalle St., Chicago, Ill. J. B.

WHAT IS TO BE DONE?

Let each subscriber to the CYNOSURE *send in the pay for two* more, and you can have a living paper: and this paper has not begun *to talk* yet. "The weapons of our warfare are mighty" just as capable of "pulling down these strong holds of the devil" as any former in Illinois is capable of slaughtering a calf or pet. But these subscribers must be had *or I for one shall quit the paper.* But I shall not 'quit the course, nor will God quit it.' I have stood and lived against the *triple* damnation which lurks in the lodge for thirty years, and shall live while Christ holds me up.

Our Next Annual Meeting.

Our next annual meeting "hangs fire." Objection is made to its being at Oberlin. The good President Finney has written to Rochester. I have written to the friends of the cause in Worcester, Boston, and Newburyport, Mass. I have also written, as advised by Br. Roberts, of Rochester, N. Y., to friends in Batavia I did this on the suggestion of Mr. Philo Carpenter, that we might do well to meet on the spot where Morgan was seized and taken off to be murdered; where Miller, his printer, was collared by Masons gathered from the whole country in the day time, and dragged from his office. Mr. Carpenter thinks the people of this nation, (or the children of these who are awake to the secret, slimy, murderous system which is turning our government into despotism by inuring our voters to despotism in the Lodge,) would come to the rescue of American principles if we would meet them. But as yet no result is reached.

I suggest whether we had not better have another local convention at Wheaton next winter. I hope to get home by January, or before. The Wheaton people will cheerfully entertain any convention which will meet there on that subject, whether I am at home or away. The advantages of such a local convention would be many. Our Executive Committee, though a large and august body, is scattered all over the country, from Chicago to Pittsburgh, Philadelphia and New York; and so few of us can get together that we feel weak and timid—and we ought to. But a small local convention say in January might take measures to put the paper on a firm footing. With the correspondence before us we can then, with God's help, provide for an annual meeting next May, under whose goings the whole land shall tremble. And, above and beyond all, we can "with one accord in one place" together love and pray to Him who "in secret said nothing." He is our recourse in all weathers, for "the Father hath delivered all things into his hand." Shall we meet in Wheaton?

The Pope a Free Mason.

The Chicago *Tribune*, of Oct. 22d, under its "Personal," has the following:

"The Pope is said to be a Free Mason, notwithstanding his bull against the fraternity.

In the month of March or April last a Roman Catholic, who was also a Free Mason, was pardoned out of the Alleghany Penitentiary, Pittsburgh, Pa., on the petition of Free Masons, who sent a committee of Lodge-men to meet him and conduct him out of prison. This Free Mason were a murderer confessed, his only plea in extenuation was that he only intended to shoot, and not to kill the man, but "he believed the devil turned the ball a little too near the heart."

The excellent Protestant clergyman who gave the writer these facts (already once published in the CYNOSURE) expressed surprise that a Roman Catholic should be a Free Mason, since the Pope had forbidden it. "True enough," said the convict, "but there are plenty of us Free Masons for all that."

The explanation of this riddle is simply this. The Popacy is "the mother of all harlots and spiritual abominations on the earth." A Masonic oath, if her people generally look it, would puzzle the faithful and interfere with the confessional, and, more material still, draw funds from the Popish masses into Lodges, which the church wants for its own specific uses. Hence the Popish hull against Free Masonry referred to by the *Tribune*, and Free Masons are thus wont to deceive themselves and others by the shallow idea that the Pope is an Anti-Mason.

But he who cannot see that the Lodge ceremonies are but another edition of the Popish mass has been and neglected to very little purpose. The Lodges are manufacturing papists as fast as they make Masons; that is, men who subject themselves to an invisible despotism, and take their pay in rites! The heart of the Lodge and the heart of the Papacy were on the side of slavery in our late war, and in the final battle they will be together against Christ.

Free-Masons and Methodist Corner-stones.

We clip the following from the *Northwestern Christian Advocate*, Chicago, Oct. 7, 1868.

"Following the a very lively debate sprung up on the propriety of laying corner-stones under Masonic direction and not strictly conforming to the form prescribed in the discipline. The following was presented and adopted:

Resolved, That we deem it inexpedient to have the prescribed disciplinary form of laying corner-stones for our churches set aside or interrupted by the ceremonies of any civic order."

We add to the above cautious and curt notice of an important event, the following:

1. The above resolution was presented by Dr. Hitchcock (now of the book room, Cincinnati) and adopted by the Rock River Methodist Episcopal Conference, meeting in Kankakee, Ill, October, 1868.

2. The corner-stone of the Methodist church building in which the said Conference was sitting, at the time, was laid by Free-Masons, Dr. O. H. Tiffany (Methodist) was chaplain, and offered the prayer from which the name of Christ was excluded, and a large majority of the preachers who voted for the resolution were Free-Masons.

3. There is no reference to God, Christ or religion in the action taken.

4. The action is a decided slur upon Free-Masonry, for if it is not fit to lay corner-stones what is it fit for? And if a Masonic Lodge is unfit to lay Methodist corner-stones, how is a Christian congregation Free-Mason fit to be a Methodist Doctor of Divinity?

5. The action itself contains an implication of falsehood, viz: that a Masonic Lodge is a "civic body," which the Free Mason preacher who passed the resolution well knew. For, when stripped to the shirt and drawers, hoodwinked and a rope about their necks, they took their first Masonic oath, they were assured that Masonic obligations do not interfere with their civil or "civic" duties, but that Masonry was something utterly beside and differing from their politics or the christian religion! And so it is. To call it, therefore, a "civic order" is to deceive the people. It is a religion, a Christ-excluding religion, which is a gentile religion, whose rites are inhabited by devils, as God, by the Holy Ghost, "inhabits the praises of Israel."

The history of this snub of the lodge is this: Brother Foster, stationed at Pecatonne, invited the present Mayor of Rockford, who does not profess religion, to lay a Methodist corner-stone in that place, and in his invitation, published in the Rockford *Gazette*, requested his Masonic brethren to keep away from the liquor saloons that day, which request they did not all heed. Brother O. W Cartwright and other God-fearing brethren protested against "taking their churches out of the Methodist order and putting them into the Masonic order," which the Kankakee action which is only "pouching."

The Elections.

Our readers will have learned before this reaches them that this mighty republic has reaffirmed the decision of the war by the election of General Grant President. By the ballot all vices, Grant has 201 electoral votes, leaving some ninety odd for Seymour and "doubtful."

Considering the amount of toil and money expended, the fearful corruption practiced, especially in New York where, in some precincts near New Jersey, more votes were polled than there were inhabitants, all counted, men women and children,—this stupendous result must be attributed to the merciful interposition of God.

We trust that the election of General Grant must be benign every way—benign to the poor freedmen—benign upon the southern loyalists, and upon the general interests of popular government throughout the world.

Let us thank God that the savage secret clans of the South are to be under the steady restraint of an efficient administration for four years, and hope and pray that by that time returning popular reason will banish all similar clans from our loved country.

A Wall Street not in London.

Father Ignatius has been mobbed by the solid men of London for preaching godly sobiour-ed wickedness. The mob looked the outside doors of his church and arranged it so that the congregation emerged very slowly, and then, as they came out, the mob of capitalists were ready and pelted them with small apples. One clergyman's hat was knocked off and trampled in the dust. One man's umbrella was wrenched from him and torn in shreds, and clergymen and ladies were grossly maltreated In the town one man was thrown from his horse and nearly killed, and all this by business men of capital, and standing as gentlemen. And for what? Because the Rev Dr. had denounced London street as worse than Jericho where the men fell among thieves. And what did these proud men gain by such a method of dishonoring a preacher and vindicating their own good characters? What more always gain by resorting just reproof or attempting to silence discussion by violence—confirmed the preacher's words, and proclaimed their own disgrace.

"I am a Mason and therefore obliged to Deal on the Square with all Mankind."

But yesterday I heard those words pronounced in such circumstances and in such a tone that they have been running in my mind ever since. So here I detail some of the circumstances, though I grow out sorry of the thoughts they have started up, hoping that they will prove neither uninteresting nor useless. The speaker was a wealthy and prominent citizen in one of our thriving western villages. In most matters concerning the prosperity of the place he was a leader. Perhaps we are not authorized to say his was ambitious; yet he usually held some of the most important offices in town and county, and was at this time a candidate for a high position, had in fact been nominated but a few days before He had acquired the reputation of being public spirited and generous, yet many people were heard often to insinuate that his schemes for public benefit were blinded with a very shrewd squinting towards his private and personal interests—that his largest donations, as by magic, were soon found in company with those of other people, in his own purse again. He was considered as good as his word, and for all others against him; but his creditors, especially these poor or embarrassed, or disliked by him, had often to suffer great inconvenience from his want of punctuality with them, though his bank notes it is presumed were never suffered to be protested. He was a temperance man with temperance men; but behind the screens, or in legislating concerning prohibition or license, he had a way of treating the matter so as to ensure the votes of the rumsellers and their customers as well as tectellers. As to religion, he manifested a good deal of interest, but precisely what he was religiously, whether Spiritualist or Universalist, Swedenborgian, or something much nearer what is usually called orthodoxy, it would perhaps be dangerous for the command, "Judge not," if we should undertake to determine.

However, we may safely say he claimed to be a christian of some sort, and yet it was not because he was a christian that he was obliged to deal honorably with mankind, but because he was a Mason. The occasion of his saying this was the following: He had called in a creditor who had often called on him in vain for a claim of which the said creditor had been in need, and which was now long past due. This creditor he had now of his own accord acted in to receive what he should have had five months before. Now it was not unkind in him to dun himself, and he did more than this, he took out a note at ten per cent. for the whole time in which payment had been withheld, and drew his check for the principal and interest unsolicited. The creditor was an active seceding Mason. Two or three other individuals had also in the room, when the Hon. gentleman handed the draft to the creditor, and laying two copper cents upon it in lieu of stamps, said rather pompously, "I am a Mason, and therefore obliged to deal on the square with all mankind." He did not say I am a candidate for office, and therefore from this time to the day of election is the time for my small creditors to present their bills. If he knew that to be the truth, he knew too much to proclaim it. He did not say I for God, I am a christian, and therefore bind myself to this exact justice in my dealings. For if he did not know that to have said this would have been hypocritical, he knew that his hearers would have known it, or would have thought it so. At least his insisting upon the two cents for that reason, after the creditor had said, "Never mind; I have stamps at home," —would have called to mind in his hearers the fact that similarly ostentatious tything of him in the old associated with devouring widows' houses.

But we bring no such accusation. We do not find fault with him for paying interest on the interest, even to the two-cent stamp. The deed in itself was one commendable with which he must judge. What we wish to scrutinize is the ostensible or professed reason for the act. Masonry obliged him to deal on the square with all mankind.

We ought, first, that we would like to know the precise meaning of that phrase, "On the Square." Masons seem to use it as synonymous with dealing justly with gospel's Golden Rule. But if that be the meaning, and Masonry does oblige him to observe it, why did it not insure him the interest it was due?

Does this rule of the square authorize the debtor to disregard the time appointed for payment, procrastinate at his pleasure, and then for the damages himself without consulting the creditor? We know that very many men would not have thought of paying interest in such a case, and if it were demanded would have refused it and told you that you should be thankful to get the principal. Is this "dealing business on the square" is boasted of as something of extraordinary excellence, and we wish to know whether it is really any thing worth boasting of, or is the secret, only because that if the rule were really imperative in this Bon, gentleman's conscience, and were really synonymous with the gospel golden rule, it would have been so much better than no rule, it would have carefully constrained him to accertain the damage to his creditan, and to have paid the whole, whether it were 10 per cent. or 100.

But why this ostentatious profession of doing business on the square? Was it to honor himself or Free Masonry? Probably it was both. And then there was a third interest—it was saying to the anti-Mason, see now what you are opposing, and what sort of men you scandalize when you decry Free Masonry. For each of these objects there would have been more force in his words if he had been faultless himself in the matter, or another had said it, and not his own lips; and above all, if the square as a rule of moral duty had only determinate and correct meaning, and it had only been a rough (but masonry binds its members to deal so *it with all mankind.* Masonry imposes no such obligations.

Its obligations are confined to the fraternity. In the first degree they simply impose secrecy, instead of recognizing any obligation of honesty or silence towards the world of mankind they swear the Entered Apprentice to keep the whole world in darkness as it respects the glorious sun of Masonry, than which they say "a stranger shall never know better" on human eyes. In addition to this the Fellow Craft swears not to defraud a brother Fellow Craft, or the Lodge, to the value of two cents. But so far as this obligation of Fellow Crafts is concerned, he is at liberty to defraud the rest of mankind to his heart's content. The Master Mason is sworn not to wrong the Lodge or a Master Mason to the value of one cent, to keep his secrets (murder and treason excepted), never to speak evil of a brother Master Mason, to obey his summons, to go on his errands always to pray for him, never to haunt his wife, daughter or sister, and to be always aiding and assisting him when in poverty or trouble, as also his orphans and widow. But as to the rest of mankind, he is left, so far as this obligation is concerned, to do as he pleases. The Mark Master swears in addition, to grant a Mark Master his request if possible, at all events to return him the value of his mark, which is twenty-five cents, when so requested.

In each degree this obligation to the fraternity is increased, but no obligations are imposed with reference to considerations of any avowed moral Masonry proper to the degrees of Knighthood. But if Masonry did engraft every law of christianity into its obligations, what then? Would these precepts owe their authority to Free Masonry? Or would Christ lose his right to them because Masonry stole them, and Masons repeated them? But Masonry does not thus incorporate Christ's laws into her obligations. The square is her rule and law, I am obliged to deal "on the square."

In her lectures and public teachings Masonry repeats some of Christ's precepts, and gives no glory to Christ for them. Nor does she make them binding. "The covenant," the oath says Morris, "make the Mason." And that, as we have seen, imposes no obligation outside of the fraternity; and it will oblige Masons to deal on the square with all mankind, what would that mean? Suppose Masons differ as to the proper treatment of any one, how will this rule of the square enlighten them, or help them to agree upon the question of duty?

The precepts of Christ are definite, and there is both light and life in them. They plainly define duty, and furnish the motive and stimulus needed to incite obedience. But this wooden rule has neither instruction nor inducement. It is not identified with the laws of Christ at the graven or moulten images of the heathen do with the living and true God They have eyes but they see not, ears have they but they hear not, feet have they but they walk not, hands have they but they handle not, neither speak they through their throats They that worship them make them; and out of their own darkness and fancies frame the rites and the morals by which they honor their God. As they have no God but what their own hands have formed, so they have no laws but of their own hearts' imagining and desiring. So with this Masonic square. Their own hands have made it, and it is destitute of almost all its teachings. Its o wooden or an iron God that leaves them to walk after the imaginations of their own hearts.

Their own hands made their God, and their own hearts make their law Morgan's obituary were both made dealing with him on the square. They treated him as their own hearts dictated, and what had the wooden or iron square to object? When Thos. McCulley called upon Mrs. Morgan immediately after her return from the isolated home from the fruitless search for her murdered husband, and told her he had been appointed by the Lodge to provide for the support of herself and children, and that he had provided board for them at the public house in the village, was not this dealing with them on the square in a noble sense? And yet the crushed woman had ingratitude or spirit enough to declare with indignant warmth, "I shall accept no assistance from them to whom I owe my awful calamity." When Henry Brown, Grand Commander of the Knight Templars Encampment at Leroy, carried her a bag of silver dollars and expressed great anxiety to give them to her at once, was not that dealing on the square? But she would not see him.

Now while we are dealing on the square is, I know nothing what kind of dealing to expect from it; only I know "the imagination of man's heart is only evil, and that continually," and this intent, thing of mere wood or iron has no medicine for that disease. Hereafter if a man proposes to me to deal on the square, I shall beg him not to do so, but to deal with me on the gospel of Christ. And if he is really disposed to do the honest, the honorable, and the generous thing, I shall not think him give the glory of it to the blessed and holy One, who is the author of all that is truly good or praiseworthy in fallen man. Oh, give to him the glory, Do not burn incense to your own vanity. He is worthy of the glory. Do not give it to man. Nay, do not ascribe it to ourselves forms of wood or steel, as if you could measure morality by the inch, or determine the quality of moral actions by the degree of the angle. Ah, this doing business on the square is rejecting the law of God and walking after the imagination of your own heart.

"The Heathen are at your Doors."

So said the clear-sighted, satirical John Rondolph to the zealous solicitors for benighted men in pagan lands, who had nothing to ask in behalf of the slave at home whose ignorance was well nigh as profound, and whose wrongs were even greater than those of foreign heathendom. And so it may justly be said now to the same class of men, who keep up the same zeal in behalf of Budhists, in india, but if not indifferent, are utterly silent respecting the individuals and societies that are holding and spreading essentially the same delusive and false philosophy and religion at home. Not that we have ought to object to missionary zeal, but what error and darkness in foreign lands can awaken zeal and lead to earnest discussion, fervent prayer, thorough organizations and bountiful contributions for the overthrow of pagan systems beyond the ocean, but the same kind of error and darkness working all around us and even creeping into and corrupting our churches, and, in many instances, actually bringing them into bondage and dominating over them, attracts no notice and calls forth no prayer, no labor, no word of warning. We are constrained to say "these things ought ye to have done and not left the other undone."

Gentlemen of the American Board and other Boards of Foreign Mission, the heathen are at your doors There is no element of error and corruption in any pagan system which you darker than Freemasonry and Odd-Fellowship. There are nothing more or less than paganism modified and disguised and shrewdly fitted up for pioneer service in a vast movement of the prince of darkness whose object is to obscure the light of christianity, by inserting it again in the death shade of pagan philosophy, which he calls light. We have heard much of the reflex influence of christian missions. Men of God who rejoice in this influence, and have your eyes fastened on it as the front, while the children of light are charging upon the forces of darkness in heathendom and dispersing that gloom, see you not that thick darkness enveloping them that darkness upon your rear and ere you are aware to overwhelm you with it. Search and look, analyze those dark mysteries, scrutinize their philosophy, their theology, their morality, their benevolence, their rites of worship and their sacrifices of human victims, and you shall find that all is false and foul when you reach the essence. The clothing is the shoep's but it contains a wolf. The same prince of the power of the air that reigns and rules in the regions of paganism abroad, which you so faithfully labor to destroy, rules here in these dark orders. Brethren, the heathen are at your doors.

The American Wesleyan.

A correspondent, writing of the *American Wesleyan*, in speaking of the high commendations to the readers of the *Wesleyan*, gives utterance to the following appeal:

The "*American Wesleyan*" is known to be radically opposed to Masonry and kindred associations, and yet it necessarily allows but a limited space to the discussion of the secret question. Therefore Wesleyans can see the propriety of an organ coming into their families making this question a speciality. The amount of material for the columns of such a periodical strikes the reader with wonder, when he pores over the many columns of reading matter, in the Cynosure, nil, or nearly all, on this subject. Can it be possible that a single issue can contain so many reasons for not being a Mason—for opposing the institution—for saying "I hate it" to the enemy—for keeping it out of the church of the Lord Jesus Christ,—and for giving the advice to our children which Washington gave to his countrymen, when he said "Beware of Secret Societies?"

Two thousand subscribers are wanted at once to insure the success of the new paper. President Blanchard of Wheaton College and Rev I A. Hart, a seceding Mason of many degrees, are editors, and Exra A. Cook, 88 LaSalle Street, Chicago, is publisher.

Let Wesleyans send on their quota at once,—pay let them lead the van. Let them push on into the battle with wisdom—well posted, drilled and equipped; then live or die, sink or swim, survive or perish, God's will shall be done, conscience will be clear and with garments unstained and banners untrailed, victory shall come at last.

BAPTIST.

The Lake George Baptist Association held its fifty-first anniversary on the 2nd and 3d of September The preamble and resolutions on the subject of oath-bound secret societies were adopted by a vote of 28 to 6 The resolutions are as follows:

Resolved, That it is our deliberate conviction that the *spirit* as well as the *letter* of the gospel is decidedly opposed to all secret, oath bound associations of men, whose transactions are hidden from the observation of the public, such as freemasonry and odd-fellowship especially, and that we cannot approve of the union of the members of our churches with these organizations.

Resolved, That the pompous, unseemly, and blasphemous titles assumed by the officers in these associations, as worshipful master; most excellent master; knights of the red cross; grand pontiff; grand high priest; general grand high priest; grand king of the grand chapter, etc., with the vice-grand and noble-grand of the odd-fellows, are, in our judgment, incompatible with the simplicity of the gospel opposed to the true spirit of our free American institutions, and thoroughly deserving the reprobation of Christians and all good citizens.

—The whole Pacific slope of our continent seems to be experiencing the power of volcanic forces to up-heave and terribly to shake the foundations of the mountains. Shocks of earthquakes have been of frequent occurrence at San Francisco of late. The destruction of life and property have been slight compared to the recent catastrophe along the South American coast, yet the shocks have been sufficiently powerful to make them an object of continual dread and terror. God gives no part of the world a monopoly of all that is pleasant and desirable. The Pacific coast has a delightful climate, it has sublime scenery, its soil is rich, its fruits luscious, its stones silver and gold, it flows with milk and honey. But if these things can be enjoyed only at the expense of constant exposure to the earthquake's terrors we might, perhaps, as well be content with a more rigorous climate and less mineral wealth, less mountain scenery, and be thankful that our lands though less romantic, have their foundations so firm that they are not moved

For the Christian Cynosure.

Mason's Wife Incognito.

Children love "a true story;" men and women are but children of a larger growth. They love truth. What I am about to write actually occurred. Names must be omitted or we should be personal

There was a good, noble man who had been taught in childhood to regard Masonry as sinful. He had a wife and family. She had been likewise educated, thinking Free-Masons, had murdered a member, who for conscience sake, had exposed their secrets. Her husband, unknown to her, became a Mason.—Months inter, he informed her that he was a member. At first she was very much grieved, concealing her woe, hiding it in her throbbing heart. Finding her bleeding way under these influences, she thought best to tell her husband of her grief, and ask him why he became a Mason. He gave her many reasons, saying Morgan's book was spurious, that he only was mining, not murdering, all being free to injure Masonry, the best society of men ever formed on earth. "Wife, there is Mr. C., your minister, O. and L. all ministers of the gospel, are they not christians?"

"O, yes," she replied."

"Well, these are Masons. They are good christians you say."

"O, yes, I would not doubt them."

"Would they do what was sinful?"

"How dare they," she replied.

Here the subject rested. She was all unrest. Something troubled her, she knew not what. Diligently she searched the gospel for comfort, and peace. She felt that darkness surrounded her. She remembered that the Holy Spirit was promised to those who asked for it, that it would guide her. She prayed, prayed for light; light to shine into her heart, that she might see her sins, and light to shine upon the holy word, that she read. She could not love Masonry as did her husband, so she prayed that she might be cleansed from prejudice and love Masonry. He said it was good and it must be so. He said Solomon was a Mason, St. John the Baptist, St. John the Evangelist and St. Paul were all Masons. How surprised she was. Had she all her life read so ignorantly her Bible.

The weather was dark and gloomy. To while away the tedious hours, a daughter commenced re-arranging a back closet. Soon with industrious, bounding step, she entered, saying, "ma, look! look! what funny books! What are they? Look here, what are these? High priest, scribe and king the book says, and here's that Moses and the burning bush! yes. Look at this, a book, a scroll, a bill, men on top, others going up, a valley and two hills, over here a ladder reaching into stony heavens, and me, look! a woman reading a book, behind her a man with a snake near her neck. See how many things are on the cover, steps, shovel, mullet, a coffin, candles, pillars with globes, an anchor, that ladder, an ark, the sun, moon, seven stars, here a large ship, what is that for? and above it an eye. O, how funny, ma. Here is another book, a large book, what are they, ma?"

"They are your father's books."

"Pa's books! What are they for, those strange things?"

"They are Masonic books."

"What are Masonic books? Let me see them again."

"No, my child, papa is coming now. It was his trunk you found them in. He may not be pleased for us to read them. At present I will lay them in my drawer."

"Now, pa, pa is gone, oh, do, let me look at those books."

"Yes you may if you will not remark to your father They may be intended only for Masons. Your father is a Mason, and after all I may be doing wrong by looking into his books."

"How is it wrong, mother? Do you not show pa all of yours? You always say, 'I must read this to pa.'"

"Well, my child, there is a difference He has taken an oath, sworn solemnly to keep their secrets. These books may contain them some of them. You would not like your father to be false?"

"No, ma, but I don't think pa ought to say he would not let us read books, pa, anyway. You tell me, and pa too, to obey the 'golden rule. He would not like you to sweat to read books and not let him see them. Ma you always say the Bible is the rule in everything. Don't you remember once I read and my brain shall be one flesh,' and asked you to explain it to me. You said they were to be so much alike in spirit, in mind, in all things that they would be as one, it it were *one person* or one flesh."

"Yes, yes, I remember. I will look at the books provided you do not tell you father. And my child, I feel I am doing wrong by toling you to conceal from him your actions. Be patient. Let me think. He is a Mason. These are their books. If Masonry is good, these books are good. I have taken no oath not to read such works. If *he* loves Masonry *I* want to love it. If it is truth, how can it be wrong to search for it? Am I not an American? Free-dom, free speech, free press. I will take them out, my child. Here you look at this volume while I take the larger one "A Lexicon of Free-Masonry, by Albert G. Mackey, M. D. (a physician, if not, ought to be) a very good man' (but written before) of the Mystic Tie, Grand Secretary and Grand Lecturer (must be a man of ability and popularity) of the Grand Lodge of South Carolina, Secretary General of the Supreme Council, Thirty third Degree (why Templars have only three) for the Southern jurisdiction of the United States; G. H. F (bars are sign in dots), of the Grand Chapter of South Carolina, etc." "South Carolina! I expect I am prejudiced, but still on these names instinctively follow, Charleston, Sumter, ah yes, 'the bugle note, 'farewell,' 'the wounded' 'the killed.' Andersonville.' Here is some Greek. Mr. Mackey must be a scholar. 'Orphic Hymn,' in English. 'I will reveal to, those to whom it is lawful, but close the door against the uninitiated. Third edition enlarged and improved by the author. *If* A standard work indeed, but *only for the initiated.*"

The book is closed. The wife and mother, seeks her closet; with aching heart and streaming eyes she falls at the foot of the cross, crying "Jesus, my blessed Savior, didst thou not say, when upon earth, 'they twain shall be one flesh.'

Day after day, week after week, month after month drag their weary, rounds, still there sat "the raven" above her chamber door.

"Will thou never leave me, bird of yore.

Never, nevermore.

Come down from thy lofty perch,

Come light upon my floor,

I will love thee as my husband does

Ancient bird—nevermore."

Quoth the raven, "Never, never, nevermore.'

She leaves her home and this bird above her chamber door, to visit friends and bask in the sunshine of their affection. She fled from the dark, cold shadow of those wings and said "'tis a vision, a dream of a disordered brain, a phantom of the sick chamber and nothing more."

She sat and soundly slept, arising to joy and peace. "Ah! I have conquered. The sun but fancy. The bird is there, but white and pure as the gentle dove. I will love it as he does, good, noble man. How could I distrust his eyes and say it was black when it was white as snow."

The door bell rang. Her name was given. Who would call for her. A stranger meets her. "I learn your husband is one of our brothers. We have a few moments in our hall. My wife and I at night will call, will you go and share our enjoyment." She hesitated. "You are very kind my stranger friend! I am rather frail, and therefore an unwelcome guest in gay assemblies. I thank you most sincerely—well, I will reflect upon it. I will send you word."

She repairs to her chamber to hide her flushed face and calm her heaving breast. She asks herself, "what is this? My breath comes short and fast. She cannot rest, she cannot stand. She falls upon her knees and asks her Savior for strength and calmness. She arises. "My husband's friends, I shall see them all tonight. It is growing late, I must decide." She prays again for strength to guide her sins. O, that she might be pure in heart, love Christ and his church more than all the world beside, love her husband devotedly, and love what he in his goodness and wisdom loves—Free-Masonry.

Calmness succeeds fear and strife. Her toilet is commenced. From the urn she pours nature's pure ointment, water, and bathes her fevered brow. She looks into the mirror. "What am I? What a creature. See my swollen veins and my distended eyes. My God, my heart! My fevered brain! There is not such another in all the—among all Mason's wives. How prejudiced I am, how foolish in my ways. I am, I think, as my good husband says, 'the only living woman who does not like Masonry.' God being my helper, I *will* love it." I prays again "My heavenly Father, hear me! Jesus, thou son of David, hear me. Take away prejudice from my heart; may I view all I see to night with the spirit of a child, with the love and christian love, and may my going there be to *thy* honor and *thy* glory."

She reaches the hall. Already several hundred are collected. Some are seated, some occupied and still half are standing. From her heart silently, but continuously, arises the prayer, "may I see all with unprejudiced eyes" She steps aside to let some one pass, retreats again and still more, being above the quiet level, of rest and think. A chair is vacated. She hastily takes it. Before her, "it must be a representation of a Jewish altar, here are the horns. Yes, the Jews were to cling to the horns of the altar, but was not Jehovah the God of holiness? Why should *Christians*, have *Jewish* altars?" Did not Christ say, 'there shall not one stone be left upon another.' Ah, I forgot. I promised to look with unprejudiced eyes. I am rested. I will open my heart and mind to the event."

Before her was a map. Moving forward, as she thought, unobserved, she studied its representations. Time sped on to her unheeded. The busy hum of voices, in low accents was all around her. Groups of ladies gather here and there conversing, about she cared not what, but wondered, as she gazed upon the map, at their boisterous laughter.

Wrapt in deepest thought, she heard an oft repeated call, as her escorts hand sharply clapped her arm saying, "allow me to introduce my friend."

"Sir, excuse my inattention. I was quite absorbed in study, searching for 'sublime wisdom' such as 'great men so much prize.'"

"Yes, madam"

"There is no sin in looking at the emblems of a knowledge of so much worth to the strong er, wiser sex?"

"O, no, madam. Look as much as you desire. But how is your good husband He and I are old acquaintances."

"He is quite well, thank you. I remember his presenting your name to me as friend some time past. Have you forgotten it. Bird never, nor before, I should not have greeted you so soon with questions."

"Now I remember. You and your husband met me on such a day, at such a place. How are you enjoying our entertainment—our re-union?"

"As well as possible, being a stranger to many here. I see a few familiar faces, quite so, because years ago, we so often met at church festivals, ah, and our good Soldiers' Aid Societies. I never met them before at a Masonic gathering. How very changed they are. They used to be so oberrial. This city, now the war is over, must have become rich and proud."

"They are not as much here, very. I am a stranger too, to the ladies especially. It is very dull, each one mumbling low to his best acquaintance, but it is not thus when we meet here alone. O, but we do have glorious gay old times in this hall."

"You have 'a gay old time' where there are no ladies. Women, then make you sad?"

"O, no. There is no one who has more respect for ladies."

"Ladies, you say. Why not say women, the other is so undefined. Womanis so much more definite, includes many more, beside, with some, lady is the term applied to a fashionable woman, beautiful, perhaps, in person, yet her mind, her heart so uncultivated But pardon, this is no place to philosophize Nonsense is the best 'change' for such gatherings. These are all ladies here, forsooth, because we are all mothers, wives, sisters and daughters of Free-Masons. I like that word *free*, it is our watchword. I mean as Republicans You politicians are wise; you let the "ladies" attend your gatherings. You tell us 'free speech,' 'free press.' Ladies' like a read, but I suppose you know they value the former freedom more. 'Free speech'! What an inestimable boon for woman. Will you allow me freely to ask another question, and will you freely give me an answer?"

"O, yes. Most assuredly I will."

"Please explain what *Free*-Masonry means?"

"You do not like Masonry, do you?"

"I not like Masonry? What cause have you for this remark?" Why should I not like Masonry when my husband is a member. If it were not good, would he remain with them? He is so—well, I will not boast, you know him. He will stand up for the right, if he stands alone. I have heard it said of him, 'the only man who would not take a dram.' And slavery—was he not the only man who dared to canvass on the border. Why should I not like Masonry when he likes it? But *here*, teach me. This is your altar, and when you have sinned, you hasten to this room, and clinging to these horns, none can harm you? There's your map of Masonry. I don't understand your pillars with globes and the letters say, you are 'Eclectic,' the good out of all. 'Industry is represented by working tools, spade, level, square, compass.—They did not know of politicians in ancient times or they would have put in 'wirck.' I am absolutely sometimes, lonely when my husband is at the lodge. There is the anchor for each as I. Jacob's ladder and only three rounds Heaven must have come down to earth. That is misrepresented, it is too short. Good old Noah's Ark unrepresented. Sun, moon, a sword over a book—what book do you guard with a sword? O, you must not tell, I know A heart pierced with a dagger, you need not explain, that will be the condition of yours when broken hearted, your secrets A coffin, of course, after a dagger. Let's see, judging by geography, history, astronomy, death, life, (by labor)—where is your religion? Perhaps that book is Bible, but there are *tapers* burning. Is your religion Roman Catholic?"

"No."

"My husband loves more freedom of conscience than priests allow. It cannot be Catholic or he would not belong Why are you so silent? Is it a Bible, a Testament? My God, my heart! My fevered brain! There is not such another in all the—among all Mason's wives. How prejudiced I am, how foolish in my ways. I am, I think, as my good husband says, 'the only living woman who does not like Masonry.' God being my helper, I *will* love it."

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"No."

"My husband loves more freedom of conscience than priests allow. It cannot be Catholic or he would not belong Why are you so silent? Is it a Bible, a Testament?"

"I do not like Masonry, do you?"

"Why do you ask me? Tell me that and I will answer you fully, honestly. Could I dislike something of which I had no knowledge, which I have not examined. But why do you answer none of my questions, and repeat 'you do not like Masonry?'"

"To be frank, I am curious to know your private opinion."

"But did any one tell you that I disliked Masonry?"

"No."

"Did you suppose me in earnest to night?"

"O, I knew you were jesting. It is this I am an old bachelor, and have traveled much. I know that I have many female friends whom I highly respect and they in turn speak their thoughts to me, in confidence, upon this subject. Now, Mrs. Masonry, you are the first woman that I ever met that did. I am speaking now of those whose relatives have joined the order, especially wives."

"You astonish me. You do not expect me to credit what you say as a true statement?"

"Indeed I do."

"You certainly are mistaken. Look at the gathering here to-night How can you say so? did they tell you so?"

"They did."

"Wives of Masons?"

"Yes."

"In the presence of their husbands?"

"O, no, indeed. They would not for worlds let them suspect their deep dislike"

"Why not?"

"Because their husbands love if so."

"And they told you so?"

"They did not willingly. I made them confess it. At first they did not intend that I should suspect their disloyalty at heart. Unwittingly they gave their views at times, some quite willingly on promise of silence on my part. Will you favor me with a conscientious reply, Mrs. Masonry, to a question?"

"It is impossible for me to answer as to my ideas of a subject with which I am not acquainted. When I learn what Masonry is, I will truly tell you. I will most cheerfully answer you. At first they did not intend that I should suspect their disloyalty at heart. Unwittingly they gave their views at times, some quite willingly on promise of silence on my part. Will you favor me with a conscientious reply, Mrs. Masonry, to a question?"

"It is impossible for me to answer as to my ideas of a subject with which I am not acquainted. When I learn what Masonry is, I will truly tell you. I will most cheerfully answer you. Now I am never a woman, not one, that lifted Masonry ?"

"No, not one; let me see—no, not one. Two I have known, that patiently *endured* it but did not love it. Think a little and then give me some points from what you know of it at the present time."

"Well, you have been frank with me, I'll tell you. I have one objection. I believe some Masons prefer the Lodge to the Church. I consider the church, evangelical, christian, "the bride, the Lamb's wife" as spoken of in the gospel. If God so loved the world that he gave his only begotten Son, and this son is the Lamb slain from the foundation of the world, can we consider any institution a church of Christ? we innocently place anything above the church! I may be mistaken, but I think some Masons prefer Masonry to the church."

"You are not mistaken. Masons do prefer the Lodge to the church. I know they do, I do myself. I think Masonry far preferable to the church, filled with hypocrites Masons are true, sures, safer friends than church members."

"This is your honest opinion and sentiments?"

"Yes, I always have and always expect to prefer Masonry to all else."

"Well, mine are, I always have, and always expect to have a preference for Christ's Church."

Here the conversation was broken by a call to refreshments. The hours were heavily on until at last the quiet bedchamber was reached. She had prayed for light, and it was given her. It came as she stood gazing upon the emblems beneath the "all seeing eye," a light that followed her home, and by it, she saw above her chamber door "Bird of my home, bird of my own chamber door, art thou not an emblem, holy, pure, of Jordan, dear token to every christian heart? Wilt thou not be to me as such, my husband's bird?" Quoth the raven, "Never, never, nevermore"

Free-Masonry as it is.

EDITOR CHRISTIAN CYNOSURE:—Masonry and kindred secret societies, are justly regarded by many of the best and wisest men in our land, dangerous to the safety and liberty of a free people, and subversive of the principles of the Bible, and a pure and enlightened christianity. Is not masonry in fact infidel? Are not all forms of oath bound secret orders more or less objectionable? Their lodges are simply dark hiding places for all kinds of wickedness And of those who visit and defend them most, it may in general terms be said, "They love darkness rather than light, because their deeds are evil."

Masons in many cases obtain office and important situations with but little to recommend them save the fact they are *experts* in taking the oath of allegiance and being true to one or more of the popular secret orders of the day. Their oaths are clearly wrong and immoral, and therefore not binding. The wrong lies in taking them in the first place, and not in breaking them, as for an instance, in the orphans' case, where forty had conspired to take the life of one, before they should eat or drink The wrong here was in *taking the oath* and could not, in any event, be in breaking it, or in exposing the plot. The same may be said of one who will make an oath to bind himself—to have his own "throat cut across," or be bound in any way, to assist to execute a like penalty upon his fellows, by simply disclosing a secret. To assist to carry out such an oath, and to suffer such a penalty as in the case of William Morgan would be murder To willingly submit one's self to have one's life taken for violating such an obligation would be the most horrible of crimes, namely, suicide!

Taking masonic oaths is simply forswearing one's self—that is, swearing in the negative—or in other words is swearing not to do or disclose this their "solemn oath or obligation," as they term it. This covers neither the oath or its meaning are fully known to the candidate until he is through, as only a few words are given at a time, the candidate repeating them after the administrator, and the oath (admitting it to be such) being in the possession of the master alone, as a consequence. See Matthew, 5th chapter, 33d verse, also see Webster's Unabridged for the definition of "forswear."

There are many of our best citizens who have been deceived and drawn into Masonry, who are men of honest, well-meaning, and in every way well-disposed, but who would leave them at once only that they have formed an idea that they cannot escape and leave them honorably, when the *fact is, the reverse is true. It is a sin to keep such oaths and pledges* from the public, for three separate and distinct reasons, either one of which would be sufficient cause or justification for disregarding such unholy allegiance.

First—You were *deceived* when you were induced to take the oath in the first instance.

Secondly—And for the reason as intimated above "Thou shalt not forswear thyself"—that is, promise to do and not do or disclose a matter of which you at the time knew nothing

Thirdly—It is contrary to good sense and shocking to our feelings and sensibilities to take life for simply disclosing oaths and secrets—Oaths are in violation of good morals and every known law, human and divine.

Finally—Masonry is tyrannical and oppressive, and is in *spirit and in fact* opposed to the freedom of the press, and is therefore dangerous to liberty. The press is almost everywhere *muzzled* in the interest of this and similar orders. And in view of the many objectionable features to these orders let every one favorable to the cause, in every part of the country, labor to break the shackles from the press so that light and information may be generally diffused and brought to bear on the masses so as to dispel this worse than Egyptian darkness, bondage and slavery.

Lovejoy, Ill. Oct. 12th, 1868.

The Family a Secret Society.

For the Christian Cynosure.

MESSRS. EDITORS:—The article in your last number on "*The Family a Secret Society*," embodies the substance of a recent and elaborate argument of secret society men, based on the assumption that the family is a secret society. But I have met with an account of a family which *was* a secret society, and what came of it. I think the publication of it might be useful, as showing practically that the element of secrecy proper as a principle of social organization is the same in the family as everywhere else—a fountain of corruption and woe at the heart. The account I send you is from Matthew Hale Smith's "Sunshine and Shadow in New York," and is as follows.

A RAILROAD KING.

One of the most successful railroad men of New York boarded at one of our principal hotels. He was an unmarried man. He was accounted an eminent and successful financier. His reputation and standing were unquestioned. He was connected with the principal capitalists in this city, and was one whom New York delighted to honor. In a small house in the upper part of the city he had a home. Here he lived a part of his time, and reared a family, though the mother of his children was not his wife. Down town, in his hotel, he passed by one name, up town, in his house, he was known by another. It would seem impossible that a prominent business man, reputed to be rich, brought into daily business contact with his fellow-citizens, and merchants, the head of a large railroad interest, could reside in New York and for a number of years lead the double life of a bachelor and a man of family; be known by one name down town, and another up town; yet so it was. At his hotel and at his office he was found at the usual hours. To his up-town home he came late and went out early. There he was seldom seen. The landlord, the butcher, the grocer, and the milkman, transacted all their business with the lady. Bills were promptly paid, and no questions asked. The little girls became young ladies They went to the best boarding-schools in the land.

An unexpected crisis came. A clergyman in good standing became acquainted with one of the daughters at her boarding-school. He regarded her with so much interest, that he solicited her hand in marriage. He was referred to the mother. The daughters had said that their father was a wealthy merchant of New York; but his name did not appear in the directory, he was not on 'change. The lover only knew the name by which the daughters were called. The mother was afraid, but embarrassed. The gentleman thought something was wrong, and insisted on a personal interview. The young man was greatly astonished to discover in the father of the young lady one of the most eminent business men of the city. He gave his consent to the marriage, and promised to do well by the daughter, though he admitted that the mother of the young lady was not his wife The clergyman was greatly astonished to the young lady that she was not legally married and consecrated. He agreed to lead her to the altar, if at the same, the merchant would make the mother his wife. This was agreed to, and the double wedding was consummated the same night. The father and mother were now married, and then the father gave away the daughter. The affair created a ten days sensation. The veil of secrecy was removed. The family took their down-town names, which was the real one—a name among the most honored in the city. An up-town fashionable mansion was purchased, and fitted up in style. Crowds filled the spacious parlors, for there was just pique nney enough to make the case attractive. Splendid couches of the fashionable filled the street; a dashing company crowded the pavement, and rushed up the steps to enjoy the sights. These brilliant parties continued but a short time. The merchant was rotten at heart. All New York was astounded one day to learn that the great railroad king had become a gigantic defrauder, and had absconded. His crash carried down fortunes and families with his own. Commercial circles yet suffer for his crimes. The courts are still fretted with suits between rival corporations and individuals, growing out of these transactions. Fashionable New York, which could overlook twenty years of criminal life, could not excuse poverty. It took reprisals for bringing it to the light—and may it prove a sheet of fire that shall be instrumental in the hands of God in refining the world and demolishing the kingdom of darkness

Yours in earnest, JOHN BALCH.

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Masonic Caballa; or, Speculative Theology.

BY J. F. WALSH

CHAPTER III.

SPECULATIVE THEOLOGY.

"Speculative Masonry," is not *Masonry* at all. Speculative Masons are not Masons, properly speaking. They know nothing of practical or operative Masonry, except, perhaps, a few — They are simply speculatists or theorists, professing a knowledge of the hidden secrets and cabalistic signs of what they call Masonry, which term they use in a peculiar, indefinite and vague sense. Their speculations are mainly theological, and, when combined, form a system of principles, laws, rules and observances on which they prediciate salvation. And altho' they profess to regard the Bible as a great light in Masonry, it is only a "trestle-board" for the Master to draw his designs on. Indeed, Mr. Cross says, on page 29, Masonic chart, that "the great books of nature and revelation are our spiritual, moral and Masonic trestle-board." So the "book of Nature" is as much the Masonic "trestle-board" as the Bible. Neither do they stop with the works of God in nature. They add the inventions of men, and convert them into symbols for moral and religious instruction.

The Masonic system is one of law, and hence Mr. Cross, on page 87, says: "The book of the law, that great light in Masonry, will guide you into all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man." By the "Book of the Law" he means the Old Testament, or law of Moses, for he pronounces all quotations made from the New Testament "Americanisms;" and Mr. Webb, as we have seen, expunges the name of Christ from them so as to adapt them to Masonic use.

This "Book of the Law," then, Mr. Cross says, "will guide you to all truth." But Paul says, "By the deeds of the law shall no flesh be justified," and much more of the same import. Masonic and apostolic teaching do not agree. "It will direct your path to the temple of happiness, and point out to you the whole duty of man." If this be so, if the law will guide us "into *all truth*," "direct our path to the temple of happiness," and "point out the whole duty of man," of what use, in a moral point of view, are the "Compass," the "Rule," the "Line," and the Masonic "Book of Constitutions?" What more do we need besides "*all truth*," to direct us to the "temple of happiness," and "point out the *whole duty* of man?" And why add a symbolical meaning to the "twenty-four inch guage," and make it "emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the services of God, and a distressed, worthy brother; eight for our usual avocations; and eight for refreshment and sleep." Cross, p. 26. This is a far-fetched conclusion. Put the twenty-four inch guage into the hands of a pagan, no matter how intelligent, and he would never draw from it this three-fold division of time; much less would it teach him to devote one-third of his time to the service of God, and a distressed brother, one third to his usual avocations, and one-third to refreshment and sleep. The whole thing is purely imaginary, for the *idea* of this three-fold division of the twenty-four hours, evidently existed in the human mind long before the existence of the twenty-four inch guage as an emblem. It is simply and purely an after thought! Christians are taught in the Scriptures "to redeem the time," but whether they shall devote one-third to this, that or the other, depends upon circumstances over which a large majority of men may have no control; but *all our time* during our *waking hours*, should be devoted to the service of God or in doing his will, not merely one-third of it.

Of the "common gavel" they say, "But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Here we have the beginning of a system of self-righteousness based, in part, on the symbolical use of the "common gavel." The guage is used by operative or practical Masons "to break off the corners of rough stones, the better to fit them for the builder's use," and from this use of the "common gavel" these speculatists deduce the conclusion that we can use it "*for the more glorious and noble purpose of divesting our hearts and consciences of all the vices and superfluities of life.*" Now, if the "common gavel" can be used for this high moral purpose, of what use are the Scriptures, which, they say, will guide us to all truth, direct our feet in the path that leads to the temple of happiness, and point out the whole duty of man? One or the other is unnecessary; and if what they claim for the "common gavel" be true, the Scriptures may be dispensed with; for, by the use of the gavel, "we may divest our hearts and consciences of *all* the vices and superfluities of life!" And not only so, but we can "thereby fit our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." If all this can be done by the symbolical use of the gavel, what need for anything else? All we require is to have "our hearts and consciences divested of all the vices and superfluities of life, and 'our minds fitted as living stones for that spiritual building, that house not made with hands, eternal in the heavens;" and if this can be done by the common gavel, we can dispense with the Bible, the death of Christ, his blood, and all else belonging to christianity and *work our own passage to heaven!* And instead of sending missionaries to the heathen to preach the gospel, just send out Masons, armed with the "common gavel," and let them place it in the hands of all, and explain its use, and they will "break off the corners of their rough nature, and fit themselves for the Grand Lodge above!"

Such is speculative Masonry. But if we are to have any rule and faith and practice, except the Scriptures, give us a Creed or Confession of Faith at once, rather than the cabalistic teachings of these Speculatists.

The lamb skin is the badge of a Mason, and is "to remind him of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above where the supreme Architect of the universe presides." Will not the word of God "remind" him of this? And is it necessary for a christian to join the order and put on the "lamb skin apron" in order to "remind him" of that purity of life and conduct which is so essentially necessary to his salvation? The lamb, in the law, was a type of Christ, and he is spoken of as "the Lamb of God;" but the *skin* has no such signification. Christ says, "Beware of false prophets (teachers) which come to you in sheep's clothing, (the skin of sheep) but inwardly they are ravening wolves." It is assumed for the purpose of deception and hypocrisy; and, so far as Masons are concerned, in a large majority of cases, it covers a vast amount of impurity from which no process of *gaveling* can divest them. The only exception to this use of the sheep skin, which now occurs to us, is that of those ancient worthies, "who wandered about in sheep skins and goat skins, being afflicted and tormented, of whom the world was not worthy." Too poor to possess the ordinary clothing of men, they had to resort to the skins of animals to supply the deficiency. Had they been *Masons*, no doubt they would have fared better; but such they were not.

Masons claim "three great lights in Masonry;" "the Holy Bible, Square and Compass." The reader will see at once these are all placed on an equality. They are all "great lights." "The Holy Bible is given to us as a guide for our faith and practice." If this be so, what need for the other two "great lights?" Is the Bible an all-sufficient guide for our faith and practice or not? If so, of what use "the square to square our *actions*?" Are they not squared by the "guide for our faith and practice"—the Bible? And what necessity for the "Compass to keep us in due bounds with all mankind, but more especially with the (Masonic) brethren?" The Square and Compass "*great lights* in Masonry!" What light do they shed on human action, morality and religion, on time and eternity? It is all imaginary and cabalistic. But these three great lights are said to be *discovered!* How? "By the *assistance* of three lesser lights." That is, the Bible, Square and Compass, are discovered to be three great lights in Masonry, by the aid or assistance of three lesser lights; and these "three lesser lights" are "three burning tapers or candles on candlesticks," which cabalistically represent the "sun, moon and master of the Lodge!" The reader will doubtless conclude that this is a wonderful discovery, and, as a *secret*, sufficiently valuable to swear men, on pain of disgrace and death to keep it!

We will remark, in passing, that the Holy Bible, Square and Compass are spoken of as Lodge *furniture*; but the square, level and plumb are the three movable *jewels*. The Bible is not ranked among the Masonic jewels. Masons say, "the Square teaches morality; the Level equality; and the Plumb rectitude of life and conduct." But there is no morality, worthy of the name, taught outside of that book of inspiration called the Bible. It is the only fountain of light on the subject of morals and religion. Put out its light and erase from the human mind all the ideas and sentiments derived from this supernal source, and there would remain neither morality nor religion in the world; but all would be as dark as the regions of perpetual night. The square, level and plumb might be used to *illustrate* truths *already revealed*, but none of these working tools emit one single ray of moral or religious light.

The Lodge has also three immovable jewels, the rough ashler, the perfect ashler and the trestle-board. "The rough ashler represents man in his rude and imperfect state by nature; the perfect ashler also represents man in that *state of perfection* to which we (Masons) all hope to arrive, *by means of a virtuous life and education, our own endeavors* and the blessing of God."

This is Masonic theology based upon the cabalistic meanings and symbolical uses of Masonic tools and jewels; a system which excludes the death and mediation of Christ, and predicates "perfection" on a "virtuous life and education," coupled with "our own endeavors and the blessing of God."

The Lodge is a symbol in itself. On page 51 Bernard's Light on Masonry, from which we often quote in this work, we have the following questions and answers: "What is the form of your Lodge? An oblong square. How long? From east to west. How wide? Between north and south. How high? *From the surface of the earth to the highest heavens.* How deep? *From the surface to the centre.* Has your Lodge any covering? It has; *a clouded canopy, or star-decked heavens, where all good Masons hope to arrive.* How do you hope to arrive there? *By the assistance of Jacob's ladder.* How many principle rounds has it got? Three. What are their names? *Faith, Hope* and *Charity.* What do they teach? *Faith in God, Hope in immortality,* and *Charity to all mankind.*"

The Entered Apprentice Mason, if he understands the lectures, must certainly believe Masonry will save him. The Lodge is the high road to heaven! It not only extends from the surface of the earth to its center, but from the surface of the earth to the highest heavens! It is supported, too, by wisdom, strength and beauty, and its covering is a starry-decked heaven, where all good Masons hope to arrive, *by the assistance of Jacob's ladder*, the three principal rounds of which are Faith in God, Hope in immortality and Charity to all mankind. All good Masons, that is, all Masons who keep their obligations, and live in obedience to the laws, usages and customs of the Order, expect to be saved by the aid of the THEOLOGICAL LADDER, which Jacob, in his vision, saw ascending from earth to heaven! Masons call it a *theological ladder*, and its foot rests on the Lodge, and its top reaches beyond the clouds into a starry-decked heaven above! It has three principal rounds, faith hope and charity. But faith only in God is Deism, hope in immortality, apart from Christ, is baseless, and charity—*Masonic charity*, for all mankind, is a species of charity not taught in the gospel. Christian and Masonic charity are very different virtues. The one is a fruit of the Spirit, the other is taught by the precepts of men, and has no promise of reward neither in this world nor that which is to come. Out of Christ there is no salvation; and he who denies the Son, the same hath not the Father. A rejection of Christ is practical atheism. And God out of Christ is a consuming fire.

Renunciation of Rev. Joshua Bradley

Of Rock Spring, Ill., once "Knight of the Red Cross, Knight Templar, Knight of Malta and Grand Chaplain of Washington Encampment;" and author of a book entitled "Some of the Beauties of Freemasonry.

Elder Bradley was extensively known in the United States as a Baptist clergyman, and a zealous and high mason. After spending many years in the active service of freemasonry traveling and laboring extensively to promote its interests, and while preparing himself in the time of the anti-masonic excitement to defend the institution, he, like thousands of others, became convinced of its corrupt character, and was constrained, like an honest man, to come out and renounce it. Here follow some extracts from communications from his pen on this subject:

"Masonry in every country has been changing its positions, constitutions, obligations and lectures, and muffling itself in fine robes, smiling and courting certain virtuous characters to form an affinity with it, that others might think favorably of it, and in this way aid in opening wider its jaws to the innocent, and proclaim abroad that the great, the learned and the good were members of this 'ancient and honorable fraternity of free and accepted masons.' Here permit me to say, without fear of contradiction, that those great and good men, of whom Masons are continually boasting, never concerned themselves about its financial affairs and intriguing management. Those great men occasionally visited a grand lodge or a grand chapter, heard an oration on masonry, and then retired and left the transactions of the fraternity to others. Why is this? Because these gentlemen have other avocations, more honorable to themselves and more important to their fellow-men, than to spend their time or intermeddle any longer with the belittling system of Masonry. These gentlemen in their younger years may have been masters of lodges, or high priests of chapters; but they are no more fascinated with the low, foolish and degraded work of bringing about of candidates, &c., &c. As many may be offended at my renouncing masonry, and my plainness in stating my conviction of its fallacy, I beg leave to say, that the whole system, so far as I can trace it back, is deceptive, and its members who frequent lodges and chapters become discordant and contentious—for they find nothing in masonry to render them happy, and they see many things wrong and find many individuals with whom they cannot hold fellowship, or even walk in procession at the solemnities of a funeral.

* * * * * * *

"From those days to the present, animosities, fraud, evil speaking, conventions called, divisions made, and every kind of malevolence, and even the murder of Morgan justified, and desperadoes supported from masonic funds to unite and publish defamation against the rulers of our nation and the ministers of Jesus, whose characters are fair among the churches, and their preaching attended by the influence of the Holy Spirit to the salvation of souls. Now, my brethren, if you do not believe me, read for yourselves. Find, if you can, one single chapter or verse in the sacred scriptures, where speculative masonry is mentioned or supported. All those passages which have been published in their books, and their having the Bible open in their lodges, is a piece of deception, and was invented to obtain influence among the more serious parts of the community, that not only the men of the world, but members of churches might be taken by the craft; the fountains of justice defiled, the temple of the living God filled with confusion, the pillars of government torn away, and 'the whole wheel of nature in a blaze.'

"Every mason who has taken ten degrees or more, can either recollect, or can turn to obligations published in part belonging to those degrees, and can easily discern that those obligations have been formed by different men, at different times, and by men extremely ignorant of the obligations taken in the lower degrees and are wicked beyond the power of language to describe. * * * * * *

* * "Neither do I mean to cast any reflections upon those who conferred degrees upon me, nor charge myself with sins unpardonable, in being instrumental in deceiving many; for I was captivated with the same fascinating delusion, that those were who brought me to their altars, &c. &c. If I were now to ballot for candidates, and aid in conferring degrees, as I formerly did, my criminality would be great. In those labors I firmly believe I shall never engage. And can you, my brethren, who enjoy the humble and soul nourishing influences of the Spirit of Christ? Can those lifeless ceremonies and repetitions which we used in lodges and chapters afford you any real consolation? Are you still tenaciously fond of masonry, after all that has transpired, that has been said and written upon this subject? What can you expect to accomplish by continuing your membership? The alarm has been given, Investigation has commenced, and more than five millions have been roused from lethargy, who will not be persuaded to lie down and sleep while about two thousand masonic halls enclose secret assemblies, (at least one per month,) who dare not utter their transactions to their most intimate companions and friends who belong not to the fraternity? Can you enjoy religion, and feel the sanctifying influences of grace, while you are daily contending for the existence of an institution that has received its death blow, and must inevitably expire? Perhaps you fear the consequences, and are unwilling to encounter the calumnies and falsehoods that masonic presses pour out in torrents upon all who dare to leave the order? This you may expect, for none have escaped who were influential among them. Had I not been willing to have my name cast out as evil, and to have all kinds of falsehoods published against me, and even expose myself to frowns, jests, and as much contemptuous treatment as these giants in infidelity can raise against me through all the ranks of their heardless militia, I would have held my peace.

"But, my brethren, what have we professed and what are our obligations to God, his church and the world of mankind? Is this vain world a friend to grace? We must pass through evil report and good report. It is through great tribulation that we enter the kingdom of heaven Shall the righteous cower and forsake the cause of God in an evil day? Is it not said in the book of God, that 'they look up and are as bold as a lion?' 'Say ye to the righteous that it shall be well with him.' Read the 8th chapter of Romans, and then ask yourselves if you can fear the frowns, threats and contempts of mortals? *A lying spirit is abroad, and speaks through all masonic presses*, and this spirit inflames all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm these workers of iniquity, to the astonishment of every beholder. Then masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

"The indescribable wickedness of some Masons in the Morgan affair had waked up a host of new, learned and scrutinizing enemies, who were penetrating every region around them, and seizing every weapon to destroy the whole fabric. In surveying the vast field of their occupancy, I found only two positions of strength and importance, viz: 1st, that secret societies cannot exist; 2d, that obligations taken by their members are not binding. Could these two be fairly removed, every other might, and masonry again rise and gain a triumph. In 1827 I was solicited to deliver an address in St. Louis on the 24th of June; I accepted, and then briefly exhibited my sentiments on masonry, to a large congregation, in which were a number of the order from different parts of the Union, of respectable standing and holding offices of great responsibility in our national government. This discourse was approved and published. Some of my remarks against anti-masonic performances and exertions, put forth against this mystic society, I now detest. For some months I stood prepared to meet their advance upon the fraternity, spreading over the vast valley of the Mississippi. I almost came to a determination to send some of my views to be published in your region; but my distance from the seat of opposition, and my knowledge of men in the order of greater ability and erudition than myself who resided in the midst of the contest prevented me. I fondly hoped that some would enter the field and come off triumphant. None have yet appeared sufficiently clothed in truth to overthrow the two positions above mentioned and I am now fully persuaded that they are founded in righteousness and cannot be demolished. That lively confidence which once appeared to glow among masons now withers and must finally vanish away.

"The commotions in the east have awakened me to consider anxiously what I must do as an individual. I have tried to persuade myself to hold a neutral position for some months past, on account of the afflicting hand of Providence upon my wife, that must soon lodge her in the grave, if not removed, and my present residence in a city where masonry is respected, and moves onward without any annoyance. Neutrality, in this day of prevalent divisions, is unpleasant and unreasonable, in my estimation. Therefore, I am willing it should be known with whom I can associate, for the happiness of mankind, and the glory of God—'*Magna est veritas, et prevalebit.*'

"Should my friends in your vicinity deem this communication of any importance to the public, for the promotion of anti-masonry, it is at their service. My next will be an address to professors of religion who are still in the fraternity, and others whom I may have grieved with my former publications on masonry, and my zeal and labors among them.

"May 9, 1829. JOSHUA BRADLEY."

An Appeal to the Temperate Drinker.

You see that, without the use of which nearly all the business of this world was conducted, till in within less than three hundred years, and which of course is not needful.

You use that which was not generally used by the people of this country for more than a hundred years after the country was settled, and which by thousands in all kinds of lawful business, is not used now. Once they used it, and thought it needful; but they found themselves mistaken, and that they are better without it.

You use that which is a real destructive poison —a poison which, by men in health, cannot be taken without deranging healthy action, and inducing more or less disease both of mind and body

You use that which tends to form an unnatural and dangerous appetite, which tends continually to increase, and which thus exposes all who form it to come to a premature grave.

You use that which causes a great portion of all the pauperism in our land, and thus brings an enormous tax on the whole community. Is this fair? Is it just? Is it not inflicting great evils on society

You use that which excites to a great portion of all the crimes committed, and which is thus shown to be in its effects hostile to the government of God, and to the civil and religious interests of men.

You use that which makes wives widows, and children orphans: which leads husbands often to murder their wives, and wives their husbands: parents their children, and children their parents; and which prepares multitudes for misery here and hereafter.

You use that which increases the amount and severity of sickness; which in many cases destroys reason; which causes a great portion of all the sudden deaths, and brings down multitudes who never were intoxicated, and never condemned to suffer the penalty of the civil law to an untimely grave.

Hence, as a patriot and a friend of man, I ask you to drop this pernicious habit, and sign the pledge.

Extracts from Publisher's Letters.

I think one would have to look long, and beyond this hemisphere to find three papers containing so much matter of vital moment to our country and the kingdom of Christ on earth as the three numbers of our paper already issued.

I pray the Lord to give you and your associates the abundant anointing of his Holy Spirit to battle with this first-class anti-Christ of the times.

I am glad you do not notice the unworthy captiousness of the *Advance* in regard to the name first given to the paper. The position of our puritan papers is not what the sons of John Robinson and the Pilgrims ought to take.

I believe the movement is headed by that Christ whom Masonry insults by its bogus "High Priests after the order of Melchizedek," and led by prayers for the power of the Holy Spirit to sustain and energize every measure, as I believe it has thus far and will.

Altay, N. Y., August 30, 1868.

Since the *execution* of American slavery, the next greatest bulwark of Diabolus for the defense of his kingdom seems to be mystic Masonry. Let us persevere in breaking away the dark fog that envelopes this myth, and the bright sunbeams will evaporate it from the earth. We, as laborers in God's vineyard, *owe* this light to the five million young men in our land, that they make a judicious choice between light and darkness, Christ and anti-Christ; between dark clans and "klux," on the one side and open patriotism on the other; whether to set their candle on the table or under the bushel. *Good* Masons will honor our labors; and we'll not hurt even a hair on the head of bad ones. If they should *expose* our doings, we shall still cut no throats, burn no bowels, tear out no hearts, broil no brains, nor slay forty-two thousand in a day if they can't say "shiboleth."

God speed you, my dear brother, in this work. I shall send all the subscribers I can get. "Don't give up the ship." ENOCH HONEYWELL.

Monroe, Iowa, Oct. 12, 1868.

I have seen a copy of your anti-secret-society paper, and most cordially approve of it and the principles it advocates. I herewith send you one dollar for the paper from the first. Please also send a few extra copies to aid in getting subscribers.

We have some Free Masons here that seem hardly willing a minister should entertain an opposite opinion, even if he don't say anything about it. But the honor of Christ demands that all who preach his gospel should both entertain anti-Masonic opinions and boldly proclaim them, that the great anti-christian organization may be led to understand the position it really occupies, and that others may be saved from that perilous connection. I hope there will be a general response to this effort to oppose a mighty evil.

I am grateful to hear of revived interest in religion with you. May the Lord do a great work there for Christ's sake.

Yours fraternally, SAMUEL N. GROUT.

Philadelphia, Pa., August 14, 1868.

Please find enclosed five dollars. It will help you a little in the good cause. I wish I could send you a thousand times that amount. May God give you strength and wisdom for the work, and may he put it in the hearts of many of the christian people of this land to sustain you.

Yours fraternally, J. T. COOPER.

Darlington, Iowa.

The enclosed four dollars are to aid the movement against secret societies. I have the first number of the BANNER, and am gratified and encouraged. The signs of the times indicate the hand of God lifted up against the great iniquity "Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us? and who knoweth us?" More hereafter.

GEORGE MCELHENY.

Kossuth, Iowa, August 14, 1868.

I have received the first number of your pader, with which I am well pleased, and shall do what I can to extend its circulation in this vicinity. I shall also endeavor to get into circulation some copies of the minutes of the two conventions. I hope we can make the CYNOSURE not only a success but a *grand* success.

Yours for the light, W. G. KEPHART.

[A writer in the *Masonic Trowel* comforts himself with the idea that all which C. G. Finney and other anti-Masons can say is understood by the people generally, and therefore Masons have nothing to fear from the opposition because, with the full knowledge of all that can be said, the people have pronounced in favor of the institution. Whereas, as the following letter shows, Masonry owes its vast success to the fact that a generation has arisen that knew not Morgan; and the secret of their success is false professions and the influence of men's names and not an understanding of principles or a knowledge of facts among the people.]—ED.

I thank you for sending me the address of the CYNOSURE Please send five copies here, and I will give you a list of the names.

I am quite poor as to this world's possessions, or I would send for a great many and circulate them, because I feel it is very important that the light should be spread. Since God has called me, as I trust he has, to labor in my feeble way against these dark orders, I have noticed great ignorance about them. The gentleman whose name is at the head of the list I enclose, when I called to lend the paper to him, said to me, as did also his wife, Is there any harm in Free-Masonry? they are some of the first families in the place! I mentioned some of their dark features. They both remarked: "There are so many of our good ministers who belong to them, I cannot think they are bad"

I think that is at the present day their stronghold, to cover up their darkness and deformity. O what a responsibility is resting upon such professed ministers of light—"by their fruits ye shall know them." By some entreaty on my part, he accepted the paper, and after examining it some, he told me he believed Free-Masonry was all a humbug, and gave me the money for the paper.

I mention this, among many cases where I have tried to spread some light on that subject They would commonly appear to know scarce anything about them, only that so many good men joined them, and they were such a benevolent society.

A class-leader in this place, who has a good many young men under his instruction, when I asked him if he would read it to see if he would send for it, and mentioned that it was oppose to secret societies, immediately handed me the paper, saying he would not read it if it was against them, for he was a Mason, and the preacher was a Mason, and half or more of their ministers as well as many of their members were Masons!

Oh what a battle to be fought, and what a host of enemies to fight against! but glory be to God, greater is He that is for us than all who can be against us. One shall chase a thousand and two put ten thousand to flight.

I hope you will excuse me for troubling you with such a long paragraph, for I am deeply interested in this good work, and if I had ability, I would be delighted to help to carry it on. I intend with God's help to do what little I can. Oh may He bless you, one and all, who are engaged in this good work—I know he will, and crown your labors with success.

ELIZABETH BRADBURY.

Aurora, Ill., August 6, 1868.

May God bless you in this noble work of giving the people to understand *why* the influence of the church is well-nigh neutralized, and *why* some of the biggest scoundrels in our country go unwhipped of justice. Yours truly,

R. B. SMITH.

RENUNCIATION OF MASONRY.

Waller, Ohio, August 5th, 1868.

I have received No. 1 of the Christian Banner, and read it with much interest and profit. I'm poor in this world's goods; but, as I have spent money and fooled away precious time for a bad cause, I cannot rest if I withhold *this dollar* from a good cause, to counteract, in some measure, the evil that I have done in working for Masonry. So send on the Banner.

I was induced by the false and sophistical representations of ministers of the gospel of Baptist and Methodist denominations to become a Mason. I took three degrees. After each degree they told me I would have to go higher to receive and enjoy the true light. Before joining them, I had been a zealous worker in the church of Christ. After that, my time was divided between the two, and I consequently lost much of the enjoyment of the church. But, after a while, the lodge grew stale. I saw there things that did not suit my conscience, and I finally became by degrees disgusted. I have renounced Masonry. *I pray God to forgive me my errors.* WM. L. JAYCOSE, M. D

I am now visiting in Ohio, and come across several that intend to join the Masons some time —and I think if they will read the Aurora minutes, they will not. The one you sent me in Illinois did ever so much good. It opened the eyes of the blind, and kept a good many from joining; and I hope and pray the ball will be kept rolling until every lodge will be broken up. If I say more than is becoming in a lady to say, I hope you will pardon me. May God bless you abundantly, in the prayer of

MRS. D. CASTETTER

Dolle Centre, O., Oct. 12, 1868.

I was present at the Pittsburg Convention, and took a deep interest in its proceedings. I could not do otherwise and be an honest and consistent member of the church to which I belong I am proud to be in the fellowship of the Reformed Presbyterian Church, (O. S.) We hold the following. "Christians should walk in the light. Their doctrines, their purposes and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of christian principle." (Declaration and Testimony, chap. 22, sec. 5.)

We condemn the following as an error, and testify against those who maintain it: "That members of associations either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship."

We are with you, heart and soul, in the great work of shedding light—the light of God's truth upon the darkness of Masonry and its kindred allies.

We earnestly pray that God will bless you by the influences of his Holy Spirit, and enable you to give an open and manly testimony against these synagogues of Satan. I have already sent for two copies of your paper, and now send for two copies more.

I am a young man, just beginning to turn my back upon the world with its false allurements. I shall give your enterprise all the assistance in my power. In doing so, I shall be conscious that I am laboring for the honor of my Redeemer, for the safety of my country, and for the welfare of immortal souls. Yours truly,

S. R. GALBRAITH

Near Dayton, Ohio.

For forty years I have refused to stick my head into a bag in order to get light! One of my objections to Free-Masonry always was that one cannot be allowed to judge of its merits or demerits until one is bound by an awful oath not to divulge its secrets. This itself is an immoral action: for the Savior very clearly forbids this kind of swearing in his command, "Swear not at all." I have generally been thought too rank in the colter for our tender-hearted brethren. They think that I cut and stab too regardless of so many good men's feelings. But those who see proper to have other sweethearts beside the Lord Jesus Christ and his church, must take care of their own scabby toes, for I think it my right to step with my whole weight on that kind of sore toes.

HENRY KEMLER.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME I. CHICAGO, TUESDAY, NOVEMBER 17, 1868. NUMBER 7.

The Christian Cynosure.

Position of the Editor of the Advance on Billiards and Dancing.

[NOTE.—The following article was presented to the Auburn Congregational Association, and, by a unanimous vote, the writer, Mr. Blanchard, was requested to present the same to the *Advance* for publication, which was done.]

Something more than one year ago, the Rev. Dr. Patton published in an early number of the *Advance*, his sermon on "Discerning the signs of the times," in which he stated one sign to be, "*A demand on the part of the people of God for every rational act and enjoyment.*" And, in the same discourse, explaining the reason for such "demand" he said, "They (the Puritans of New England) were so ardent students of the Old Testament that they laid an embargo on almost all rational enjoyments."

We have long been accustomed to hear such things of the Puritans from tories, Episcopalians, Unitarians and Universalists, but not hitherto from orthodox Congregationalists. On the contrary, Judge Upham, himself a Puritan, in his work dedicated to Oliver Wendell Holmes, says: "The people of the early colonial settlements (1692) had the same nature that we have. It was not all gloom and severity. They had their pastimes, their amusements, gayeties and frolics." And the learned writer then goes on to specify and describe their "raisings," huskings, quiltings, broken pailings, sleigh rides, sugar-camps and coon-shellings," followed by "blind man's buff and cause other sport, where fun and jest and joy ruled the hour."

If this testimony of a Unitarian scholar, congressman and judge is correct, the declaration of Dr. Patton that the early New England Congregationalists "laid an embargo on almost all rational enjoyment," is a weak copy of a historical slander. Either, therefore, Judge Upham or Doctor Patton has grossly misapprehended, and so misrepresented the early Congregationalists of New England.

The substance of this same doctrine in "The signs of the Times," expanded and enlarged, was published under his own name, in the September number of a New York monthly, *Hours at Home*, under the title of "Amusements and the Church." In this labored and long article, Dr. Patton explains more fully what "rational acts and enjoyments" the people of God have been deprived of, and which they now "demand," in the following words:

"But now, encouraged by the fact that the game of ten-pins has been measurably reclaimed to respectability and innocence, and that the provisions of skating parks and rinks, and base ball and cricket clubs and the like, substitute of croquet and marbelle, point to new and hopeful arrangement, some propose to redeem billiards from perversion by providing them in new places, and separating them from intoxicating drinks and gambling. The matter of dancing is somewhat sinister," etc.

In this clear and explicit language, Dr. Patton tells us what it is he proposes to put into the "social rooms" which, in a late *Advance*, he urges Mr. Farwell to provide, when they rebuild the burnt hall of the Young Men's Christian Association. He means billiards and dancing, because he *says* billiards and dancing. Then, in a later paper still, (Oct., 15) after praising the bowling alley at the Chicago Theological Seminary, Dr. Patton asks "whether one visiting Andover twenty-five years hence will not find billiards as well as ten-pins."

These quotations, fairly and accurately made and covering the whole period of Dr. Patton's connection with the *Advance*, shows, clearly, that he has made up his mind to use the vast influence of that paper to introduce billiards and dancing into christian parlors, theological seminaries, and Young Men's Christian associations, and although he does not name the further games of ouchre, poker, whist, faro and pigeon holes, he provides, by an *et cetera*, for these and many more.

Now, as the Presbyterian General Assembly and Congregational and other large Christian bodies have censured the practice of the above amusements by christians; as our tract societies have often published, against it, as if our weekly in the religious newspaper is to write down all previous opposition to them—write them into respectability, and place them, among christian institutions even, modesty, not to say a decent respect for existing christian opinion, would seem to have required the editor to await the action of at least a christian convention or two in their favor before praising them at the expense of his subscribers. But sense such a course has not been taken, no way is left there who make up the consistency of the paper, but to express our calm, yet decided christian dissent.

We then dissent from the course of the *Advance* editor in the premises, for the following, among many reasons:

1. Because the criminal laws of Illinois fine the person who makes or sells "any billiard tables or billiard balls," from twenty-five to fifty dollars, and playing "at billiard for money or other valuable things," is finable by the same law up to one hundred dollars. And whoever supposes these games will be practiced habitually unless some "valuable thing" is played for, to give interest to the game, is either very ignorant or very weak. We object to a religious paper coming into our families which teaches us to trample on laws which, though too generally disregarded, are still in force.

2. We object because billiards are not a social game. The moment the game spirit rises, society stops. Two men stand mute trying to beat, and the lookers-on stand mute also. To call such an absorption of faculties a *social amusement* is weakly, is to misapprehend its nature.

3. Because the very attempt to christianize the game changes its nature and destroys its attraction, and the sun trained by parents to billiards in the parlor will certainly escape and play in the saloon. The very attempt to infuse religion into these games kills them, makes them dum-drum—and a card or billiard table kept up and godly surroundings differs from itself as a dance of shaking Quakers differs from a ball.

4. Because the natural moral sense of men confesses these games on their own observed demerits. This is proved by the fact that legislators, who themselves played them, framed laws against them. They knew their accursed nature by experience, and, as such men often do, expressed a wrung homage to virtue by laws condemning vice.

5. We object to this attempt to thrust billiards into our parlors and church socialties, because the sole and only principle on which it is sought to be done is a mistake. It is that practices which have sunk among vices by their own specific gravity can be raised into virtues by good men copying them from the bad. And that billiards have so sunk among vices is proved by the simple striking fact that not a billiard table in Chicago is taxed like lawful property, their taxes are collected in the shape of fines, like nuisance!

6. Because the pretense that even ten-pins are "reclaimed to respectability and innocence" is sheer assumption without proof. Before Dr Patton pours these practices into our religion, let it be shown that our religion will be improved by them. Let it be proved that Andover is happier and Yale holier since the advent of ten pins; that health is better, the ministry stronger and less needing vacations to recruit their flagging faculties than they were prior to that memorable session of the Yale Executive Committee, which, at one sitting, abolished evening prayers and set up a ten-pin alley! And when their bodies are shown to be benefited, let it be shown that revivals at Dartmouth, Andover and the rest, are clearer, sounder and more frequent than before the ten-pins' advent. Until something, at least, is attempted in this way, to *reason* that ten-pins are "reclaimed to innocence," and on the strength of such assumption to ask us to take in billiards and dancing, is the merest flippancy and prating.

7. Again, and finally we object because these games are inevitably linked to bad associations. Till the present generation of men die, it cannot be otherwise. Associations do not bleach out of the mind, and these things have been associated with villainy until they are themselves vile. If a hundred blacklegs visit a city, nothing can prevent the fact that billiards or cards. Since first invented in France, billiards have been the tool of gamblers and French morals have followed them. And if God forbade to plant so beautiful a thing as a "grove of trees" near one of his altars, because by association it suggested idolatry to the mind of that age which knew the obscenities of grove worship, what shall be said of that moral teacher who proposes to borrow from blacklegs and harlots the amusements of our youths?

And now, in concluding, we request all reflecting christians to consider the *origin* of this discussion.

What morose fanatic has broke loose, warring on the amusements of the young, stifling our enjoyments and making our saints and piety ascetic? None. This discussion has come from the other side. It is not that "the liberty of the seas of God" is trenched upon—this is not pretended. Nay, Dr. Patton himself tells us that he is sending his sermons forwards and dancing "encouraged by the fact of the unchallenged prevalence of ten-pins, skating-parks rinks, base ball, cricket, croquet and marielle," that he ventures to go further and take billiards also. This is but the old familiar fact that the child which has a hundred toys pines for the next. Because we have amusements in abundance, we must have more! Because we have exhausted the stimulus of sensual and worldly sounds, we must snatch his tools from the gambler and copy the dance-house of the harlot!

But we shall do no such thing! We shall not stand idly by and see every member of a Congregational Church in Illinois, whose means will afford it, and many whose means will not afford it, forced by a miscellaneous christian fashion to expend from three to five hundred dollars for a billiard table for his children. We shall not tamely see our previous churches cut into

The Christian Cynosure.

Editorial Correspondence.

Marietta, Ohio, Nov. 7, 1868.

I am here where the white man's axe rung first amid the tall, still woods. In April (1788 I believe), the first log cabin sent up its smoke here north west of the Ohio river, and in July following two or three United States officials, who had been empowered by the Federal government to extemporize a code of laws by selections from other states, dated their first digest of civil law from the "city of Marietta, Ohio."

There is a large delegation of College Presidents here, and we had much conversation and pleasant times on the road. One brother president asked me what I meant by the phrase in the last CYNOSURE: "The triple damnation which lurks in the Lodge" This is my answer:

1. It destroys souls by diverting their allegiance from Christ to rites.

2. It destroys the church by multiplying the rites; and

3. It destroys the state by multiplying oaths.

Yesterday saw our Secretary and good Dr. Bingham, of abolition memory, at the Tract Rooms, Cincinnati. They are hoping soon to be getting out ex-President Finney's book on Free-Masonry. There is a neat church of the United Brethren here and I hope to get some subscribers and send you some interesting sketches of the College Society before leaving this fine old town.

Yours in Christ,
J. BLANCHARD.

Marietta, O., Nov. 7th, 1868.
Saturday night.

Dear Cynosure:—I have to-day attended the meeting of the Directors of the College Society, at their quarter Centennial Anniversary. Governor (now U. S. Senator) Buckingham, of Connecticut, in the chair. The business to-day has been mostly routine, but the Secretary, Dr. Theron Baldwin, reads long report containing much good history. President Tuttle, of Wabash College, and Dr. Sturtevant, of Illinois College, made speeches. There is a good attendance and much interest.

On the way, several College Presidents, Chapin, of Beloit, Merriman, of Ripon, and myself found ourselves with "Pilgrim," whose "nom de plume" is doubtless known more familiarly and wider than our real names, in the same sleeping car; and when we had talked of the Western College Association, (which they thoroughly approve,) and its next anniversary, at Evanston, (which they with Dr. Sturtevant, of Illinois, Brooks, of Tabor, and others, promised to attend,) we of course took up Secret Societies and College Secret Societies in special; and if you, MR. CYNOSURE, had sat by with all your ears open, you could not have discovered a discordant note in our conversation. We all agreed that these societies are pests to colleges, pests to morals, pests to religion; and what delighted me above all was one College President, not hitherto remarkable for uttering one loud word about reforms of any kind, said the difficulty was that the earnest Christian lacked nerve to meet these evils, (secret societies, baring, etc.,) and he had always thought the time would come when the west, which had been the pet and ward of the east, was to send back a freer, bolder, manlier civilization than, hedged in as they are, they have been able to give us; and this college secret society business was in his judgment a capital thing to begin on.

The above are my whole but his ideas. I found every one of these gentlemen kept his eye open on all these matters. Dr. Bacon, of New Haven, has an interesting son here, who pleased me much by proposing singing and prayer after long reading of reports, etc.

The quarter Centennial sermon is to be had to-morrow from President Hopkins, of Williamstown College, and on Monday the main business of the gathering will be done, and if this writing reaches you and pleases your readers, they may expect a full account of whatever is material.

I am here on the banks of the Ohio, and hills and bluffs and river banks are to my silent spirit alive with dead echoes. Summer after summer I have held communion meetings with New School Presbyterian churches all through the glades, groves and galeches of southern Ohio.

Yours,
J. B.

Cincinnati, Nov 12, 1868.

THADDEUS STEVENS—HIS SIN.

I have just returned from Marietta, O., where I saw Bishop Payne of the "African Methodist Episcopal Church." He said to several of us, ministers: "Mr Stevens lived with a colored woman as his wife without marrying her." "That was all there was about that."

This Bishop Payne is a clear-minded, capable man, and had every opportunity of knowing. This confirms what I said in a former number, that Mr. Stevens' sin was that of Richard M. Johnson, not that of Webster, or even of Henry Clay: differing from Johnson in this, however, that while Johnson, a Democratic Vice-President of the United States, went for enslaving the race of his own offspring forever; and by his "Sunday mail report" did his utmost to rob the poor man of his only "day of rest," Stevens recognized such acts which he had bought in graveyards when he found their charter forbid the colored people to be interred there, never allowed a fugitive slave to be taken from a court where he was a lawyer; and did more to tone up Congress to treat the rebellion as a rebellion than any and all other members of Congress put together. I saw him cry till the big tears ran heavily down his sunken cheeks while relating his efforts to get his bones into a spot where a devilish spirit of caste and proscription could not cast out as a dead brute the corpse of the woman who had taken care of him for more than twenty-five years with the ability and fidelity of a wife, though not permitted by a law, unjust in that statute, to become his wife

I shall not enter to a prurient curiosity by describing the person of the woman, who was in complexion a dark brunette; nor seek for there is not light on the shame and sin of fornication by contrasting with this case that of Abraham, who cast off his swarthy concubine, while Stevens stuck to the last gasp by his. It is ours to learn the lesson which this case of crime against Christ's laws of purity teaches us, to see a great and mighty and fearless spirit cowering, and covering his domestic life with life-long secrecy; to writings of a great soul under perpetual conviction of sin: to see him send the purest and most pious young men he could find to college and into the ministry; in hope to atone for his polluting example by giving a gospel to the world which condemned him!

Toward the close of his life, when he saw that he must soon go, his cries by night upon his bed almost resembled howlings, and when one ran to him asking him if he was in agony, or what was the matter, he would answer "nothing in particular," or "nothing in this world;" but when my informant listened silent outside the door, his agony of mind was heard venting itself in "strong crying and tears,"—crying to God, if there were one, to come to his relief.

In the town where Stevens lived, a gray-beard Presbyterian elder and county judge hired a man a mob, and broke up a debate in the court-house between myself and lawyer (afterwards U. S. Senator) Cooper.

A Lutheran preacher, in a town not far away, applied to Stevens to prosecute an officer of his own church for libel, because he had reported that his minister gambled. Yet that same minister admitted to Stevens, when questioned, that he "hat a leetle monish on the table, shust to give a leetle interest to the game;" and that he had lost a balance of forty dollars of his salary at cards, "peause he tidn't peleve the feller plaid fair."

Now when you consider that the Presbyterian and Lutheran churches were the respectable religion in that region; that Stevens was a young lawyer, with a mind not second to Webster, even, if he had had the same surroundings, and with a club-foot which piqued him as Byron's did him, but with an integrity which would not allow him to cast off the young, clear-minded and capable woman who trusted him, and whom he could keep in his seraglio and be popular with all the pious ladies, but whom he could not marry without losing caste, then you have the whole of his case. Proud, desperate even, looking on the fashionable religion as little better in its leading representatives than that of Turks and Hindoos, (for Mahometans will not enslave their own creed,) yet believing in God, in goodness, in the Declaration of Independence, and the New Testament, from which its humane equality came; above all, believing in his mother's religion, and that "not to love Christ is to be a wretch," and you have an inventory of the most wonderful man of his age; and who, dying, has not left his peer in his fidelity to human rights combined with ability to defend them. "Blessed he he that considereth the poor; the Lord will deliver him in time of trouble," and such, to a sinner, is the time of his death

To Contributors and Subscribers.

If your first article or your second or any other fails to appear promptly in the CYNOSURE do not stop writing or conclude that your favors are rejected or slightingly appreciated. We are sometimes overcrowded, and in the confusion incredible from a new enterprise like ours letters get mislaid or crowded out of mind—money remittances go not once upon our books. If any subscriber fails to get his paper it is because his subscription has not reached us or the Post office department fails to carry what is entrusted to it; the papers are all regularly mailed.

Latest from Spain.

The party in favor of a Republican government for Spain is said to be rapidly increasing, especially in the cities of Seville and Cadiz. Victor Hugo has addressed a very powerful argument to the people of Spain in favor of a republic. On the other hand there has been an unwonted demonstration in Madrid in favor of a monarchy. Christians in England and the United States are taking prompt measures to improve the present opening of liberty to introduce the principles of God, and a free church, into that land so long paralyzed and oppressed by a despotic and persecuting bigotry.

From the Brooklyn Eagle, Oct. 16.

MASONRY.

MASONIC RESEARCHES IN THE HOLY LAND, LECTURE BY DR. ROBERT MORRIS—WHAT HE SAW AND LEARNED IN THE HOLY PLACES.

The Athenæum last night was more than well filled by an intelligent and probably Masonic audience, to listen to a lecture delivered by Robert Morris, L. L. D., entitled, "Masonic Researches in the Holy Land." The gentleman has but lately returned from a protracted tour through the Holy Land, the object of which was searching after the antiquities of Masonry in the land of its birth. The tour has served him and to the brotherhood productive of much information and many benefits, which the lecturer detailed, of which we present a sketch below. Dr. Morris was introduced to his audience by R. W. Brother George Harris, D. D. G. M., in a brief and appropriate speech.

The lecturer, after alluding to the initiative steps of his going, said the specific aims of the expedition were to examine into the condition of Masonry in the Orient; to visit those birth places of Masonry—Tyre, Joppa and Jerusalem; and to collect curiosities concerning Masons. He had set out in February with the God speed of a half million warm hearts. After briefly detailing the route of his journey to Palestine, and alluding to the fact that on the Atlantic steamer he had found ten Masons among the sailors and six among those on board the vessel that conveyed him up the Mediterranean he remarked that he had a desire to collect Masonic information and relics from the spots on whose paths were marked with the footsteps of the Disciples, Apostles and Our greater than all At Smyrna he visited the lodge at that place, and spoke in the warmest terms of his reception by the members thereof, which, he said, represented nine nationalities. His emotions on approaching the shores of Palestine were shaped, he said, by his mission. On the first day of March last he landed in the city of Beyrout, which he found the only lodge in Palestine, and among the members were the most distinguished inhabitants of the land. The ritual was in French, and the decorations were intensely Gallic. The French language prepossessed the men of all nations, and but few more of the army were compelled to become conversant with that language. The gentleman remarked that it was unfortunate for Masonry there, that what is known as the Morgan affair should have occurred just previous to the organization of a mission there. However, a missionary, the Rev. Mr. Fish, who had labored with great success than any of his successors, had acted as a Mason with those among whom he had come to spread the cause of Christ. It was here that he met the Pashaw, Mohammed Acha, a brother, with whom he had had confidential intercourse, and whom he had found a genial gentleman. He spoke of his reciting poetry in the Masonic language, which, though he (Morris) could not understand, he was greatly pleased and entertained with its musical and soft flowing rhyme; he also spoke of the humorous anecdotes told by the Pashaw in the Turkish style which he was amused to find were Joe Millers, which had been known in the English language for a hundred years. The officer proffered all the assistance which he needed and much more. He also applied to the Pashaw or an honorary side on his staff, that he might accompany him to the ancient city of Palmyra. The speaker found him, in common with all Arabs, greatly astonished that a brother from the Far Western States should have come such a mission. At Damascus, he found Free-Masonry largely disseminated, having found sixteen of the highest stass in the Order, and among them Abdel-el-Kader and his sons-in-law, two officers there was an unusual prejudice. When two Arabs quarrel, a deep insult is given by one calling the other a Jew, but to call him a Mason is beyond endurance. The Roman Catholic priests denounce it there as bitterly as they do here. It was here that he made the acquaintance of Abdel-el-Kader, the ex-Sultan of the Arab tribes, favorably known to the Christian world by his efforts to prevent the massacre of Christians at Damascus. He was about 60, and the fire that blazed in his eye, as the lecturer supposed it did twenty years ago, the time when with 50,000 troops, men of the desert, he kept the whole French nation at bay. Abdel-el-Kader and his sons were Masons, the father having been initiated in Alexandria, and the sons at Biercut. It was the lecturer's purpose to establish here a Lodge which end will be accomplished next fall; he found, however that forty applications for the same thing had been made at the time he made such a proposition. He saw no difficulty in the way of establishing Free-Masonry there. The difference between the Koran and the Bible was simply that they believed that the former was a later and the best Bible. They believed in the Old and New Testaments as much as we do, that they are great works, but that the Koran was the third and best, and that Mahomet was a later prophet, while we believe he is an impostor. Free-Masonry would only have to offer a creed acceptable to all. The Masonic theory as accepted by Americans was accepted by them. The Bible is used in their lodges as in ours, and the ritual is the same. Their Masonic prayer is the Lord's prayer. In explaining to them the landmarks of Masonry as accepted by Americans, and found them to agree with him. The lecturer then proceeded to speak of his journey. The traditional works of Masonry speak of Tyre, Gebal, Lebanon, Joppa and Jerusalem. In directing his steps he was guided by these points of Masonic interest. He found that Tyre was a little miserable place, once a great commercial town, but now doing a little trade in tobacco, millet and charcoal. Gebal once the seat of learning, and famous for its schools, was in a condition even worse than Tyre. From being the seat of learning it has so degenerated that it has not a single school, and of course it has not a lodge. Lebanon, whence comes the cedars, is now a barren place, and the trees its great glory are gone. Joppa, the place of transit from Jerusalem, was found to be in a better condition. It has a population of 4,000 to 5,000 and is situated on a hill. It is about thirty miles north-west of Jerusalem. The old road by and which the cedars used in the construction of Solomon's temple were brought, is a little longer than the new one. Jerusalem was larger and better looking than he supposed from his reading. It has a population of about 20,000 and has two resident Masons. There are other Masons, however, in the place, and they hold a lodge in the quarry which is under the town. They entered this quarry—from which was taken the marble used for King Solomon's Temple and which has been worked for 4,000 years—a quarter of a mile, and in that retired spot, just fitted for a lodge, and it might have been, and with a huge block left there by the workmen, for the purpose, they held the lodge. He found there blocks finished, partly finished, and in fact, in every stage, just as the workmen had left them forty centuries ago. The only explorations that were being made, were under the control of the London Exploration Company of Palestine A great deal has been done, and the south wall that inclosed the area in which the temple of Solomon stood, has been uncovered. The speaker then referred to the ruins of Solomon's and the Knight Templars, and said that the building is standing on Mount Moriah, where the Knight Templars were organized for crusading purposes. Not far distant are the graves of those Knights that were slain, and there at least half a million of them truly say that he had visited the birthplace and the graves of the Knight Templars. He then referred to the symbols that he had discovered on the walls of the public edifices, all of which were capable of construction, and which the Masonry claims as her own. The lecturer then spoke of the degredation of the Mohammedan women. He said no girl was ever taught to read, and no virtuous woman was allowed to go to a stranger, or be seen by them. So great or insult could be offered a Moslem than to inquire after his wife. He then referred to the Masonry of the Moslem, and then spoke particularly of their reverence for Allah or God, and the fact that when he spoke the name of Jehovah in the lodge, every Moslem arose to his feet. Also of their hospitality and charity, which, he said, was the chief aim of their Masonry. Of the ancient societies of the East, they number about a million of them; and never

Roman Catholic Spain.

BY REV. WILLIAM BARROWS, D. D.

Poor Isabella! Poor Spain! Poor Holy Mother Church! Once the nod of a Spanish monarch could make the hearts of all kings beat anxiously; once the Spanish nation could dictate to Christendom, and the Papal Church could make all thrones tremble. Now the Queen is a fugitive, and the nation a cypher, and the Romish Church in sackcloth without any mourners. No one has a right to be surprised. This is all legitimate. Roman Catholicism has fruited again in another national field. With one of the best chances a nation ever had, the failure is miserable, and the causes obvious.

When Protestantism was planting her colonies in America, Spain stood at the front among the nations, and had for a century. She possessed large portions of North and South America, not to specify good footholds in Asia and Africa. Her language controlled the courts of Europe, Spanish fashion ruled the drawing rooms of the continent. Within her own borders she had all the raw material and resources for a powerful nation. Her land was stored with iron, coal, salt, lead, copper, tin, mercury and silver; and her soil well adapted to the cereals, vegetables and fruits of the best latitudes for national growth. Three and two centuries ago there was not a more fruitful kingdom in Europe in what she was then producing. Her two hundred and thirty rivers invited to manufactures so soon as the discovery should be anywhere made that running water ought to work. For her area of a hundred and eighty-seven thousand square miles, she had a long extent of sea coast, suggestive of commerce and competition among the nations. That the ancient Hispania had forty millions of population under the Romans, might have been a hint and a stimulus. Certainly Christianity should show more power than heathenism in this line of national growth.

So long ago, longer ago than when English and Spanish colonies were taking root in this country, Spain had as good a right and chance as the best to know what would favor the growth of a nation in the strong and honorable and virtuous elements of a true national manhood.

With such condition, resources and prospects, Spain would then have warranted a glowing prophecy. Yet to-day how miserable and abject! More than forty years ago, (1826) she lost the last of what might have become a noble empire on the American continent. Her population is much less than half what the old Roman civilization could boast of. Her methods and tools of agricultural are antique, in some sections back of the middle ages. In Asturias and the Basque Provinces, the cultivation of the soil is what the Celts and Cantabrians introduced. Along the Mediterranean coast one is reminded of old Greek and Carthaginian farming, while in many places the Moor of those dark centuries of strife would find that he could now commence anew in his fields where he left off with scarce a change in tools and ways of working. Under this system of agriculture, older than Christianity in some things, Spain some years exports three millions of dollars in flour. But California, a fraction of the empire she once had, has a wheat crop this year worth forty millions. A few of our ships of war could take all her navy on their decks, for she has but ten hundred and seventy-one guns, all told. As to her manufactures, probably a single corporation in Lowell could do the whole without running full time. For the last two hundred years her population has increased at the rate of only thirty eight hundredths of a per cent. per annum, requiring over two hundred and fifty years to double, while Illinois more than doubled her population in ten years ending with 1860. Our whole country doubles its population every twenty-eight years—nine times as often as Spain.

But what is the trouble with Spain? Romanism, chronic, hereditary, mediæval and Jesuitical. That is the malady, and what the world is now reading in telegraphic dispatches, is the fruit. When our fathers settled this country they took possession with an open Bible and an open spelling-book. These are our Jachin and Boaz. A free Bible, and church to please the worshiper, and a free school; these are the germs of our growth, and the keys to our wonderful history. But Spain elevated the crucifix and the hosts, instead of opening the Bible for her people. She left education to the priest, and instead of a spelling book, she gave the people Latin prayers to the Virgin. Spain stood once at the front of the nations in agriculture, and manufactures, and science, and the arts, because the Jews and the Moors had placed her there; and when Ferdinand expelled them because they were not Catholics, he struck a fatal blow to the the industry and growth of Spain. All christian countries once sent their sons to the literary institution of the Spanish Moors. The papacy broke up the schools, and now driveling Spain finds her historians in Protestant foreigners, as Irving, and Prescott, and Ticknor. The monks, as the School Committee of Spain for three centuries, now present her with eleven millions out of fifteen, who can neither read nor write. Instead of a free printing press, she has had the Inquisition. Quantities of Bibles sent there from England last year for distribution were sent back by the government. To sell or circulate the Bible there, and to teach or embrace Protestantism, has been punishable by law. The monk and nun system, and the celibacy of the clergy, have made female virtue a rarity in the kingdom. It is a terrible and terse exposition of these systems and their practical workings, that the revolutionary Junta has declared the children of even their fugitive Queen illegitimate. This same Junta has moved in the right direction by abolishing the order of the Jesuits, and proposing the extinction of those old and iron-clad religious organizations. It has also freed the press, and secured jury trial and religious liberty. Seville grants, on the request of our Consul, a Protestant church. But will it bring back the fifteen thousand silk factories that she destroyed within her walls in 1519, when she drove all but Roman Catholics from the city? About the same time Bruges of Flanders, with a population of 200,000, was the European home of artizans, and led England in manufactures. But the Papal theory of government under Philip Second of Spain, and the monster Duke of Alva, reduced them to 40,000, driving the unyielding to England, and giving from that day the English start, and final supremacy, in manufactures.

The truth is, the theory and practice of the Church of Rome suppress, not only Protestantism, but human development, and individual and national progress. These centuries the Romish priests have been giving Dovers powders to Spain to keep her quiet. A slight yawning toward the wakefulness of the nineteenth century, has put to flight the male nurses and poor Isabella. May the Peninsula become thoroughly awake. With a free Bible and a Protestant plow and anvil and keel, there is hope for Spain.

In the light of these facts, and in the flashes of light that the wires are daily bringing us from Spain, it is pertinent to inquire whether we had better withdraw the Bible from our public schools at the Catholic request, and, as they wish, give up their portion of the public school money, to to be expended as their priests think best.—*Congregationalist.*

Correspondence.

Marietta, G., Oct. 15th, 1868.

EDITOR CHRISTIAN CYNOSURE—*Dear Sir:*—Inclosed you will find two dollars for the CHRISTIAN CYNOSURE. I thank you for the specimen number and wish to become a subscriber. I think there will be more from here before long, when there has been a little time to consider.

I am greatly interested in your enterprise. No movement of our time has interested me more than this, to enlighten the public mind on the nature and operation of secret societies. I am convinced that all that is wanting to induce all candid, right-minded men, and especially christian men, to discountenance such iniquitous organizations, and aid any effort to counteract or surpress them, is to gain their attention to clear statements of facts, and exhibitions of principles involved. They are, in their whole nature and design, deceptive. Human ingenuity has done its utmost, in their plans and structure, to arrange a system by which the influence of honest men, and good men, may be used to accomplish any purpose of the crafty and designing.

In the late controversy of the editor of the *American Baptist* with the champions of Masonry, he put the argument into such a shape that they were compelled to acknowledge that christian men, especially ministers of the gospel, were greatly in the way of legitimate proceedings in the lodges, and that it was difficult to dispose of them so as to be no obstacle to the work and design of the craft. And thus good men are deceived into lending their influence for the worst purposes.

It is necessary, too, for the uninitiated to be on their guard, for they are often used to effect designs which originate in the lodge. I knew an instance in which a case of discipline was prepared for the action of the church, in the lodge. The case was shrewdly shaped to favor a Mason who was a member of the church, and introduced by a brother Mason, also a member. Two or three Masonic members can, and doubtless often do, thus control the action of a church for the schemes and interests of Masonry.

There is no interest or relation in society, which is not interspersed with these secret combinations; and the interference is more effective in a country of republican institutions than under less popular forms of government. We, in this country, are governed by Masonry. Our churches generally subserve the designs of Masonry; our institutions of learning are largely under the surveillance of Masonry—so much so, at least, that no outspoken opponent of the craft can retain a place as professor or instructor in them (I might speak here from experience,); our business and social relations are subordinated to the schemes; even our domestic relations do not escape the plot—for it is a deep laid plot—a conspiracy against the order of society.

Masonry may be spoken of particularly, and should be kept prominently in view in any effort to influence public sentiment on this subject, for all the secret orders are its offspring and controlled by it. It is in perfect accordance with the scheme to present some subject of reform, or some national or social interest, temperance, national defense, &c., as the end in view. Thus good men and patriots are lured into the support of the system—made to give it active support, or, at least, keep silence on the subject. For no argument can be found to justify a secret temperance organization which will not justify Masonry.

I have had my attention directed to this subject ever since the murder of Morgan. During this long period of silence and inaction, as regards this subject, on the part of christian men, I have watched the operation of the conspiracy as it revived and put on new strength and grew bolder and bolder. It ought to be known, though I presume it is not generally, that the Grand Lodge of Illinois was more than doubled in numbers during the year after the introduction of the Order of Sons of Temperance. The reports of the Lodge showed this. Let christian men consider it.

I have lost in my temporal interests by my position on this subject, but I feel no disposition to change it. I wouldn't if I were young again. I wish I could do much to help your effort, but I can do little more than to pray for its success.

Yours in Christ, E. ADKINS.

Governor Brownlow on Suffrage.

"Strenuous efforts were being made at your recent extraordinary session to induce you to extend the franchise and include within it those who by the law and constitution of the State are deprived thereof. Not unlikely the attempt will be renewed and enforced during your present meeting. There should be a discrimination exercised concerning those who were in the rebellion. They are not all alike culpable for the past, nor untrustworthy for the future. For those who were involuntarily drawn into the service of rebellion, and who since its utter failure have given evidence that they accept the result in good faith; that they are good citizens, quiet and law abiding; that they have strictly observed their paroles; that they will not use political power to proscribe and degrade those whom the war has emancipated and invested with the rights of citizenship; for disfranchised persons of this description the franchise might safely, and therefore wisely, be extended. The extension should, however be applied with certain guarantees and checks, that advantage could not be taken of its liberties to the danger and harm of the State. As to the other class of rebels, who entered into it voluntarily, and continued in it from choice until their arms were wrenched out of their hands, and who, since the surrender, and in moral violation of their parole, have continued to work for the lost cause; who are restless agitators; who have fomented violence and lawlessness; who have incited to public disgust and restiveness—the question of their restoration to full civil rights is very different. If the time should ever come when they should be thus restored, I submit that it would probably be when the last dollar of the national debt, incurred in suppressing the rebellion, has been paid, and when those unrepentant, unreconstructed rebels had restored to the ballot box the half million voters who now sleep in premature graves. These suggestions are made in no vindictive hostility to those persons as men, they spring from considerations affecting the public welfare, the peace, stability and honor of the State and nation. Withholding the franchise from persons who have proved by four years of disobedience against the government, and by four years of hate against it and its defenders, is to be regarded not so much as a punishment as it is a wise and necessary precaution for the safety and welfare of our civil institutions."

The reading of the message made a considerable impression, and its recommendations will very likely be concurred in.

Blessed are the pure in heart.

The heart once cleansed from the defilement of sin, how shall it be kept pure? "As ye have received Christ Jesus the Lord so walk ye in him." In his precepts, example and spirit, and not in the precepts, example and spirit of the world. This is truly an enlightened age, and men who profess to love and follow Christ, and especially ministers, and are enticed to join men in seclusion and darkness without the knowledge and consent of their brethren in the christian firm and often against their earnest protest, must run a fearful risk of moral defilement, if, indeed, they are not fearfully contaminated by their alliance with selfish worldly men. What the object can be for christians to join an oath-bound fraternity I cannot see. Evidently Christ's church is the highest organization in the world, caring both for our temporal and spiritual wants, and he that would add to his care another system with its oaths, penalties and money interests, and how before another altar would betray his littleness of faith in the complete scheme of salvation by Christ.

O, when will christians lay aside every weight, and run with patience the race and look to Jesus, for he is the humble christian's sufficiency. In looking over the coldness so prevalent in the churches I am lead to the conclusion that complicity with secrecy is doing more to retard the work of evangelizing the world now than any other evil. It divides the church, alienates her members and thereby diminishes her moral, intellectual and financial strength. May the Lord bless his children with pure hearts and aid in an open, united, prayerful and earnest effort for the breaking of every yoke that the oppressed of every land may go free.

Castalia, Iowa, Nov. 6th. M. S. DRURY.

For the Christian Cynosure.

Hymnology of Freemasonry.

Some gems from a Masonic hymn-book may interest the readers of the CYNOSURE:

"In history we're told
How the lodgers of old
Arose in the east and shone forth like the sun;
But all now agree
That divine Masonry
Commenced when the glorious creation begun.
With glory divine,
Oh, long may thou shine,
Thou choicest of blessings derived from above.
Then charge bumpers high,
And with shouts rend the sky,
To Masonry, friendship and brotherly love."

[Omitting some verses inculcating Masonic (not Christian) virtues, the hymn concludes.]

"So shall we arise
To an immortal prize,
In that blissful lodge which no time can remove.
Then charge bumpers high,
And with shouts rend the sky,
To Masonry, friendship and brotherly love."
—*Masonic Harp*, pp. 110, 111.

"Almighty Jehovah, * * *
Thy wisdom inspired the great institution;
(Freemasonry.)
Thy strength shall support it till nature expire
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fire."
—*Harp*, p. 88.

FELLOW-CRAFT.

1. "Brothers faithful and deserving,
Now the second rank you fill,
Purchased by your faultless serving,
Leading to a higher still.

2. "Thus, from rank to rank ascending,
Mounts the Mason's path of love,
Bright its earthly course, and ending
In the glorious lodge above."
—*Harp*, p. 67.

"In one immortal throng we view
Pagan and Christian, Greek and Jew;
But all their doubts and darkness o'er,
One only God they here adore"
—*Harp*, p. 15.

Let the American Board and all the other missionary societies notice this "short and easy" way of getting the "Jews and Pagans" to heaven. Let all anxious sinners and revival preachers mark this "Mason's path" for "climbing up some other way" than by "Zion's hill" to the "immortal prize," all without a thought of repentance toward God, faith in Christ, atonement, or renewal by the Holy Ghost. Let those seeking for the "pearl of great price" observe that this "choicest blessing" from God is Freemasonry (not Christianity). Let all heed its "glory divine" and "wisdom inspired." Not a religion? What then is it?

"Then charge bumpers high!" &c.

LUX.

The Spanish Revolution—The Priesthood and Free-Masons.

A letter from Andalusia says: "Much hostile feeling prevails against the priesthood, who all belong to the fallen party: and it is to their baneful influence over the Queen that her present unpopularity is to be chiefly attributed. The 'vicario' here at first refused to give up the keys of the church to allow the bells to be rung, but being told that if he did not the doors would be forced, he gave in. At Seville the Jesuits were allowed twenty-four hours to leave the city, and their building has already been confiscated and made into a school for the children of the poor. The Seville revolutionary committee say they will have freedom in education, and they hope soon to see Spain occupy the place she should fill among civilized nations. At Port St. Mary's, opposite Cadiz, there is a college for young priests; they were all (twenty-four in number) packed into an open boat, and sent adrift, but they were picked up by a vessel."

A Madrid letter to the London *News* says: "The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemasons' society—of which there are not less than forty-nine lodges, numbering twenty-one thousand members, in Madrid—and who have for months past been drilling and arming the people in preparation for this outbreak. So successful had been these efforts, that for the last few days there have been in Madrid no less than twenty thousand men, all armed with muskets or revolvers (the latter the most common weapon), and ready to act at any moment against the Government. Nor was the influence of this junta, which of course acted in combination with Gen. Serrano, Prim, and the others, confined to the people. They had friends in many of the public departments, and every telegram which was received in Madrid was read by them as soon as by the President of the Council, Gen. Concha."

If the secret order of Masonry, under the iron-clad oaths imposed upon its membership, can overthrow a corrupt government like that of Spain, may it not exercise a controlling influence over other governments, under other circumstances? What think you, Christians, patriots and American citizens? and especially since the farce of the late impeachment trial at our own Capital.

The secret organization known as the Knights of St. Crispin, which was formed in Milwaukee a year or two ago, already numbers 120 lodges, located in all the principal cities East and West. —*Chicago Tribune, Nov.* 7, 1868.

A secret order, known as "Red Skins," is beating up for volunteers in the eastern cities. We have seen notices of the dedication of a hall, temple, or wigwam by them, recently, in Philadelphia. Of their ostensible object we are not particularly informed. Their real object, we doubt not, is analagous or identical with that of secret combinations in general, to advance their own selfish schemes at somebody's expense, by approaching them on the blind side under pretense of benevolence.

EXTRACTS FROM PUBLISHERS' LETTERS.

TONAWANDA, N. Y., Oct. 21, 1868.

Dear Sir: I met with your paper, "THE CHRISTIAN CYNOSURE," last night, for the first time. I like it, and believe that it should be supported, and will try to secure subscribers on my circuit. Enclosed I send you one dollar, for which please send me the paper. I would like the back numbers if you have them.

Address REV. E. P. SELLEW.

LANESVILLE, Mass., Sept. 23, 1868.

I want to do something for the holy cause in which you are engaged, but I have only a small share of this world's goods. If I had abundance I would hand over liberally. I feel assured that the contest agitated at Aurora and Pittsburg is not going to stop until secret conspiracies shall be thrust out of Christian churches; or, if they cannot be thrust out, such churches are only a solemn mockery of Christianity. If there is a (so-called) Christian church on earth so little elevated above heathenism, that secret societies can come in among them without disturbing the body, I sincerely believe that it would be more for the glory of Christ's kingdom, and more for the good of mankind, for such a church to be disbanded, and cease to exist, than for it to continue in such a state of mockery. This has been my belief for more than thirty-nine years. But I do not desire to see any Christian church disbanded. I believe in *faith* and *repentance*, and will still continue to pray for enlightenment and conversions.

JOSEPH BLOOD.

LECOMPTON, Kan., Lane University, November 8, 1868.

I am somewhat astonished to find no one here at this institution that is looking after the interests of the CYNOSURE, though almost all the people are favorable to the object of the paper. This is a United Brethren institution, and most of the inhabitants belong to that church. I, as an individual, feel deeply interested in the success of your paper, and if I had the first number I would try to add something to its subscription.

BENJAMIN ILIFF.

NEAR BOLIVAR, O., Oct. 22, 1868

I enclose three dollars; please send your anti-Masonic paper to * * *. I am scattering it; it will be seed sown that will bring you a good return in subscriptions. I should much prefer a more significant name. Why not call it just what it is—The Anti-Mason, or Anti-Masonic Review? But no matter by what name it is called; it will stir up a mighty breeze, you may depend on that, and do a good work much needed. If it produces a separation between Zion and Babylon, let it come. Religious papers will soon speak out on the subject, and take sides for or against. Nothing is necessary to give you speedily a large circulation but a little effort in many localities. I bid you God-speed.

D. YANT.

WHITE ASH, Pa., Oct. 21, 1868.

Enclosed please find draft for ten dollars, for which send ten copies of the CYNOSURE for one year. If practicable, let the subscriptions begin with the first number. I shall continue to labor for your paper. To aid in canvassing, I should like to have a few extra copies, especially of July 25th.

Will you not in your paper occasionally plead for the claims of Christ as "Governor among the nations," and "Prince of the kings of the earth"?

J R HILL.

CENTRE LISLE, Oct. 23, 1868.

I have received the second number of the CYNOSURE, and send you one dollar for it to be continued to the end of the present subscription year; but as I am an old and feeble man, I cannot do as much with and for it as my brother in Lisle. May God bless you in your good work is the prayer of an aged minister who desires to see the light shine.

G. KETCHUM.

AURORA, Ill., Oct. 25, 1868

Enclosed find one dollar for the CYNOSURE. I like the paper much, and shall try to get as many to take it as I can.

Yours truly in the good work,
EDWARD GILLETT.

BLOOMINGTON, Ind., Oct. 27, 1868.

Since my brother Thomas received the CYNOSURE, I have thought that it is a paper which should be supported. In fact I think that I cannot do without it now, and I have done what I could for the cause. I send you the results of my labor, seven dollars, which find enclosed.

I am yours for Christ's work,
D. C. FARIS.

LIMAVILLE, O., Oct. 20, 1868.

Enclosed please find six dollars to pay six yearly subscriptions for CYNOSURE.

I am willing to work for the cause of truth and light. REV. J. EXCELL.

P. S.—I wish to know whether the members of the Pittsburg Convention of May last will be considered members hereafter, or not.

Respectfully submitted for an answer, J. E.

[We can divine no reason why they should not, unless they forsake the truth, sell themselves to the wicked one, and seal the contract by going into some of his lodges.]—ED.

SOUTH WRIGHT, Mich., Oct. 26th, 1868.

Within you will find one dollar for a subscriber to the CHRISTIAN CYNOSURE. I hope to procure other subscribers, and will do what I can to help on the cause of Christ against this great anti Christ. I have, in much weakness, for over twenty years lifted up my voice against these "unfruitful works of darkness," and have been looking and waiting and praying for the day that now has dawned. May God sustain you and those united with you in the great work.

Yours truly,
C. M. PRESTON.

WORTHINGTON, Pa., Oct. 28, 1868.

Enclosed please find one dollar and fifty cents, for which you will please send me the CYNOSURE, and two copies of the Pittsburg Convention. I am much pleased with the CYNOSURE. I think such a paper is much needed at the present time, and ought to be encouraged by every lover of justice and true benevolence. I have just received my first copy of the paper, and have had no time to do anything for it by way of increasing your list of subscribers; but I will certainly do what I can to assist and encourage you in the good work. THOS. M. SEATON.

JOLLY P. O., O., Oct. 26th, 1868.

Enclosed please find one dollar as subscription for the CHRISTIAN CYNOSURE. I desire my subscription to date from your first issue, and you will confer a favor by sending me back numbers. I would be pleased to have your paper introduced here, as Masons are rapidly increasing, and shall do all in my power to make it a success by circulating it among my friends who yet remain outside the secret orders.

Very respectfully, R. B. ALLEN.

MAINE LANDING, Oct. 20, 1868.

Enclosed you will find two dollars for the CYNOSURE. Please accept my thanks for past favors, and be sure I shall do all in my power to aid you in your very commendable enterprise. If there is any place on earth where the sentiments of the CYNOSURE are needed it is in California. May the blessing of Him who said, "Let there be light," and there was light, attend your every effort until the beast after which all the world wondered, because it received a deadly wound with a sword, and did live, shall be driven from among men.

T. S. JAKWAY.

SAYBROOK, Ill., Oct. 29, 1868.

You have my hearty sympathy and patronage in your endeavors to expose and throw light on the subject of secret societies. I will do what I reasonably can to help circulate the CYNOSURE.

A. L. BEST.

RAYMOND, Iowa, Oct. 28, 1868.

Enclosed find one dollar for the CYNOSURE for one year. I wish all I can to extend the circulation of the paper. Every man opposed to secret, oath-bound societies should take the paper, and aid in its circulation all they can. Our trust is in God, who is greater than all that can be against us.

GEO. JOHNSTON.

Light on Free-Masonry.

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Masonic Caballa or Speculative Theology.

BY J. T. WALSH.

CHAPTER IV.

MASONIC SPECULATIONS.

That Geometry is a useful science, no scholar will deny, but that any system of morality, worthy of the name, can be built upon it is utterly untenable. Cross, page 51, Masonic Chart, says, "By it we may *discover the power*, the *wisdom* and the *goodness* of the Grand Architect of the universe," &c.

Is this true? Does a knowledge of Geometry enable us to "discover" the "power," "wisdom" and "goodness" of God? It is true that God's power, wisdom and goodness can be "discovered" without the aid of revelation? These cabalistic speculators have made some grand discoveries, if discoveries they be. And if Masonry be so ancient, so venerable and so wise, why did the apostle Paul write this to the Corinthians, who ranked high in the wisdom of this world? "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, *the world by wisdom knew not God*, it pleased God, by the foolishness of preaching, to save them that believe."

But, if by Geometry we may discover the power, wisdom and goodness of God, then the world by its wisdom may know God and put the seal of condemnation on the inspired utterances of the apostles. Are christians prepared for this? Can they, by joining or adhering to the Order, indorse such theology as this? If so, they are prepared for anything, no matter how repugnant to the word of God. But we charitably conclude that they are ignorant pupils of Masonic theology, and know not what they say nor whereof they affirm, when they "hail" and laud it as such an immaculate institution.

The *foolishness* of God is *wiser* than the *wisdom of men!* "And God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence!*" So Masons glory in Masonry. They sing its praises long and loud! They swear to "hail" it forever! But let christians mark these words of the apostle: "But of him are you in Christ Jesus, who of God is made unto us *wisdom and righteousness* and *sanctification* and *redemption:* that, according as it is written, he that glorieth, let him glory in the Lord." In Christ we find all things, but out of him nothing.

Masonic theology "is wild, striking words of man's wisdom," and "their faith," if they have any, "stands in the wisdom of men!" But we, says Paul, "speak wisdom among them that are perfect; yet not the wisdom of this world, nor the princes of this world, that come to nought, but we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world unto our glory; *which none of the princes of this world knew*, for had they known it, they would not have crucified the Lord of glory." Where was this boasted system of light, knowledge and wisdom at the time Paul wrote the above words? Where was it when the Lord of glory was crucified? Why did it not join in the blood-thirsty cry, "crucify him! crucify him!" As Masons have such valuable, minute and infallible traditions, let them enlighten us on this point.

But to hear Paul again: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit.*" No *Masonic* eye ever saw them! No *Masonic* ear ever heard them! No *Masonic* heart ever conceived them! They were God's mysteries hid for ages from the wise of earth, but in due time revealed unto the apostles of Christ by the spirit of God. And in their revelation we read the power wisdom and goodness of God!

We know the high pretentions character of human wisdom. It is proud, dogmatic and bombastic. But if the reader will carefully examine the first and second chapters of Paul's letters to the Romans, he will learn the true value of such wisdom. And yet, strange to say, this is the very foundation on which we find these "natural" and *rationalistic* views grafted.

Paul says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jews first and also to the Greek." There is, then, no other power of God to salvation, and no other means by which men can be saved. "For *therein* is the righteousness of God *revealed* from faith to faith; as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *hold the truth in unrighteousness.*" The existence of God was a matter of revelation, and in no other way could the idea of one Supreme Creator have ever come into the world, or into the mind of man. And this was the great truth which men hold "in unrighteousness." "Because that which *may be known* of God is manifest in (to) them; for God hath *showed* it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Without excuse for what? *For their idolatry.* For, as God had revealed himself to man as the Creator of all things, these very things as standing *proofs* of his almighty power should have been all-sufficient to prevent his falling into idolatry. And hence their guilt. "Because that, *when they knew God* (by revelation) they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." In a word, they became idolaters, notwithstanding they had had a revelation of the true God, and the heavens above declared his glory, and the firmament showed his handiwork. Who new, we ask, could suppose for a moment, that man could "discover" apart from any revelation, the power, wisdom and goodness of God! What was the result when the true idea of God, revealed to the first human pair, had been lost? *Polytheism and idolatry were the consequences.* But how did they lose the true idea of God? "By professing to be wise they became fools." And this has been the case in all parts of the world. The wisdom of this world sets itself up in opposition to the word of God, and plants itself before high heaven as something when it is nothing. And just at this point in human folly, it is that God verifies the words of Paul. Wherever God also gave them up unto uncleanness, through the lust of their own hearts, to dishonor their own bodies between themselves; *who changed the truth of God into a lie*, and worshipped and served the creature more than the Creator, who is blessed forever." In the second chapter he says: "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ," &c.

The heavens of the law are not justified before God, but the doers only. The Gentile world did not have the written law of God, when they did "by nature the things contained in the law, these, having not the law, are," says Paul, "a law unto themselves; which show the work of the law written in their hearts, their conscience, also bearing witness, and their thoughts (or reasonings) the meanwhile accusing or else excusing one another." God gave man reason and conscience, which with the aid of that original revelation of Himself of which we have spoken, should have prevented his lapsing into idolatry; but it did not, and the number who did by nature the things contained in the law, was exceedingly small, if, indeed, there was one. And from the words of the apostle we are led to the conclusion that there was not one: "For all have sinned" (in the first and second chapters) proved both Jews and Gentiles, that they are all under sin. As it is written *There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God*," &c. Paul found them in this condition, not only in Rome, but also in Corinth and Athens, those enlightened and radiating centers of the wisdom of this world, which, after all, left the people and even the philosophers in darkness as gross, it might be felt. All that is boasted wisdom before the light of God's revelations, and demonstrated that "the world by wisdom knew not God."

We conclude, therefore, that those Masonic speculatists belong to the same school; and that all their boasted wisdom is but folly and falsely so-called, so far as morality and religion are concerned. And as a further proof and illustration of this fact, we will quote from Webb's Monitor, pp. 84-85, what he speaks of certain Masonic emblems: "The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity," &c. The beehive is an emblem of industry, and recommends the practice of it to all mankind." Such beings, from the highest seraph to heaven to the lowest reptile in the dust." Solomon says, "Go to the ant, thou sluggard, consider her ways and be wise;" but that the "highest seraph in heaven," or the "lowest reptile in the dust," can learn wisdom from such a source, is very hypothetical. We must not confound *types, symbols and illustrations* with *original sources* of ideas and revelations, and make these the *foundation* of a speculative system of ethics or religion. They never can be designed for any such purpose, and when so used are but an *ignis fatuus* which shines only in the darkness of the night, and sheds not one ray upon the present obligation, nor the future hopes and destiny of man.

Morality is based upon principles, and those principles can only be found in the word of God. Things in nature may serve to illustrate them, but can never *originate nor enforce* them; for they have God for their author, and every moral obligation rests upon his authority as expressed in his inspired word, without which this world would be as morally and religiously dark, as would be the physical universe if the sun, moon and stars were swept from the heavens!

Proofs of Morgan's Murder.

Since not a few Free Masons continue to talk of Morgan's murder as a myth, and to regard the old rumors of his having absconded in order to make a sensation that would ensure the sale of his book, and of his having been soon alive and well in Europe years after his reported murder; and since persons not having the means to know the facts are often misled by giving credit to these deceptive and groundless assertions, we think it proper to lay and reproduce the abundant and unanswerable evidence which exists of the fact.

1. His abduction is not denied. This was testified to by such a cloud of witnesses that to deny it since the legal investigations, would be too absurd for any degree of hardihood in deception to undertake. The evidence was so overwhelming that the accused mostly withdrew their pleas of not guilty, and accepted a term of imprisonment in the county jail rather than undergo the labor of a bogulus defence. On his own confession, Nicholas O. Chesebro was sentenced to one year's imprisonment at the County Jail, Orleans, Genesee County, N. Y., for Jan. 1827, by Judge Throop. Edward Sawyer, at the same time and in like manner, was sentenced for one month, and Loton Lawson for two years' imprisonment in the common jail. John Sheldon plead not guilty and was convicted after trial. It was proven that he had abundantly confessed his guilt, but upon his affidavit that his confessions had been only the vain-glorious boastings of a drunkard and a liar, (Free Mason though he was,) he was let off with only three months imprisonment. Eli Bruce, Sheriff of Niagara county, was clearly proved to have had charge of Morgan in his county, and to have conveyed him to, or near to, Fort Niagara. But on account of some mere technical omissions in the evidence, he escaped through the meshes of the law.

Thus it was judicially proved, in spite of a horrid amount of false swearing, and all the machinations and chicanery and money and power of a most determined and influential secret fraternity, that they, the Masons, did conspire to abduct, and did abduct, William Morgan —conveying him blindfolded, gagged, bound and guarded in a closed carriage from Canandagua jail to Fort Niagara. And it was proved that hundreds of men, all Masons, and various lodges, chapters and encampments, and the Grand Lodge, were concerned both before and at the time of its transaction, and they did their utmost to screen and save from disgrace the individuals who executed the plot. See Lowiston Report in appendix to Bernard's Light on Masonry, edition of 1829, pp. 1-12. See worshipful Grand Lodge of Pennsylvania Transactions, A. L. 5826, pp. 1-12.

2. The Masons never showed what they did with Morgan, they never confessed that they had him, detained him, and conveyed him away forcibly more than a hundred miles; and over all three things must be true. -Either they released and let him go unharmed, or imprisoned him secretly and perpetually, or murdered him. They did not release him unharmed, for in that case they would have declared the fact, the time, the place, and all the circumstances, and proved them: and thus cleared themselves and their institution from a weight of odium that was crushing it, and most alarmingly threatening its entire extinction. Individuals were in danger of severe legal penalties for a malicious abduction, and notably suffered them. Others were suffering under the imputation of murder, and generally refused to be guilty. Many several proclamations of the Executive of the State of New York called for information respecting the fate of Morgan—offering large rewards of money for it. Yet none nor all of these could induce so much as a dog to growl from the conspirators or abductors of Morgan as to what they had done with him. The inference is, therefore, inevitable and past all doubt that they did not release him unharmed.

FIRST PROCLAMATION OF THE GOVERNOR OF NEW YORK.

DeWitt Clinton, Governor of the State of New York, to the State Officers and Ministers of Justice in the said State, and particularly in the county of Genesee and the neighboring counties, greeting:

Whereas, information under oath has been transmitted to me by Theodore F. Talbot, Esq., and other citizens of the county of Genesee, acting as a committee in behalf of the people of that county, representing that divers outrages and riotous proceedings have been committed by the rights of persons residing in the village of Batavia, and that disturbances have ensued which are injurious and may prove destructive of the peace and order in that flourishing part of the state; and, therefore, I enjoin it upon you, and each of you, to pursue all proper and efficient measures for the apprehension of the offenders, and the prevention of future outrages; and I do also request the good citizens of this state to co-operate with the civil authorities in maintaining the ascendency of law and good order.

GOVERNOR CLINTON'S SECOND PROCLAMATION.

Whereas, It has been represented to me that Mr. Morgan, who was unlawfully conveyed from the jail of the county of Ontario some time in the month of September last, has not been found, and that it might have a beneficial effect in restoring him to his family, and in promoting the detection and punishment of the perpetrators of this violent outrage, if in addition to the proceedings which have been adopted by the committee was issued offering a specific reward for these purposes;

Now, therefore, In order that the offenders may be brought to condign punishment and the violated laws of the state may be thereby effectually vindicated, I do hereby offer, in addition to the assurance of compensation heretofore given, a reward of three hundred dollars for the discovery of the offenders, and a reward of one hundred dollars for the discovery of any and every one of them, to be paid on conviction; and also a further reward of two hundred dollars for authentic information of the place where the said Wm. Morgan has been conveyed; and I do enjoin it upon all sheriffs, magistrates and other civil and ministers of justice, in the said state and active in the discharge of their duties on this occasion.'

L. S.—In witness whereof I have hereunto set my hand and the jury seal at the city of Albany, this 26th of October, A. D. 1826.

DEWITT CLINTON.

THIRD PROCLAMATION.

WHEREAS, The measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandagua in September last, have not been attended with success; and, whereas, many of the good citizens of this State are under an impression from the lapse of time and other circumstances that he has been murdered;

Now, therefore, To the end that if living he may be restored to his family, and if murdered that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of one thousand dollars for the discovery of the said Wm. Morgan if alive; and if murdered, a reward of two thousand dollars for the discovery of the offender or offenders, to be paid on conviction, and on the certificate of the Attorney General or other prosecuting officer on the part of the State, that the person or persons claiming the said last-mentioned reward is or are justly entitled to the same, under this proclamation. And I further promise a free pardon, so far as I am authorized under the constitution of this State, to any accomplice or co-operator who shall make a full discovery of the offender or offenders. And I do enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity, and so derogatory to the ascendency of law and good order.

L. S.—In witness whereof I have hereunto set my hand and the privy seal at the city of Albany, this 19th day of March, A. D. 1827.

DEWITT CLINTON.

But these proclamations of the Governor, and the large proclamations of the Governor of Canada, failed of producing any legal information at the time. By offering higher rewards, privately, to those whom the Masons knew to be possessed of the required knowledge, or by the terrors of their vengeance which had overwhelmed Morgan, or the power of Masonic oaths on their consciences, Masons succeeded in keeping the lips of witnesses sealed, or in compelling them to perjury in the courts. Some refused to testify on the ground that they could not without implicating themselves. Others were imprisoned for contempt of court in perpetually refusing to answer when questioned; and others swore positively to what they knew to be false, and has since been so proved unequivocally. The Masons therefore, did not release Morgan unharmed, but no man in his senses can doubt that the ordeal through which they were compelled to pass would have elicited such a fact if it existed.

2. Besides this, they did they hold him in perpetual duress or secret imprisonment, for the time came when the very leaders of Masonry in the northern and middle States was manifestly suspended on the question whether Morgan was alive or murdered, and if he was, to

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

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WHAT IF THE MASONS DID KILL MORGAN?

In proving that Morgan was actually murdered by Howard, Valance and the other Masons who confessed to Elder Gormsby in Lorrain Co., Ohio, you have taken a great deal of unnecessary trouble, says one, for no intelligent Mason seriously denies it. Then, we reply, there are a great many Masons who are not intelligent, so that between them and the unintelligent mobile of the lodge, there has been a great deal of doubt thrown over this question, and most persistent efforts have been made to spread and increase the doubt, and if the result of all this effort to suppress the truth shall be to further the establishment and spread of it, this will not be the first time that God has overruled the efforts of the wicked for the promotion of the very thing they sought to destroy. Thus, every effort of the slaveholders helped the abolitionists, until by their last desperate act of rebellion, they themselves, and not the abolitionists, gave the death blow to slavery. Thus, the blood of the martyrs has through ages been the seed of the churches. Thus God, working all in all, notwithstanding the wrath of man, and the remainder thereof he restraineth.

"But," says the Mason, "what if the Masons did kill Morgan, what then?" First, they confirmed the truth and correctness of his disclosures more indubitably than they could have been confirmed in any other way. We know of no written testimony extant, except the Bible, that has such strong confirmation as these disclosures of Capt. Wm. Morgan. They were published by him at the known and well considered risk of his life. Before its publication he is known to have said it would cost him his life, and it is evident the danger grew out of the *truthfulness* of the disclosures and nothing else. No one could imagine that the publication of lies, however slanderous, respecting an institution based on truth and virtue, would lend its most virtuous and honored members to conspire and deliberately avenge themselves by the murder of the slanderer, especially when that course would tend to convince the world that the slander was in the truth of what was published.

If Masonry did usurp the power of life and death, and enforce its benevolent and fraternal covenants by the death penalty, then we might expect them to murder the violator of its sacrecy When, therefore, they decreed and effected Morgan's death, they, with their own hands, set the infallible seal of truth to his testimony in his own blood. Intelligent Masons who never, in their hearts, approved of the bad features of Masonry, and in their too credulous charity had regarded them as imperfections and accidents, and not as essential or fundamental characteristics, now saw their mistake. They saw that not only Morgan had let the whole thing out, but Lodges, Chapters, Commanderies and Grand Masters had gone to the extent to aid his disclosures, making the confirmation strong as holy writ, and demonstrating that what they had before regarded as essential blemishes in Masonry, constitute really its whole moral character. These, therefore, came together by the thousand, in open convention resolved that as the authorities of Masonry had, by murdering Morgan, confessed the truth of his disclosures in the most unequivocal manner possible, there were now no secrets to be kept as far as Morgan's disclosures went; that they were, therefore, absolved from all obligations to secrecy, and, therefore, intentionally confessed what it were folly and sin longer to deny, viz: that they knew these disclosures to be most entirely and fully correct, and, as by their treasactions it was demonstrated that the worst interpretations that could be put upon Masonic oaths were the correct ones, they not only renounced the institution forever, but denounced it as being, in respect to true religion, an enemy; in respect to government, a tyrannical and bloody usurper, and in respect to all the social relations, in respect to the claims of both justice and benevolence, as a destructive intruder and a foe everywhere to truth and the equal rights of man. To this verdict 45,000 out of 50,000 Free-Masons in the northern states, assented by forsaking the lodges never to return to them, save only a few of their elders who, as mere dead-wood, float with the tide. A few of them went with anti-Masons while Masonry seemed to be dead, but when it revived, through the cessation of anti-Masonic activity, they returned "like a dog to his vomit or the sow that was washed to her wallowing in the mire."

This then is one consequence of proving Morgan's murder by Masons, viz: the truth of his book is made certain by the most infallible evidence, viz: the unconscious and unintentional, but unequivocal testimony of those who, of all men, were most interested and most anxious to have his book discredited.

WHAT CONCLUSION THE BROOKLYN LEGISLATURE CAME TO.

The Legislature of this body raised a committee of investigation during the anti-Masonic excitement, if we mistake not in 1828 or 1829, with power to send for persons and papers. They cited the Grand Lodge and Grand Chapter of the state to appear by their officers, and obtained from them, under the judicial oath, an acknowledgement that the oaths reported in Bernard's book, including the Royal Arch and all the preceding degrees, were the oaths they had taken and were accustomed to administer, whereupon the committee, though composed of men favorable to Masonry before, concluded there report in the following words, to wit:

"The old forms of the oath which are still adhered to are extremely improper. But it is an insurmountable objection to these oaths that they are liable to a construction which renders them in the highest degree criminal and dangerous. And that such a construction has actually been put upon them by Masons, and has been productive of the most dreadful consequences. This committee, therefore, cannot but come to the conclusion that the Masons owe it to the community, to themselves, and to sound principles, now to discontinue the Masonic institution."

We think this conclusion eminently sound and kind, and we think the reasons why it is due to themselves and to posterity to repeat and urge this advice upon the Masonic fraternity until it shall be accepted and acted upon by them, and until all other societies having secret oaths or covenants of honor follow this wholesome example. If this were done to-day, no really valuable interest of humanity would suffer, and only such as wish to employ secrecy for selfish and evil purposes would have cause to regret it

But again it is objected, "by charge upon a whole fraternity the act of a few members? are there not bad members in all societies? Is there a church in christendom that could stand if it were made responsible for all the acts of individual members, or even of every particular church? Did not Caiaphas, Herod, Servetus? And have not fanatical sectarians in every denomination persecuted heretics unto death? Are the churches to be judged by their bad and misguided members? We answer, they are if there acts accord with the principles which the churches teach and with the covenants they impose, and the members persist in saying of each martyr, as is daily said of Morgan, "served him right." If churches counsel and commend the villainies of their bad members, and then screen them from justice and honor and reward them for their bad achievements, in that case the churches would certainly be responsible, and the world would, or at least should, judge them by a few, or even one bad member, thus directed, fellowshipped, honored and defended.

MASONRY AND NOT HOWARD, VALANCE & CO. THE RESPONSIBLE BURDENERS OF MORGAN.

This might reasonably be inferred from the death penalty by which almost every Masonic oath is enforced. But we are not left to inference, however clear and inevitable that may be. Let us take a glance at the corroborating facts First, look at the following affidavits:

State of N. Y., Genesee county, ss.

John K. Larkin in the town of Byron in said county, being duly sworn deposeth and saith that on the morning that Wm. Morgan was carried off from the village of Batavia, he, this deponent, went to Andrew Adams to borrow a saddle; before the said deponent had got far off said Adams called to him and said he must have his saddle, for he, Adams, was notified to attend a special meeting of the Masons at Leroy at 10 o'clock the same forenoon. * * * And this deponent asked Dr Taylor what the fuss was, to which Dr. Taylor replied, "they (the Masons)-had orders from the Grand Lodge to notify a special meeting," &c.

JOHN K. LARKIN.

Sworn and subscribed to this ninth of March 1827, before me. ANDREW DIBBLE, J. P.

State of N. Y. Genesee county, ss.

Elias Wilder, of the town of Elba, in said county, being duly sworn, deposeth and saith, that about two weeks before Wm. Morgan was carried from Batavia, he, this deponent, had a conversation with one Cyrus Grout (whom this deponent understands and verily believes to be a Free-Mason) on the subject of said Morgan's attempt to publish the secrets of Masonry, and that the said Cyrus Grout told this deponent that the Masons had sent to the Grand Lodge for instructions, and when they got word from them (meaning said Grand Lodge as this deponent understood) there would be something done. And this deponent had another conversation with said Cyrus Grout and others on the subject of what had become of Morgan, and Grout said he (Morgan) was gone a fishing on the Niagara River or Lake Ontario and further saith not. ELIAS WILDER.

Subscribed and sworn to this ninth day of March, 1827, before me

ANDREW DIBBLE, J. P.

Mr. Terry, M. D., of Niagara, Upper Canada, also deposed before J. B. Cline, J. P., March 20, 1827, the substance of which we state for brevity instead of copying the whole. He, being a Mason, was told sometime in October or September, 1826, by another Mason that Morgan had been abducted and executed by the Masons and his body sunk in Niagara river, for disclosing the secrets of Masonry. Terry said it could not be so. The relator (Stocking) insisted that it was so. Terry warmly condemned the act and denied the right of the fraternity to do any such thing. But his informant not only constantly affirmed the fact, but said it was right. This relator's account, as given by Dr. Terry, agrees in the main and in so many particulars with the confession of Henry Valance as to leave no doubt that he derived his information from the fountain head or very near it. Further this relator stated that those engaged in Canandaigua and there indicted, were to be kept harmless by the General Grand Chapter of the state of N. Y., and that all expense requisite to pay any fines that might be imposed, was to be defrayed by the said Chapter; and that the letters in favor of the abduction of Morgan were so noted in obedience to the order, or by the consent or knowledge of the said Grand Chapter. This, Dr. Terry deposed that he most fully and firmly believed, and that he had substantially the same facts related to him from another Mason belonging in Buffalo who had deceased previous to the time of his making this deposition.

In perfect agreement with these depositions that the whole matter was carried on under the direction of the highest Masonic authorities, may be noticed the historical facts that special meetings of the Lodge or Commandery were in session at Leroy by order of the Grand Lodge of the state on the very day in which Morgan was taken by an act of false imprisonment from Batavia to Canandaigua, also on the day after he was lodged in Ft. Niagara, Sept. 14, 1826, there were convened at Lewiston a large assemblage of high Masons at an installation or a chapter. Whether this was arranged purposely as a blind to their assembling or not, it answered most admirably for the purpose, as will be seen by such a fact as this. A reverend Mason, Rev. Mr. Comstock, who was to officiate at the installation at Lewiston, left Rochester in the stage on the same day that Morgan was carried through that city, and as the stage stopped at Murdoch's tavern near the Niagara falls, a wealthy farmer named Brown, this minister of Christ (?) and Knight Templar, dispatched a boy at once with a note to Brown to come at once upon the horse of the messenger. This was doubtless a Masonic summons sent. The result was Brown obeyed it. Shortly after, rubbishing his team from his plow, he brought them to the tavern, baited them and had them in readiness as a relay for the abducting carriage when it arrived with Morgan, which have driven from that point as far as Lewiston.

The next day (Sept. 14) a steamboat ride down the Niagara river was made a part of the programme of festivities of the installation, and thus the court of Knights for the trial of Morgan was conveyed to the watching of the fort where he was incarcerated, without awakening suspicion; but five of them were met and identified the next morning returning on foot from Lewiston to Niagara Falls. See the deposition of Josiah Tryan, pp. 19, of appendix to Bernard's Light on Masonry, edition of 1829.

With this, also, agrees the fact that men to the number of nearly one hundred appeared suddenly in Batavia more than once and attempted the abduction of Miller and the destruction of his printing office, where it was supposed Morgan's book was being printed.

These men come from all points of the compass, and from great distances. Some from Canada, some from Pennsylvania and from distant places in New York, implying indubitably the action of a central authority and a single head To this agrees, also, the affidavits of Col. Stone and others in Batavia, proving the assistance afforded to Richard Howard in his escape to Europe, and also the summoning of the chapter in Pennsylvania upon the occasion of Lawton's emigration thither after the expiration of his five years' imprisonment for the abduction. See appendix pp. 32, Bernard's Light.

On the trial of Parkhurst, Whitney and others for conspiracy to abduct Morgan held in Lockport, Feb. 1831, it was proved, and the evidence may be found in the published trial, that after several consultations as to the disposal of Morgan, it was finally determined on the night of the 15th to defer his execution "until we (the council or Masonic commission) could send to the Grand Lodge now sitting at Jerusalem to know what to do with him." Whether this Jerusalem was the Chapter at Lewiston or some other place, it is plain it was a reference to the supreme Masonic authority.

NATURE OF THE FRATERNITY.

What many Masons have said and are continually saying proves that Masonry and not individuals who abducted, sentenced or drowned him, desired to hold responsible.

At Buffalo a man high in office said that he was astonished that Miller had been permitted to go so far in printing the book, and that if Morgan should come there, there were twenty men who would take his life in less than half an hour.—*See appendix pp. 26, Bernard's Light.*

In Attica, a former member of the legislature declared as follows: "If they are publishing the true secrets of Masonry I should not think the lives of half a dozen men to be more so," and Miller of any consequence in suppressing the work.—*Ibidem.*

In Leroy, a physician, formerly sheriff of the county, declared at a public table that the book should be suppressed if it cost every one of them their lives.—*Ibidem.*

In Batavia a person holding a respectable office declared to another officer that Miller's office would not stand there long.—*Ibidem.*

A Justice of the Peace, in Leroy, said if he could catch Morgan on the bridge in the night, he would find the bottom of that millpond.—*Id.*

A judge of the county court of Genesee said that whatever Morgan's fate might have been he deserved it. He had forfeited his life.—*Ibidem.*

A high priest of the order at Leroy said that Morgan deserved death and he hoped he had received it. A common death was too good for him.—*Ibidem.*

A Justice of the peace in Middlebury, a sober respectable man, said publicly that a man had a right to pledge his life, and then observed to those who answered him: "What can you do? What can a rat do with a lion? Who are your judges? who are your sheriffs? and who will be your jurymen."—*Ibidem.*

A respectable merchant in Albion, N. Y., (so testifies, as of his personal knowledge, the venerable A. Sanford, of Berre, N. Y.) declared, as late as 1864, that if Morgan had his throat cut and his tongue torn out he had no reason to complain, that he was served right, and he justified the act.

All this, you may say, are indirecrot Masons; but who has not heard similar declarations They were silenced for twenty years or more after 1826, but before the recent conversions on the subject, they were becoming as frequent as in 1826. And yet, every Mason who utters such a sentiment is an unconscious, but strong endorser of the truth of Morgan's book, and a witness that Masonry itself is based upon murder. As the Jews who, to insure Christ's crucifixion, said "his blood be on us and on our children," so do the advocates of Free-Masonry bring the blood of Wm. Morgan and of an unknown number, murdered as he was, upon their souls. "Gather not my soul with sinners, nor my life with bloody men."

THE CONSCIENCES ACTING UNDER CONVICTION.

The charge Morgan's death to Free-Masonry or to the general body of Free-Masons, and not to the few personal actors in the drama, because it is in evidence that they acted against the strongest repugnance and remonstrances of many conscientious members. A commission from the Lewiston Chapter said to Sargan, as one of them swore on Whitney's trial at Albion, "Don't you know it is our duty to put you to death?" What made it their duty? Masonry, by its oaths. Mann deposed that Howard, when drawn, as one of the executioners, wrung his hands in agony and exclaimed, "My God, must it be done!" But he evidently felt that his Masonic obligations were paramount to every other consideration in the matter. Stocking, who informed Dr. Terry of the murder, said the actors "felt so bad that some of them had said they would give all the land he owned, or all he had bought, if Morgan could be produced again; said it made one of them sick and delirious so that he had to be secluded and watched, lest in his ravings he should betray his guilt." Another and one so emotionally affected that the deed haunted him continually; "with the mark of Cain was not upon me," he says, "the curse of the first murderer was; the blood was upon my hands, and could not be washed out." The friends of these homicides was followed by the same torments, and forced by them to confess in his dying hours. These men were not willing murderers. They were but the tools and bond slaves of the demon of Free-Masonry, which is an anti-Christ and a murderer; and which, as we have therefore itself, only a little more openly, in the Ku Klux Klan.

We do not accuse individuals in the lodges, then or now, of the wickedness, unless they never and manifest a love of it personally. We sympathize with the honest deceived victims of Masonic oaths, and know not what to do. We mourn for the deceived ones who see not the subtle spirit of evil that is the animating principle of the institution. But as dying men, who know whereof we affirm and think, we have the mind of Christ in the matter, we warn all men who would not incur the displeasure and rejection of Christ, to separate themselves from Free-Masonry, lest by partaking of her sins they receive also of her plagues.

MORGAN MURDERED BY THE COMMAND OR WITH THE KNOWLEDGE AND CONNIVANCE OF THE GRAND MASTER.

As a further proof that the institution of Free-Masonry should be held responsible for Morgan's death, we adduce the fact that there is reason to believe that the Grand Master in the east was consulted and his pleasure known before any active or decisive measures were taken. De Witt Clinton, the same who subsequently offered a reward for the arrest of two or three thousand dollars for the discovery of Morgan or his murderers, was then Grand Master of the Grand Lodge of the State of N. Y., and General Grand High Priest of the General Royal Arch Chapter of the United States of America. That he should have been consulted, and that special meetings of Lodges, Encampments or Chapters should have been called by him on occasion which agitated the whole fraternity, and intimately concerned the order, would have been both natural and Masonic, for the government of Masonry is an absolute monarchy, or at least a monarchy with very few constitutional limitations.

Moreover it is in evidence that special meeting of Lodges, Encampments and Chapters were called just before the abduction and murder, and in the immediate vicinity, to-wit: Leroy and Lewiston, and it was also testified at the trial of Whitney and others, in Orleans county, that Morgan's execution was delayed in order to learn the pleasure of the Grand Lodge. Besides when Victory Birdseye, Esq., special counsel for the state in the Morgan trials, held a consultation with Governor Clinton on the matter, the governor said to him, that, "if Morgan was drowned in the river, none could ever be convicted of his murder. For, as you lawyers know, in order to convict a person of murder, it is first necessary that a murder should be judicially proved. The mere absence of a man is not sufficient; a murder must be proved either by the discovery of the dead body, or by the confession of the murderers, or by the testimony of witnesses who saw the murder committed. It is not probable that the body will ever be discovered, for if it was thrown into the river, weights were doubtless attached to keep it down. Neither is it probable that the murderers will ever confess it; and if there were witnesses standing on the bank of the river, they could not testify so as to convict them of murder; for Niagara river separates two distinct governments, and the dividing line passes through the middle of it. Now it would be impossible for the witnesses standing upon the bank in the night time to tell whether Morgan was murdered on this or that side of the line—whether he was murdered in the United States or in Canada, and until that question was determined they could not know what court would have jurisdiction of the crime, whether the United States or Canada."

Now if this Grand Master of the order which perpetrated this murder did not employ his great legal and strategic ability in planning this tragedy so as to render legal conviction impossible, neither was let into the counsels of those who did, it is, to say the least, not a little remarkable that he should embrace in his proposition of the case almost every particular which the accumulating evidence of forty years has established as the exact truth of the matter, excepting only the opinion that the murderers would not confess it, and that the body would not be found, and even on the weights.

History presents another fact with regard to Clinton. Shortly after these events, he was observed to be the subject of great mental disquietude, ending only in his sudden death, to which his mental sufferings was believed by his friends to have materially contributed—some even believing it had goaded him to suicide.

However this may be, we only repeat the facts and opinions of the time, and observe that they are all in harmony with the idea that the foreknowledge and connivance of the Grand Master of New York in the murder were equally those of the Grand Master of the United States. As Governor, he was obliged to offer rewards for the discovery of Morgan and the detection of his abductors and murderers to receive the confidence of the people in himself. And as Grand Master and High Priest, he was obliged to do it to avert suspicion from the order over which he presided But it is evident from his conversation with Victory Birdseye that he feared no discovery of the one or conviction of the others. He understood the craft and power of Masonry too well for that. But he was not wholly devoid of faith or a conscience, and the double-dissimulation required in managing the conflicting jurisdictions, and the atrocity of crime involved might well drive a great and ambitious soul like his to an end as much like that of Judas as their acts had been alike We are disposed to believe that he desired to keep aloof from the crime, and remain neutral as far as possible, so that he did only what he felt to be imperative as a matter of official duty on either side, and therefore we lay the sin to Masonry rather than to Clinton. But the order he held Masonry responsible for compelling its officers to deeds of high handed usurpation and rebellion against civil government and against God.

THAT WHICH IS SEEN IS NOT THAT WHICH IS.

We hold the institution of Masonry, and not its individual members, responsible for Morgan's death, because its oaths and lectures and ceremonies inculcated such murders as the highest proofs of Masonic fidelity and merit, and do it yet. The revelations of Masonry teach this clearly and abundantly as to the past up to 1826; and these revelations Masons have confirmed, willingly and unwillingly, until nothing can be added to the demonstration of their truth. Every Mason who says Morgan suffered justly is a witness that they hold the same doctrine of devils yet. Every Mason who renounces Masonry, even the latest quite down to the present epoch of grace, endorses the revelations of Morgan, Bernard, Allyn, and all others that agree with these, to be true disclosures, varying in nothing essentially from Masonry as it now is. So they will persist in their heaven during attempts to usurp the power of life and death over their members. They still set their institution above all law and above all government, lord it over men's consciences, and compel silence by fear. Every day we meet with Masons who say in whispers, "You are right; I hope you will succeed; but I dare not risk my reputation, my business and my life by coming out and denouncing what I know to be a corrupt and abominable institution. It won't do for me; I shall be ruined if I do." Every man who makes such a confession, and every none who dares not say as much as this even in confidence, known in his soul that the charges made for and eternity right, and this life is robbed of all its darkness and terrors. A good man, when dying, once said: "Formerly, death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts, which were as the rill, have become like the deep river.

—To know that we can smile on death will surely make us happy in life. Get the matters right for eternity right, and this life is robbed of all its darkness and terrors. A good man, when dying, once said: "Formerly, death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts, which were as the rill, have become like the deep river.

THE FIFTH LIBATION AGAIN.

The following is an extract from an unpublished work by a veteran anti-Mason, who resided near Batavia at the time of the abduction, and who has been putting on record things new and old concerning those times, revising and collecting the testimony of others, and carefully setting down and attesting the important matters of which he had personal knowledge. We hope other men of that day who yet survive as witnesses will do the same, and that the whole may yet be collected and published for the benefit of the present and coming generations. This extract shows how freely, in many cases, Masonic oaths are taken, how reluctance to take them is overcome, and why so few, having taken them, ever assert their freedom by disclosing the dark iniquity of the institution.

Mr. Allyn further says: "When I received this degree (of Knight Templar), I objected to drink from the human skull, and to take the profane oath required by the rules of the order. I observed to the Most Eminent that I expected that part of the ceremonial would be dispensed with. The Sir Knights charged upon me, and the Most Eminent said: 'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every duty we require of you; they are also drawn to avenge any violation of the rules of our order. We expect you to proceed.' A clergyman, an acquaintance of mine, came forward and said: 'Companion Allyn, this part of the ceremony is never dispensed with. I, and all the Sir Knights, have drank from that cup, and taken the Fifth Libation. It is perfectly proper, and will be qualified to your satisfaction.' I then drank the cup of double damnation."

The Church found Wanting.

In your last issue you invite facts in regard to Odd-Fellowship as well as Free-Masonry.—For some years past I have taken advantage of every opportunity to attend the public meetings of both these *institutions*, especially to determine their real pretensions as religious orders. And from them both have I heard the claim made most unequivocally of a far higher standard of benevolence than any branch of the christian church, Christianity has been eulogized indeed, for the speakers have usually been members of good authority in the M. E. Church. But it has been adjudged a failure, in a great degree, in developing that benevolence and good will so indispensable to a high state of civilization, and it was left to their beloved orders to compliment christianity in this regard, and fill up that which is behind of the blessings of society through the dofficiency and infirmity of the churches.

By the statutes of both it has been asserted and argued at length, that notwithstanding all that christianity has done for mankind, there exists a deeply felt conviction in society of isolation, coldness and selfishness—a mournful want of that generous sympathy, kindness and charity which man instinctively craves, and which is necessary to a proper development of the social well-being of the community. And while with copious assurance they tell you how that divine charity—the embodiment of infinite wisdom and love to man, the "light of the world," the pillar and ground of the truth—hee failed in its heavenly commission and leaves human society undressed and undone, they in the most cheerful and generous sympathies for which there is such a deeply felt and universal want, they arrogate to their respective orders, so that wherein the Lord Jesus Christ failed, either from lack of wisdom or benevolence, in setting up his church as an adequate remedy for all the woes of earth, they have supplied the deficiency!

I have wondered as I have sat and listened to such an awful blasphemy, how it was possible that professors of religion in good standing in their churches could listen to it. How they could sit and hear their Savior so wantonly dishonored without a most solemn protest. And I can only account for it on the theory that they, as well as the ungodly portion of their fraternities, do regard these Orders as churches, in such a sense as to make a membership equivalent to a religious profession, and a religion, too, of a higher order, in the esteem of very many, than a connection with any branch of the church of Christ.

"Even now there are many antichrists," says the apostle John, "whereby we know it is the last time." But of them all none stands out more patent and fully confessed than these modern secret clans which arrogate to themselves a higher standard of benevolence and generous sympathy for man than belongs to christianity and the church of the living God.

Geneseo, Oct. 26th. M. L. MILES.

POPULATION OF CHICAGO, PRESENT AND PROSPECTIVE.

The census of Chicago recently completed shows a present population of 252,054, being an increase in the last two years, according to the *Post*, of more than 25 per cent At this rate of increase Chicago in ten years from now, or November, 1878 will contain 769,208, and in November 1888, it will contain no less than 1,877,946 inhabitants. The future is to us of course uncertain. Causes to us unknown may retard this growth, but in all human probability the causes now operating to produce it are likely to continue if not to accelerate it while the vast domain of the interior of this continent shall be so densely populated as China.

The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

Heathen Burial—Sabbath Profanation—Covenant Breaking by Christian Masons.

MARIETTA, Ohio, Nov. 9, 1868.

REV. I. A. HART—*Dear Brother:*—Yesterday (Sabbath) the corpse of an old citizen of Marietta (Judge Thurlow) arrived, up from the lower county, where the judge was murdered by the Ku Klux Klan. I correct the error, it came up the day before, but was buried on the Sabbath The local papers told us: "The corpse will be taken possession of by the Masons and interred in due form." The Odd-Fellows, too, were out, and the services, or rather mockeries, began at two o'clock, just the time the churches went in for afternoon service, and of course the attendance on Christ's worship was thinned.

After a huddle over the outlined dead, with a pretense of mystery, from which the "profane" and common people were shut out, the corpse was borne along to the grave by a procession amounting to a hundred, made up in the usual pie-bald way—citizens and roughs, dancers and revellers, dasists and preachers, whoremasters and christians, all "looking as solemn (in the words of Samuel Baxter) as the bird of wisdom, thus no doubt greatly comforting the ghost of the departed."

Arrived at the place of sepulture, the Grand Master who, in this case, I was told by a member of the Lodge, never attends Christ's worship, read, with solemn pomp, the ritual for funerals. The whole company then gave "the grand honors," which consist in a crossing of the arms in front, and bowing the person nearly double three times After this ridiculous farce, the evergreen sprig in the coat of each "brother," is deposited in the open coffin with a farewell expectation declared of meeting the sleeper in the "Lodge above!"

Now the person who does not see in that movement the certain ultimate destruction, superceding, setting aside the christian religion, must be weak and superficial indeed.

1. The funeral was simply a heathen burial by ceremonies not belonging in any way to the christian religion.

2. The claim to take a man to heaven irrespective of his relations to Christ who only "is the resurrection and the life"

3. That christians who were in that procession were all bound by their covenant to have been worshipping God, through Christ, at that hour, and so were covenant breakers.

4. There was no tendency to make the crowd which followed, worship like christians, but only to wonder like heathens.

5. The women, as when Christ was crucified, eighteen hundred years ago, were "standing afar off." Had the dead no wife, sister or daughter? Why then should strange, coldhearted men only come near his coffin? May God deliver us from *such* funerals!

Yours in Christ,

J. BLANCHARD.

TO THE PUBLIC.

CINCINNATI, Ohio, Nov. 28th, 1868.

I learn that several packages of the CYNOSURE leave Chicago Post Office carefully done up, pasted and tied, and before reaching their destination, but few miles out, are overhauled, scattered, and several never reach the person to whom they are directed! ! This has not occured once or twice but regularly and from issue to issue.

I respectfully appeal to the citizens of Chicago whether their own interests are safe if our mails can be tampered with against the CYNOSURE!

Measures will be taken to fix the responsibility where it belongs; but if there is a secret league among us whose members (or some of them, for multitudes of Free-Masons are honorable men) heed no law, human or divine, but the supposed interest of their own dark orders, our government is nearer dissolution than I had supposed.

Our mails are the arteries and veins of our Republic. Money, love, politics, religion, life itself depends on the integrity of our mails When the slave power broke opan and searched the United States' mail-bags, its end or the end of our government was nigh. Thank God its own death prevented that of our blessed Republic. It remains to be seen whether the not-work of secret, despotic, pagan orders in this country, emboldened by money and numbers, will attempt what slavery attempted but failed to accomplish. J. BLANCHARD.

REV. J. R. BAIRD.

We are happy to announce that Rev J. R. Baird has consented to take the field as an agent of the National Christian Association, opposed to secret societies, depending upon the Lord, through the friends of light, to sustain him both spiritually and physically, as the association as yet is in no condition to pledge salaries to any of its workers.

Mr. Baird will deliver lectures where the way is open, will sell anti-secret literature as he may be able, take subscriptions for the CYNOSURE and receive donations and collections and form anti leries to the National Association where it shall be deemed expedient.

We commend him to the confidence, co-operation and fervent prayers of all, in every place where he may come, that have not bowed the knee to the the Baal of this age. His address is Jamestown, Mercer Co., Pa.

A few others have given us some encouragement that they will engage in the same service. Many are needed, and as many as are willing to volunteer upon the same terms will be likely to be promptly commissioned, for the courage, the zeal, the self denial and the faith that are equal to the acceptance of such work on such terms, we consider about as good a voucher as to fitness, as the lapping of water by Gideon's three hundred.

There is imperative need of such agencies. The hosts of Amalek fill the land and dominate everywhere. The dew is upon the fleece, but where is the three hundred to encompass the camp, break their pitchers and by the flashing of light and the sword of the Lord put to flight once more the dark hosts of the aliens.

ANOTHER AGENT.

Mr. Joseph Nessell, Esq., has also consented to act as agent of the National Christian Association, Chatauqua Co., N. Y., and vicinity, soliciting subscribers to the CYNOSURE, spreading information and receiving collections or donations for the cause. Friends, receive such and count them worthy of being shielded and assisted for the cause sake and honored, inasmuch as no selfish or worldly inducements lie in the path they have chosen, we doubt not, for love's sake to travel. The Lord of light and love succeed and reward them.—ED.

REVIEW OF ARGUMENTS IN FAVOR OF SECRET SOCIETIES,

In former numbers we have exploded the argument drawn from the assumption that the family is a secret society. Similar to this is the assumption of an analogy between a secret society and the secret meeting of a church or Congress, or of a jury, or the secrecy practiced in war, or by a collection of individuals having a common interest in a lawsuit, or by a business firm in business consultations and operations.

We group all these together because they involve the same principles or are analogous to each other so far as the question at issue is concerned. The secrecy in all these cases fails as to any real analogy to that of secret societies. Let. There is nothing mysterious or suspicious about it. The nature of the secrecy is generally understood with the reasons for it. Every man has had occasion to use such secrecy himself, and has had opportunity often to explore the secrecy that has been used by others in their several cases, and therefore knows substantially what it is and knows good and satisfactory reasons for it—reasons which, when once to our sons, our neighbors, and the stranger within our gates, as a fraternity which feels no poor menace, gives them drink and clothing, visits and comforts them in sickness, when in prison, and welcomes the stranger; and not this alone in a literal sense, but all that it typifies of brotherly love and spiritual helpfulness?

A thousand voices answer, "The church, the church." This image we see in the church, and we must tread cautiously. Give to the church of the present age all the credit it deserves for the care of its poor, and is there not much left undone which ought to be done? Are there not many wants embodied in the world which a quick Christian sympathy would detect and relieve? Is not many a brother, whose worldly affairs are becoming unprosperous, or whose steps in another sense have begun to slide, left to his own unaided strength to stand or fall?

In short, does not the church manifest its sympathy one for another in measures remedial rather than preventive; waiting for poverty to confess itself and disrelection to ripen into ruin?

But though the majority of the church are not poor, and need no material help, they have other wants both deep and tender.

In accounting for secret societies, it is to be remembered that man craves brotherhood Is it to be found in the church to-day? Does the church stand forth before all men a vast community of brothers? not in some refined sense of the term, but real brotherhood? Has it not be confessed that the church in this age of pride and worldliness comes far short of satisfying those natural and reasonable wants of which we have spoken? Are not the division and the positive non-existence of brotherhood so high and impassable in the church?

After the frightful railroad disaster at Norwalk, in which forty-five persons were killed, a train was made up for New York, bearing all of the wounded who were able to be sent homeward. It was not a little affecting, although the tears to many eyes to see the manifestations of tenderest affection which passed between those bruised and lacerated men, women and children who were strangers to each other, only as they were made one by a common peril and a common deliverance.

Often have I been reminded of that scene when I have witnessed the coldness, not to *say* the positive unconsciousness between members of the same church. Do they forget their common danger, how fearful and imminent it was? Do they forget their common deliverance, and whose blood it is that saves them? Do they forget their common inheritance? The theory of brotherhood in the church is indeed beautiful; but what if it be practically unreal!

Here is the first great work to be done in the suppression of secret societies. When it is accomplished, when the spirit of Christ shall so pervade the church as to compel the world to *say*, "See how these Christians love one another," it will have undermined the foundations of all secret societies, and uttered in itself the fearful, anxious, craving souls of earth.

COMMENTS ON A. B.'S APOLOGY

This article will probably meet the views of the majority of both Masons and Non-Masons at the present time. And yet, as we view the subject, nothing could be more unsound or erroneous, unless it were an unqualified advocacy of Free-Masonry as a Divine Institution, and even this last course would not be so wel calculated to do mischief as that taken by this writer. "I would that then were cold or hot." But this writer is neither one thing nor the other.

BLOWS HOT.

He says some things against Free-Masonry which ought not to be said if it is anything like what it pretends to be, viz., that it prevents and perverts equity and justice between men and Masons, and that it sets up high sounding pretensions that have really no foundation to rest upon, and that its bombastic titles are utterly repugnant to Republican simplicity. Now if this is so, the institution is certainly a humbug. And that when you come to the real truth of the case, means that it is a lie, and of course is of the Devil.

BLOWS COLD.

But this writer steps far short of this legitimate result of his accusations, and turns round and by implication admits the most deceptive and important of all the false pretensions of Masonry to be true. The church, he intimates, does not exemplify true christian brotherhood by doing all it should in the way of relieving its poor, and extending its sympathy and love, and in detecting the wants and sorrows that are borne silently, and adopting preventative rather than remedial measures of relief. And the implication in that secret societies supply the remedy this deficiency. They meet this craving for true brotherhood; they present before our sons a society having foundations and propitious souls to give food and clothing, and visit in sickness, and in prison, and to furnish not only remedial but preventative assistance, and all of brotherly love and spiritual helpfulness which is such a deeply felt want of our lost and bewildered humanity. Now if Masonry, or any other secret society does this, or if this is the real object of their organization, then they are not to be accused of perverting justice, or of "immeasurable orerdility," and erecting immense pretensions on a most diminutive base

[CONCLUDED IN OUR NEXT.]

LITERATURE OF THE MORGAN ERA.

The flood of light thrown upon the hidden things of Freemasonry after the Masonic execution of Mr. Morgan in 1826, produced on the part of the public, who in that light were enabled to see them, these same hidden things intelligently, a general reprobation of the institution and a general abandonment of it by the fraternity themselves. The struggle to put out that light was for a time fierce and desperate on the part of the Masons But the friends of truth and freedom were aroused, and in the northern states free discussion triumphed, and Masonry slunk away into the great cities, where subterranean abominations found an facilities for concealment, with small occasion often to use them. In the southern regions where freedom of speech and of the press were, in these days, held firmly in the grasp of slaveocratic despotism. The trial of *Masonry* was a cutm and thorough one, without one, and the condemnation of it was the result of moral demonstration. Not an argument which overthrew Masonry then has ever been answered; not a particle of the evidence has ever been rebutted or shown to have been founded upon a mistake. But when the Masons themselves cried, enough, and consented that the institution was dead, anti-masons laid aside their weapons and gladly joined in burying it, in the hope that it would have no resurrection, no inscription to mark its grave, and that posterity would be allowed to treat it as the Israelites were commanded to treat the false gods of Canaan, whose images were destroyed, their names were henceforth to be not so much as pronounced, that oblivion might envelop them. But Masons only played possum. They went to work with their accustomed secrecy and guile. They knew that the last determined the general verdict against them disappeared, no one can tell how, only that they disappeared far more rapidly than could be possible by any natural process of decay, until in thirty years the memory of their wrongs, and of many of the most valuable works, from which to print new editions. In 1830 Free-Masonry was regarded as a mystery by nobody of common intelligence in the northern states out of the large cities, and by nobody in the southern states by nobody. But the light has failed. The generation on whom it burst with such clearness has mostly passed away, and the young, of course, are ignorant of what no man has taught them, or furnished them the means of self-information. Under these circumstances we have come to the conclusion that we cannot make the CYNOSURE more serviceable in any way than by devoting a portion of each number to extracts from the disclosures and disclosers of the Morgan era. In this number we give Elder Barnard's prefooo to the first edition of his Light on Masonry, published in 1829. Read it. There is a ring to it that is worthy of the days of the revolution, and it indicates that the reform which called it forth was to flourish, not for the brief summer only, and then disappear forever, but that it will have as many summers as secret societies make winters. Nor are these the only winters. Like causes produce like effects, that an equal freedom of discussion, and an equal dissemination of light, will produce in 1870 a result similar to that produced by the same cause in 1830.

PREFACE.

The following documents are compiled with the design of securing them from the grasp of Masons in power, advancing the cause of truth and justice, preserving the rights and liberties of our country, promoting the glory of the Redeemer's Kingdom, and saving souls from destruction.

During several years the compiler was a member of the Masonic fraternity. While he regarded the ceremonies of the Order with disgust, and its oaths with abhorrence, he supposed that there existed principles in the institution which were pure and holy. In the peculiar providence of God he was led to investigate the subject. He found it wholly corrupt; its morality a shadow; its benevolence selfishness; its religion infidelity; and that as a system, it was an engine of Satan, calculated to enslave the children of men, and pour contempt on the Most High.

In the immolation of Morgan he saw the fate of Masonry—

"Its fall
Determined, and its baptism crer lavished
In that dark deed of death, contagion spread
Both of its crime and punishment."

He saw the band of God inscribing on its mystic pillars, MENE TEKEL UPHARSIN, and

"Then a hand
Came forth and wrote the doom of Babylon."

Long may through heaths scorn, which he sustained,
Superior, nor of violence feared aught;
And with reformed scorn his back he turned
On that proud temple to destruction doomed."

Since that event he has been impelled by duty to his country and his God, to hazard his property, character and life in exertions to overthrow an institution which has arisen among the nations in power and glory, and like mystic Babylon, made them drunk with the wine of her fornication.

"There will he stand and breast him to the shock
Till he or Downes falls."

From the unwearied exertions of the brotherhood to suppress the light and impede the progress of truth, in relation to their outrages, in September, 1826, and the revelations of Free-Masonry made by Capt. Morgan and a conversation of sending Masons, he has thought of no way in which he could do so much for the advancement of the cause of liberty and truth as to embody in one volume all the documents pertaining to the secrets of the institution; the recent violation of our laws and liberties by the Masonic Fraternity, the proceedings of the Anti-masonic conventions; essays, orations and remarks on the principles of the Order. All of which are eminently calculated to give light on Masonry. He believes that such a work is important, not only tor the present crisis, but for the benefit of posterity. He hopes it will receive that patronage to which it may be entitled. Should he, however, after

"Biding the pitting of the pitiless storm,"

hear only murmurs and disapprobation from the world, even then he will be cheered, in the fulfilment of duty, by the still, small voice, which whispers peace.

"As when a wide tempest hath blotted the thick, polluted air,
Darkness and clouds, and sulfurous damps, and disgusting horrors,
And dungeon horrors, by khell fate discharged.
Climbs some lofty mountain, where other pure
Surround him, and Elysian prospects rise,
His heart exults, his spirits cast their load:
As if at once, by magic, he found himself in the change.
So joys the man, who rises from inglorious aims,
And cordial counsels, and prevalence and truth
Of the times around him, and at large, the accents
To Reason's region, her own element,
Breathes hopes immortal, and affects the skies!"

A FREE PRESS IN THE SOUTH.

The Houston *Union*, Texas, November 5, 1868 shows that the terrorism of that region has not been able to suppress the liberty of the press. The editor handles the Ku Klux as roughly as he would any other villains. He claims to have intercepted a telegram from the den to the prince of Hades, uttering their despair on account of Grant's success and begging him to become their leader in person and invest some new first-class lie to help them out. The reply of Satan was that they were already so much ahead of him in wickedness that he could do nothing for them and he considered it better for his dignity to part with them on "Your allegiance," he says, "to any power can never be relied on. Hereafter I wash my hands of all responsibility or care concerning you while upon earth, for I anticipate more than sufficient employment for myself when you shall have entered me in this sulphurous abode of the damned. For the remainder of your days on earth, I advise you to do as I did when defeated, submit to the decree of your conquerors.

Yours respectfully, THE DEVIL

The following is from the same paper:

There is not an instance in our political history where the Republican party hasattempted to control the political opinions of men by ostracism, or any other unfair means.

The political and religious questions which have grown out of the war for the preservation of the Government, their leniency has been so great that those who were defeated on the battle-field and acknowledged that they were at the mercy of their conquerors, have already forgotten their defeat and claim the right to dictate to the conqueror the terms upon which they shall be restored to their former privileges, while at the same time Republicans in the South are subjected by them to the most cruel persecutions, indignities and insults.

This is the record of the party at large. The charge upon individual members of the party at the South that they are striving to create class prejudice by proscribing on its face. They have everything to lose, even life itself, by such occurrences. But they claim the right of free speech; they claim the right to establish their presses, and to preach their doctrines to all the people; they claim the right to educate and elevate the colored man, and teach him the duties of an American citizen. And they have done nothing more. If this is "incendiarism," if this is what Democrats call "stirring up strife and bloodshed," then are the Republicans of the South guilty. But this sort of incendiarism will go on until the South is redeemed from the prejudice, ignorance and intolerance which has so long enthralled her.

The mission of the Republican party will not terminate until the rights of every man black or white is secured beyond a peradventure. Its aim is the elevation of man and the preservation of constitutional government. It will fail when that is crushed out by tyranny, but will rise again when truth and justice resume their sway.

THE VULNERABLE POINT.

Some say the vulnerable point in Masonry is that it cultivates partiality to such an extent, as to overcome equity and lead to absolute injustice, where the interests of Masons conflict with those of outsiders. We think this is only one of the accidents or legitimate consequences of what is far deeper and more radical.

The vulnerable point of Free-Masonry is that it attempts to substitute a false religion for the true; traditions for history; fables for facts; the commandments of men for the law of God, senseless, man invented rites for spiritual, God-appointed worship and human works for the merits of Christ. This is the vulnerable point, the root of Upas. Partiality and injustice are but lesser branches of the baleful tree.

THE FASCINATING AMUSEMENT.

Extracts from "This and That," by Rev H. G. McArthur.

What then is there that may be said in favor of dancing? We have seen lately that it is of no utility in any department of our nature. We have seen that, as an accomplishment, it amounts to but little—that the grace it *pretends* to give belongs rather to *dress* and *person*. Must it not then stand, if at all, on its own intrinsic propriety, as an *amusement?* Indeed, stripped as it is of every element of beauty that springs from utility, what is there left to commend it to one's favorable regard? * * *

Is there anything that may be said against this amusement? Manifestly, there is.

We have seen its *history* is against it. The *Bible* is against it as an *amusement*. If we go back to the days of Job, we find that those who perverted this exercise from a sacred use to purposes of amusement were considered *profane* and *impious*. How it was considered in classic times, by Greek and Roman civilization and refinement, has been already noticed. * * *

The opinion of the wise and good is more and more against it. True, it has existed in the church; but so have many unquestionable evils and sins. But when has dancing, by her, as a body, been sanctioned? Was it not between the third and twelfth centuries, when she was most corrupt? Has it not been held, and justly for awhile had bade the church farewell? And during all these centuries the dance was a part of the religious service of the church. * * * Ever since the dark ages, especially since the Reformation from the Romish church, as a body, has been against it, and to-day, the voice that comes up from the church militant, in every part of the globe where she exists in any degree of purity and power, decries it. Not that she says it is *per se*, but in its associations, its tendencies. * * *

As a harmless amusement it nowhere exists. As such many are inclined to believe it never will. If there is anything especially good, necessary, useful, about the dance, the church should make a desperate effort to redeem it from the world and sanctify it to itself. But such is not the case. * * * As a fact, its tendencies are always to evil, its influence pernicious. As it does not tend to make one healthier in body, so neither does it in morals. The more one dances the less there is to him that is good—the less will he regard those things which belong to a true and noble manhood

The more dancing there is in any community, the lower will be its morals, the less of temperance, thrift and virtue. A dancing Christian or Church never becomes remarkable for its piety.

MASONIC PRACTICE VS. PRECEPT.

Nothing is more inconsistent, if not positively hypocritical, than Masonic pretensions to modesty. In the bestowment of charity the members affect to conceal from the left hand what the right hand does. But I never knew such an act to *stay* concealed. It always has a good to keep," and so, either directly or indirectly, leaks out to the praise of the order.

See their officiousness in seeking opportunities for display on public occasions, as funerals, dedications, &c.

Take a few feets in illustration. When I was a pastor in T., a stranger from the country, visiting in town, was taken suddenly sick and died. During his sickness the Masons had him in charge, and it was difficult for a non-Mason even to see him When he was buried, the Masons, adorned with little white aprons and other like follies, thrust themselves between the mourners and the coffin; and the officiating minister with his little white apron on, though partially tucked up under his vest, instead of preaching the gospel, devoted his hour to an extravagant eulogium on Masonry. There was nothing of modesty here. Moreover, in adding that the family and friends were grieved and disgusted with the whole proceeding, and that the better portion of the Masons were displeased with the prominence given to the order in the discourse.

Three years ago the annual meeting of the Iowa (religious) State Convention was held in I. During one of the sessions of that body a prominent minister and member left his seat to address the audience. A Masonic dedication of a school house within a stone's throw of the church. I am happy to add that Masonry was no much more prominent than education in the discourse, as to call forth the unqualified censure of many admirers of the order Modesty, forsooth!

Then look at the arrogance of the late performance at Springfield in laying the cornerstone of your State Capitol. But this is not the only instance in which the new and magnificent bronze doors, recently completed for the United States Capitol at Washington, are ornamented with Masonic devices and inscriptions! Is that so? And if so, what does it indicate? Is Masonry to become the prominent thing in our land, socially, educationally, religiously and politically? And at any rate what becomes of the claims of this busy body in other men's matters to modesty!

A. D. L.

REVIVAL IN OBERLIN.

REV. C. G. FINNEY, writing to one of the editors of this paper under date of Nov. 17, says incidentally, "We are having a powerful revival of religion at present."

Thus we see that the discussion of the secret society question, and the decision to disfellowship Free-Masonry in the church, instead of distracting and weakening the church, and grieving the spirit, is found to prepare the way of the Lord, is honored by the head of the church as the harbinger of a powerful work of the Spirit—as if God, in his providence, were repeating his words by Paul: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty."

THE GREAT QUESTION SETTLED.

BY J. T. WALSH

The question, Should christians join any Order, secret or open, of a worldly or anti-christian character? Or, if belonging to any of them, on making a profession of christianity, is it not their imperative duty to abandon them?

We will treat these questions briefly, and we trust, conclusively. There are several words bearing on this subject, to which we would direct the reader's special attention. They are *koinos, koinonia, koinonos, koinonikos* and *koinonos*. They are all derived from *koines*, which occurs about twelve times in the New Testament and means common, belonging equally to several, or to a class. It is sometimes used in reference to things in general use, and there has been the signification of common or profane, unholy, opposed to that which is holy or consecrated. From *koines* we have *koinos*, which primarily means to communicate, to share. Then *koinonos*, distributing, joint partakers, to have in common, partake, share in, participate in, &c. Then follows *koinonia*, community, fellowship, society, participation, communion, communicating, imparting of benefits, &c.—Then *koinonikos*, inclined to society, social, ready to communicate or impart benefits, &c. And finally *koinonos*, a partaker, partner, companion, associate.

We will examine some of these separately. 1st, *Koinos*. This word is used in Acts 2:44, "And all that believed were together, and had all things common." Acts 4:32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things he possessed was his own; but they had all things in common." Titus 1:4 "To Titus, my own son after the common faith," &c. Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation," &c. Here, we discover it is used with reference to a community of goods, to a common faith, or that faith which was common to all believers, and to a common salvation, or salvation of which all the obedient were joint partakers.

2d *Koinonos*. This word is used in the following passages: Romans 12:13, "Distributing to the necessity of saints; given to hospitality." Romans 20:27, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Galatians 4:6, "Let him that is taught in the word communicate unto him that teacheth in all things." Philemon 4:15, "No church communicated with me as concerning giving and receiving, but you only." 1 Timothy 5:22 "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure." Hebrew 2:14, "Forasmuch then as the children are partakers of flesh and blood," &c. 1 Peter 4:13, "But rejoice inasmuch as ye are partakers of Christ's sufferings," &c. 2 John 11, "For he that biddeth him God speed is a partaker of his evil deeds." From the use of this word as here given, we discover that it implies a joint distribution as well as a joint participation. Christians are to distribute, not as individuals, to distribute to the necessity of saints. The gentiles were joint partakers with the Jews of their spiritual things. The children are joint partakers of flesh and blood And christians are joint partakers of Christ's sufferings, but they are not to be joint partakers of other men's sins, nor of their evil deeds.

3d *Koinonia*. In Acts 2:42, it refers to the constant joint contribution of the disciples, as also in the following passages: Romans 15:26, 2 Corinthians 9:13, Hebrew 13:6 We have already defined this word, and the reader must have seen its importance, not only with reference to the weekly contribution, but also to the matter now in hand.

The church of Christ is a body, a commonwealth, a community, and *koinonia* relates to the work and the obligations or duties of that community, as well as to the relationship which it sustains to God, to Christ, to the Holy Spirit, to the gospel, &c. In the church we have a joint fellowship of God's son; a joint communion of the body and blood of Christ; a joint communion or participation of the spirit, and a joint participation of the sufferings of Christ. But these things do not apply to any institution except the church. And this brings us to the great question at issue. With reference to the world and the institutions of men, or their societies and fraternities in which they have one *koinos*, or common interest, one purse or treasury, the command is absolute and imperative for christians to have no joint participation, communion or fellowship with them. And if we establish this position, the question whether christians should belong to these societies or not, or, belonging to them, whether or not, on becoming christians, they should not abandon them, is scripturally and forever settled.

Koinonos, when used with reference to these things which are legitimate, has reference to a joint fellowship, contribution distribution, and participation. And when used with reference to things interdicted, its meaning is the same. And now what does the apostle say? He says to Timothy, "Lay hands suddenly on no man, neither be partaker, *koinonos*, of other men's sins." There evidently was a way in which Timothy might become a joint partaker of the sins of others, and hence the injunction. Again, the apostle John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker—*koinonos*—of his evil deeds."

Christians would do well to note this passage for universal Free-Masonry is a Christless institution, and all the members of the fraternity are joint partakers of all that appertains to it Every christian belonging to it, or who joins it, bids it God-speed, and is a joint participator in its evil deeds. From this conclusion there is absolutely no escape.

Now let us turn to 2d Corinthians, 11:14-18, and see if we cannot find a prohibition as positive and unequivocal as "Thou shalt not steal," or "Thou shalt not kill," or any other command. The apostle thus writing to the Corinthians, and, through them, to all christians in all subsequent ages: "Be ye not unequally yoked together with unbelievers." This is the command—a command which cannot be evaded nor set aside by any professing christian. It is an allusion to that injunction in the law which says: "Thou shalt not plow with an ox and an ass together." The ox and ass, not being of the same nature, size, nor strength, could not be equally yoked together; and this is true of the believer and unbeliever "For what fellowship (*metoche*—participation, consort, communion) hath righteousness with unrighteousness? and what communion (*koinonia*—community, fellowship, society, participation, imparting of benefits) hath light with darkness? And what concord (symphony, harmony, unison) hath Christ with Belial? Or what part hath he with an infidel?

The infidel or unbeliever is a son of Belial or Satan, and between him and Christ, and between the followers of Belial and those of Christ there should be no concord. This is a strong term, and the original symphonies, expresses the harmonious agreement of all the notes and sounds.

In Masonry there is an oath-bound concord, or *symphonesis*, which is sinful in the sight of God, and closely forbidden in his word, Christ is excluded from the institution, and in the hearing, and with the sanction of his professed followers. his name is ignored in all their prayers, and every ground from his own is prayed word. See Webb's Monitor, pp 98, 180, 181.

And what agreement (connection) hath the temple of God with idols?" The temple of God is the church of the living God, and between it and pagan temple rites and ceremonies, there should be no connection. And, Specially, as Free-Masonry, there is a connection made by all those christians who belong to the order, and who profess to be christians. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." Is not the temple of God enough for christian—the temple in which God dwells by his Holy Spirit? The christian has no use for any other temple, and sins when he approaches any other shrine.

But now comes the command: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Come out of what? Come out from unbelievers in all their *koinonia*—their communities, societies, fraternities, their institutions by uniting with them, and thereby making them equal partakers in the contribution of their means for their support and by defending them as not only harmless, but useful, praiseworthy, and even christian. The "aberiot wheels" of all secret orders would be the highest evidence of the want of confidence and ministers of religion given them countenance and respectability. Instead of their belonging to the church, the church would belong to them, and elevated them in the esteem of the virtuous and good. And to-day, but for the support they have from the church, her ministers and editors, they would wither and die under the blighting influence of their own corruption. These secret orders look to the church for countenance, and to preachers, editors and doctors of divinity for support and encouragement. And thus, to a very great extent, is the church prostituted by uniting with them, and thereby making them equal partakers in the contribution of their means for their support and by defending them as not only harmless, but useful praiseworthy, and even christian. The "aberiot wheels" of all secret orders would be the highest evidence of the want of confidence and ministers of religion given them countenance and respectability. Instead of their belonging to the church, the church would belong to them, and elevated them in the esteem of the virtuous and good. And to-day, but for the support they have from the church, her ministers and editors, they would wither and die under the blighting influence of their own corruption. These secret orders look to the church for countenance, and to preachers, editors and doctors of divinity for support and encouragement. And thus, to a very great extent, is the church prostituted by uniting with them, and thereby making them equal partakers in the contribution of their means for their support and by defending them as not only harmless, but useful,

ANOTHER MASONIC EXECUTION.

Concerning the following death-bed testimony I wish to remark:

1. I had some personal acquaintance with Hannah Gregg, the narrator; Cyrus Gregg, her husband; and Jason Lathrop, the magistrate before whom the testimony was taken.

2. The subjoined testimony of Mrs. Hannah Gregg was taken down in my immediate presence.

3. It is substantially the same statement that she made to me some time previous to her last sickness.

4. While perhaps some allowance ought to be made for the minor circumstances of the scene, owing to the excitement that attended, and the long lapse of years that succeeded it, there is little room to doubt the general truthfulness of the statement.—*A. A. Phelps.*

I, Hannah Gregg, of the town of Perry, Wyoming County, New York, being on my death-bed, as I suppose, but of sound mind and memory, that I may die with peace of conscience, feel it necessary to make the following revelation to the world, of an occurrence that took place under my personal observation:

In the fall of the year 1820, as near as I can recollect the date, I and my first husband, Rebecca Thurston, resided in the village of Bristol, Pa., on the bank of the Delaware river. We lived in the lower story of the Freemason's Lodge in that place, for the express purpose of building the fires, cleaning the rooms, and taking care of the Lodge, its furniture, etc., for which we were paid. My husband was sworn to lock the doors, and see that everything was kept in order. My business was to make coffee, take care of the dishes, and set the table. I also had to clean the rooms, and put all things in their proper places the next day after the meetings.

One afternoon, late in the fall, when it was cold enough to have a good fire, a stranger of respectable appearance came to the door, rapped, and inquired if the lodge was to meet that evening; also, if the Master would be in our room before he went into the lodge. I told him he would, as we had the keys, and he would come to us for them. This stranger, I noticed, had on supper with us. He had on snuff-colored clothes. There was a light-colored stripe on each side of his pantaloons. He had a large silk handkerchief of peculiar figure. There were also like figures on it. He was provided with with each other. This he kept turning in his hand, drawing the edge between his thumb and finger. In one corner there was a hole, large enough for his thumb to run through, and in another corner a smaller one. He said he had a wife and five children,—three sons and two daughters,—one son as tall as himself. He said he had been from home "two weeks day before yesterday." He was very anxious to know if I was positive that the Master would call before he went to the lodge, and asked as it would introduce him to the Master. I told him I would if it was his request. My husband was so unwell that evening that I had to lead him up the stairs, help him make the bed, and put him to back. He then went to bed. When the Master came, he inquired where my husband was. I replied that he was sick abed; and he would have to make a substitute of me, if he wanted anything more done that evening. He then reached up and took down his keys, and as he turned I introduced him to the gentleman referred to. The stranger arose as if he would go with him, but the Master said: "No, you must wait here with this lady until we give the signal,"—which we three raps on the dining-room floor above. The signal was given about eleven o'clock in the evening.

There was a pair of stairs on the outside of the building, by which candidates for admission ascended. There was also a pair of winding stairs inside, leading to the upper lobby-room, by which the Master ordinarily went up and down. At the foot of these stairs there was a door opening into the cellar. At the head of the stairs, in the lobby-room, there was a very brilliant light. When the cellar door was open most of the occurrences that took place in the lobby-room could be witnessed distinctly from the cellar. As soon as the stranger was left out, our curiosity being excited, I, and a young woman who was stopping with me, went into the cellar, and opened the door at the foot of the stairs, to see what was done with him. When we opened the door we saw the Master standing in the lobby-room, near the door by which strangers were admitted, and near him,—back in his little apartment,—was the gentleman who carried the eleven foot. We next saw two other gentlemen carrying up the white cloth, folded like a firkin, in the sides of which were holes for the fingers by which they carried it. By this time the door was opened, and the stranger was admitted into the lobby-room, where candidates for admission were accustomed to enter. He let took him by the right hand, and put his left hand on the back of the stranger's head. Then the Master asked him questions, and I heard the following replies: "God knows I never said it." "God knows I never did it." Then the Master asked him, "Do you know our rules?" The stranger looked about the room, and then put his hand to his mouth and drew out his tongue. The Master then said: "We owe to you the weapon of death"; and then took from the table a large carving-knife, and placing his left hand forcibly upon the stranger's brow, threw his head back, and with his right hand drew the knife across his throat. He then pitched his victim's head over the tub. The man with the eleven foot took the body by the feet, and plunged the head further into the tub; and then two men took the tub, and the three carried the tub and the body in this way down into the dining-room. We immediately closed the cellar door, and went out into our room to see what was done with the body. They went down to the Delaware river, which was just across the street. As they went out they left the front door unlocked. The wind blew the door open, and blew the brands from the fire-place into the dining-room. My step husband, who heard the crackling of the fire, said: "Run and see to the fire, or we shall all be in a blaze." I ran up, took my broom, and swept up the fire as quick as I could. I saw the tub standing there in it was a large basin, in which I should judge there were three quarts of blood. I threw the broom back, slammed the door, and ran for my life. The key fell on the outside. When the company came back, the Master, as he saw the key was not in the door, exclaimed: "My God! we are betrayed." He then rapped at my window, and asked: "Mrs. Thurston, do you know who has been in the lodge?" I replied: "And do you seen any one?" He then went back to the door, and they went in. After this they had their supper, and broke up between two and three in the morning.

The next morning the Master called at our room. He looked very guilty. My husband said: "Mr. Master, you came very near running us all up here last night." "How?" said the Master. My husband said: "The door blew open, and the brands were blown around the room." "Did you go into the room?" asked the Master. "I was not able to," said my husband; "but I sent my wife up to see to the fire." The Master placed before me a five dollar bill, and said: "One of our brethren had violated a part of the secret last night, and as he came down stairs several drops of blood fell on the steps. I want you to take your little box and brush, and go and clean them off." My husband said: "Not so, Mr. Master; she cleaned them all the last week, and is not able, and cannot have her leave to go and do it now." The Master rejoiced: "I insist upon its being done now; and if you are not able to go, I will lead you up." We went up the stairs, and found the drops of blood. I took my brush, and the lower one, but could not get the stain out. I then scraped it with a knife, and it appeared to be clean. No blood was to be seen. "There," said the Master, "did I not tell you that it would come out?" I then went on to the next, but before I was through with this, the first drop was just as plain as ever. The Master seemed astonished, and said: "This must be because it was not blood. What shall we do?" My husband told him there was no way to get it out but by getting some of their intimate friends to put new steps in the place of them. New steps were put in that day.

Early in the morning, before the Master called, I went to the river to see what I could discover, but found nothing but an apron string marked "No. 2." It was on Thursday that the lodge met.

The second Sunday following, as I was crossing the Delaware river in a ferry-boat, Mr. Pitcoln, I saw a crowd of people on the bank,—on the Bristol side,—and some men taking a dead body from the river. When we landed, I asked my husband to go with me, and I went and looked at the body. I saw a handkerchief hanging out of his pocket, just as I had seen the stranger put his in when he shook hands with the Master in my room. I asked the coroner if I might take it out. He said I might. I found it was the identical handkerchief, with the holes in the corner. I recognized it as the stranger so often thrust his little finger and his thumb as he sat in our room. The clothes also were the same. The white stripes were upon the pants. The coroner asked me if it was any connection of mine. I told him no. He asked if I knew who it was. I replied in the negative, and turned and went off, for I felt as if I should faint away.

We left the lodge about three weeks after this, for we felt that we could not stay. We did not dare to mention this affair in that locality for fear of our lives.

HANNAH GREGG.

Subscribed and sworn before me this 11th day of March, 1861.

JASON LATHROP,
Justice of the Peace.

I hereby certify that I am acquainted with Mrs. Hannah Gregg, who makes the foregoing statement, and know her to be a woman of good standing in the community; and at the time of making this revelation she is of sound mind, and was capable of making such statements as ever.

JASON LATHROP, J. P.

Perry, N. Y., March 11, 1861.

I, Cyrus Gregg, of Perry, New York, husband of the late Hannah Gregg, hereby testify that the above affidavit which she, the said Hannah Gregg, made at my house and in my presence, before Jason Lathrop, Justice of the Peace, on the 11th day of March, 1861, is the same statement which she made to me in the year 1845, soon after we were married.

CYRUS GREGG.

Sworn before me, April 25th, 1861.

H. B. BUSH,
Justice of the Peace.

THE IRISH REPUBLIC.

The poor Irish laborers among us, long the victims of open oppression and secret working Jesuits, have become, from their numbers, their violent tempers, their want of knowledge and of correct ideas of morality and religion, a powerful element of weakness, disgrace and danger, especially in many of our large cities. There is greater need of Christian effort for their enlightenment than for the southern freedmen, for while they have hardly more intelligence they have more energy less sound principle, and a far more untamed ferocity. It is a matter of fervent thankfulness that there is any help in arising from themselves, which promises to aid in breaking up their unreasoning chanishness, and so preparing the way for their emancipation from the despotism of priests and Jesuits, and their perversion into the liberty of light and truth. As an example of the working of this hopeful influence among them, we insert the following from the *Irish Republic*:

INTOLERANCE IS BARBARISM.

Men wonder at the slowness of the world in not rolling into perfect liberty at once, instead of moving for five ages of ages through tyranny and barbarism, as it has done, and to have only reached its present very imperfect and experimental state of civilization. Why is this?

Philosophers have arrived at the conclusion that man was made with all his imperfections, to act as so many drags on his one aspiration to reach perfection—which he doubtless will reach some time—for some wise design of the Author of his being.

This is but the "flattering unction" with which men annoint their egotistical souls, in order to throw the responsibility of their depravity off their own shoulders.

One of the great causes of the slowness of progress has been the aversion of the human mind to open its windows to the light.

Nations delight to receive their education from the past. Worshiping the sunset, and shutting their eyes to the sunrise

Men have sat at their fathers' feet, and heard the stories of the olden time, until bigotry is arrayed in the robes of sanctity, and fraud and despotism are their household deities. Men's fathers have died for a lie, therefore their children must battle against humanity to transmit the lie to posterity, and foolishly imagine that their sacrifices for such a cause can eventually make it truth. Ten thousand generations struggling for and dying in the cause of falsehood but add to its strength. As each generation by in the olden ages deposited a stone to mark the grave of murder but added to the cairnil; so each generation, in persevering in battling for a lie, but adds to the hideousness of the whole, and in the end the accumulation becomes so huge that it topples over and buries its votaries in ruin and oblivion.

If you wish to learn the cause of the world's slowness to reach perfect intelligence—which means happiness and liberty—just break away from all traditional beliefs, and attempt to overturn the public idole. If you are not crucified, or pilloried to receive the rotten eggs and clash of the unkempt and unwashed, in the twinkling of an eye, you must live in a country where civil law is higher than popular prejudice, where the popular mind has been subject to the shower-bath of intelligence.

Christ was crucified by the Jews for implying that he was the Son of God. The Christian world has execrated the Jewish race for eighteen hundred years for doing what every christian people under the sun have done a thousand times over—crucifying men for advocating long held truths that have conflicted with their favorite errors. Men have been burned in soulless cells, to rot in their slimy ooze, for preaching the great truths which burned their brains, and must go forth. Tyrants have made dungeons sacred with the names of those whom God inspired to inculcate their generations with the sublime madness of liberty. All great truths have been born in the dungeon or on the scaffold. Men have preached them to the people, and for their audacity have been trampled under the feet of the mob.

The blind and infuriated beasts did not know that they were trampling the grapes to give the wine of life to unborn generations.

Of all tyrannies save us from the many-headed monster that rises in the shape of a passionate people filled with impulses that, unregulated, might glorify mankind; but filled with the blind rage of ignorance—like the drunkard killing his children—destroys what was its duty to save

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

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The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

SPEAN PACKET SKIMAL, }
Ohio River, Nov. 23, 1868. }

DEAR CYNOSURE:—It is Monday morning, and I am returning from my very pleasant Sabbath spent at Ripley, so long the residence and parish of the apostolic John Rankin, through whose labors and fearless fidelity Ripley was so long a sort of modern Palestine or City of Refuge to the slaves from across the river, with all her gates open, and over every gate written: "Thou shalt not deliver unto his master the servant that has escaped from his master unto thee." His frailties (themselves the product of slavery) and the frailties of his people, have caused his removal; but his memory will grow green there with years, and the very mocking-birds and red-birds linger till winter, singing about the fruit on which he lived: while God, by wealth accumulating in the hands of his children, will take care of his servant, under that promise which never fails: "Blessed be he that considereth the poor. The Lord will deliver him in time of trouble."

The Presbyterian churches in South Ohio were among the best-instructed churches on earth. Their fathers, the descendants of Scotch men who, learned under the dragoons of Charles and Lauderdale to "*stand up for a suffering truth*," were crowded across the Ohio river by the accumulating corruptions of slavery. And Gilleland, Rankin, Crothers, the Dickeys, and others who had studied christianity by the best of all teachers, contrasts, were sound on the Catechism and Confession as ministers of the same order in Pennsylvania! But unlike their Pennsylvania brethren, they did not substitute *doctrines for sense*, nor the *theory of* religion for the practice of it. Hence they were abolitionists, and appointed a day of fasting and prayer for the overthrow of slavery in 1831—a whole year before Garrison formed his first "New England Anti-Slavery Society" in Boston, consisting of just twelve members, a president, vice-president, and secretary, with nine members for an executive committee.

I came among this people with whom I had gone preaching the gospel" years agone, knowing that they once loathed and abhorred the secret orders and their satan-worships; and hoping they had been able to "stand against these wiles of the devil." Judge, then, of my grief to find even here "the gold become dim, and the most fine gold changed." The same blinding sorcery which deceives Free-Masonry, or the devil under that name, to govern our church, pulpit, press and state, broods like a witch spell over mind and manners here.

I passed the Sabbath with an interesting family. The father's mind, fashioned, under God, by the hand of a Scotch Presbyterian mother; the wife a cool and clear-eyed presence, and both made practical by acquaintance with the world and its affairs; yet this clear and solid-minded man looks upon the dark, idolatrous orders as a piece of half-harmless humbuggery, and his wife hates them hereditarily, and by a holy woman's instinct, rather than from an understanding of their nature and a dread of their sure and certain results.

Even the old Rankin Ripley church begins to be pondered-posted by the adjacent lodge, while the Methodist church, under the "fighting parson," Rev. General Moody, is already so mixed and ridden by the spurious "rites," "mysteries" and brotherhoods, that it resembles christianity about as much as the Sanscritan woman's religion did the Jews'. Worse still: a son of John Rankin is a lodge-man! and, worst of all, Mr. Rankin himself has received a Mason to a little church—it is to be hoped, with the idea of reclaiming him.

"But the strongest and the bravest have been ofttimes heard to say:
My heart! my heart is weary for 'the greatness of the way!'"

and good Brother Rankin is haply grieving "weary;" and those minds in which the religion of Christ has for a time consisted too largely of specific reforms, are apt to swing back to the opposite extreme.

The Synod of Cincinnati and the Presbytery of Chillicothe have both testimonies on their records that lodge-membership is inconsistent with church-membership. It is therefore simply appalling to see lodge-men creeping stilly into these churches, like snakes into the cradle of the infant Jesus! Above all, appalling is the stupendous ignorance which, in the sepulchral silence of press and pulpit on the subject, broods like an incubus over the popular mind! Men do not see that idolatry is devil-worship, and that lodge-worship is idolatry! "The god of this world hath blinded their minds," so that "seeing they see but do not perceive" that *rites, mysteries, shows* and *secrecy* blended, constitute the world's thraldom to-day! that if Masonry is "humbuggery," so is Popery, so is paganism "humbuggery!" and that the three are parcels of the same web which to-day constitutes the winding-sheet of the world, as "dead in trespasses and sins!" They do not see that the devil governs the world, and keeps it from Christ by man-made religions, and that, Masonry is a man-made religion! They do not see that as "no appeal lies" from the word of the Master to his lodge, young men trained under the despotism of the lodge in trifles, will soon practice despotism in the state in realities! They do not see, or seem to have forgotten, that the south wanted an empire whose corner-stone was slavery, because, among other reasons, they had lost in their lodges the very ideas of popular government!

But I must close. Never in I do now have I felt our utter dependence on Christ and the Holy Spirit to open men's eyes to the dark gulf that yawns and gapes for our religion and our liberties! and never did I feel more powerfully that the triumph of Christ's religion over Satan's is nigh, even at the doors!

"All from afar, the morning gleams the wreath of victory,
And on the sightless eyeballs pour the day."

Yours in Christ, J. B.

REVIEW OF A. H.'S APOLOGY FOR FREE-MASONRY.

[Concluded from our issue.]

THE GRAND DECEPTION.

But do they do it? No more than the adulterous libertine who with smiles and well-affected sympathy proffers his kind attentions to a sorrowful and neglected wife, will make up to her a husband's derelictions. Here is just where we accept these institutions. Their brotherhood is a false brotherhood; their kindnesses are deceptive. Their object is not to relieve those they draw into their secret, but to fan them, and make them the instruments of their own selfish advantages. They receive none but such as they think can add to the strength and glory of their order, and as soon as they cease to be able or willing to be profitable to the order, they are cast adrift on the cold charities of the world or of the church; by so much chaos, because it does not hold out what Christ never did, worthily inducements to men to come into their fellowship.

AN INSURANCE MORE COMPREHENSIVE THAN CHRIST'S SALVATION.

A. B. seems to think it laudable that our young men should have a society that should inquire to them all the advantages of wealth and popularity and intimate friendship and spiritual brotherhood,—in a word, all happiness according to men's natural cravings.

We do not believe any such society ever was or ever will be, outside of Utopia; nor do we believe it to be desirable. Such a society would operate upon the self-reliant energy of young men as dependence upon inherited fortunes is often seen to do, rendering them servulete, effeminate, useless. More than that: such a society would supplant that sublime faith in God by which alone the trials of life can be calmly and heroically sustained, and its difficulties vanquished. We have no such society, even in the church, far less in any humanitarian league, at all in any secret society.

CHRIST THE BEST UNDERWRITER.

But we have what is infinitely better. Christ says to all that labor and are heavy-laden: "Come,"—not into the church, not into some kindly human league, whose fraternity, sympathy and general insurance can be bought with money at fixed rates; but he says: "Come unto me, and ye shall find rest for your souls." And if every diseased craving for creature good is not satisfied by the attachment of the object longed for, the craving shall cease by reason of the enjoyment of that which is far better. Let us endeavor to relieve these restless longings of the diverse destiny by bringing them to Christ for direct themselves; by correcting the error of the earthly and carnal mind out of which they grow. Let us teach unselfishness, spiritual-mindedness, self-sacrifice and devotion to the good of others and of the will of God. This will act as a specific antidote for that depraved longing which makes so many seek in security of wealth and creature enjoyment that good for themselves which can be gained only by giving it up and making common cause with Jesus in the love to others. This is that brotherly love which A. B. so highly commends, and by no means too highly, but which we can never reach or taste the blessedness of by all the toils and schemes that are possible, so long as we seek to procure for ourselves its benefits instead of conferring them upon others. It is Christ's irrevocable decree: "He that will save his life shall lose it; but he that loseth his life for my sake shall find it."

HAVE FAITH IN GOD.

Then let us teach faith in God, instead of faith in man or human devices and institutions for real and secure happiness. This going into secret societies for that which can be found in Christ only, is going down to Egypt. This leaning upon strong human institutions is leaning upon a broken reed that will surely pierce through the hand of the leaner. True faith in the true God; in that "only name given under heaven among men whereby we must be saved," is the only strong anchor and sure resource to troubled, needy mortals on life's uncertain and threatening sea. On this point we think A. B. would do well seriously to ponder himself.

CANNOT OVERTHROW CHRIST.

Where in his faith when he admits that Masonry is so anti-republican, so selfish, so liable to supplant equity, and so baseless in its immense pretensions, that the church should leave no room or excuse for its existence; and when the church is what it should be, Masonry and all other secret societies will be unpermitted? And yet he confidently affirms that "no open assault can possibly overthrow them," or make anything but "slight and transient" impressions upon them.

He is very positive and confident in these assertions. The members of these orders are just as confident and defiant. Their mountain stands strong, and such an opinion from an intelligent outsider (if he be one) is all they desire, and is abundant proof to them that he is filled with the spirit of wisdom.

But wherein, we ask, does this wisdom differ from that of the ten spies, when they said: "We are not able to go up and make the conquest of Canaan. The towns are walled up to heaven; and there we saw the sons of Anak, and we were but grasshoppers in their sight." Wherein does it differ from the wisdom of the Lord, on whose behalf the king of Samaria mocked him who answered Elijah's promise of plenty by that time to-morrow with the question: "If the Lord would make windows in heaven, might this thing be?" Wherein does it differ from the wisdom of those who mock at the credulity and folly of expecting to destroy idolatry by sending a few missionaries to assail that hoary system which has existed since the infancy of man, and to this day covers a wider region and embraces a far greater portion of the human family than the religion of Christ? Wherein does it differ from that wisdom which says: "You can't put down intemperance; it's no use to try?" or which would say: "All your assaults upon slavery are useless?" or which says: "Who is the Almighty that his word should be omnipotent? or what profit shall we have if we pray unto him?"

COUNSEL TO A.B.

We counsel A. B., and all that are wise and faint-hearted like him, to look not so steadily at the power of human corruption, or of the god of this world, who combines that corruption in strong and dominant confederation; neither look too obviously at the imperfections and weaknesses of men, who advocate the cause of God and assail the strongholds of the devil, but to take into the estimate the power of God, which is committed to the destruction of all the power of the devil, of all works and institutions of error and sin. And while nothing is too hard for the Almighty, yet he makes his truth, wielded by feeble and imperfect men, the mighty instruments of pulling down the strongholds. And although perfection in the church is lovely, and would make her terrible as an army with banners, yet God's arm is not shortened because such perfection is wanting, nor are we justified in waiting to see this perfection before we dare to try the temper of the sword of the Spirit upon the enemies of God and Zion: nevertheless, when the Son of Man cometh shall he find faith on the earth.

ON WHAT WE BASE OUR HOPES.

We do not expect by any power or holiness of our own to overthrow the gigantic secret orders of the day. We doubt not in saying this we reflect the sentiment of the great body of active opponents of secret societies. We cannot do it; neither can we destroy any sinful custom among men, nor reform or create anew one fallen sinner of all our race.

But, glory to God, Christ can do it! And because he has commanded us to stop the mouths of gainsayers by uttering his truth, to reprove the unfruitful works of darkness, and to say to the wicked, Live! we purpose not to cease uttering his truth in love; and we pray that we may not be left to provoke him to wrath by indulging that unbelief that makes him a liar when it assumes that his word shall not ever continue void," or fail to "prosper in that whereunto he has sent it." If Masons, or any other secret confederates, had only the human friends of open institutions to fear, they might well be defiant. But if they are suppressing Christ's truth, and are, therefore, in the way of his chariot wheels, all we have to say is, the sooner they stand from under, the better for them.

Dialogue between an Adhering Mason, a Seceding Mason and an Outsider.

Outsider.—Why, friend seceder, they say you have renounced Free-Masonry and are down upon it like a thousand of brick. How is this?

A. M.—O, don't mention that to him, he is purfectly rabid, in fact he is as notual monomaniac on the subject. Straight enough on other matters, but absolutely deranged on this.

S. M.—I am not mad, most noble Mason, though I was once very near it, when, like yourself, I was so fascinated by the old serpent that I really thought, as you do now, that there was something true and useful in Free-Masonry. But the delirium is past, and I now see things as they are. I wish you the same soundness of mind which I enjoy on this subject.

A. M.—Just as I told you, Mr. O. Monomaniacs always think everybody insane who does not agree with themselves.

S. M.—And therefore you think me deranged, and yet you know, as to facts, I speak on this as on all other important subjects, the words of truth and soberness, and if you will allow yourself to reason in an earnest and unprejudiced manner from these facts it will be impossible for you to come to a different conclusion from mine.

O.—What is your conclusion?

S. M.—Why should you care to know the conclusions of a monomaniac?

O.—I have no reason to think you a monomaniac. I know that in general you are a man of sound judgment, and I believe you are also sincere and truthful, and I don't believe you allow yourself in malice toward any; and if you declare it to be your sober conviction that you ought to renounce and denounce Free-Masonry I think you ought to have a reason for it.

A. M.—Without a reason to think you a monomaniac, I know that in general you are a man of sound judgment, and I believe you are also sincere and truthful, and I don't believe you allow yourself in malice toward any; and if you declare it to be your sober conviction that you ought to renounce and denounce Free-Masonry I think you ought to have a reason for it.

The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

GRANVILLE, Licking Co., O., } December 7th, 1868. }

To the Readers of the Cynosure:

As I soon start for home, I here "sum up" information gained in this voyage for your benefit; and

1st. The Masonic children in this State and nation boils furiously. "Ohio has four hundred altars," said a "grand" Mason to me, the other day, "and, in Lincoln's phrase, you have a big job on hand."

Yet I learned from the same high functionary that J. Fletcher Brennan's *American Free-Mason*, 114 Main St., Cincinnati, was a mere black-mail concern, heading an opposition Masonic sect. But it told an immense amount of truth about the lodge. It is now stopped, at the end of one year: probably the editor is "bought in" by Masonic money. He figures will "farewell," and falls back "as a private in the great Masonic army," in his fourth number.

2d. "The Grand Lodge of Ohio" met at Dayton in October last, where I have been spending a few days, and where I have learned much, though I invariably tell Masons I am opposed to the order, no nothing is gained to truth by meanness

A member in a local (Ohio) lodge insulted the christian Masons by deriding the Bible as "a human composition got up and got out by an English king." The church-members and the preachers especially in the lodge disciplined him for treating the Bible which, with the Koran, etc., is one of their "lights," with contempt. He appealed, and the case came before the Grand Lodge at Dayton in October. The lodge had a pitched battle over it, and the action of the local lodge was sustained, and the Bible-contemner was contemned and censured. My "grand" informant told to me with a sigh: "The Methodists and Baptists make us a world of trouble."

Years ago this Ohio Grand Lodge, alone of all in the United States, declared a belief in the Bible as inspired or God necessary to the character of a Mason (See Chase's digest) but all the State lodges condemned that action, and the Ohio lodge receded. Now again the Methodist and Baptist preachers in this lodge, feeling already the pressure of President Finney's appeals, are trying to make the impudent Masonic mockery of carrying the Bible in their processions mean some respect for it, so that they can quiet the uneasy consciences of the members of their churches whom they have led into the lodges: and as the Masons only carry the Bible for bait, they are indignant that they should be held to be in earnest, and required to treat it with respect. Hence this Grand Lodge shrinkage in Dayton in October.

3d I learn too that the reception of millions of money, since the sudden rise of Masonry during the war, and indeed since the temperance orders began to pilot Masonry back to popular favor, is having the usual effect of bringing on a robber-fight over the division of the spoils which they have swindled out of the community. Hence the revival of the old feud between the York and Scottish rites, and the later "rite of Memphis," or "Misraim," mad, indeed, many others. So far as I can learn, these are all, at bottom, fights to see who shall get the revenues paid in by the poor miserable dupes who are amused by these squabbles, and so kept interested and paying "the dues," while their Grand Master, the devil, looks on complacently, caring for nothing but to get that "worship" from christians and others which he failed to get from Christ! Yours in Christ, J. B.

PERSONAL EXPLANATIONS.

GRANVILLE, Licking Co., O., } December 5th, 1868. }

To the Readers of the Cynosure:

When I left home, I expected to have been absent some months, but I have been met by Free-Masonry in Marietta, Ohio, and thrown back into communication with the readers of the CYNOSURE sooner than I expected. The case is on this wise:

In 1845 a society was formed to save certain western colleges which, by indifference or opposition to the slavery-reform, had forfeited and lost favor with serious and earnest christians; and at the same time, being suspected of harboring anti-slavery sentiments at heard, found little favor with worldly christians and politicians, to please whom they had cast off and shunned the abolitionists

This "college society" went east where the cotton influence had blinded in part the christian merchants and manufacturers of cotton, and told them if they would give their money for western colleges to this college society, that society would protect them from frequent importunity by western college agents; and they would recommend and aid all western colleges which deserved to live.

Urged to do so by my respected teachers, Drs. Lyman Beecher and C. E. Stone, I applied to this society for aid to Knox College, and Dr. Leonard Bacon told the society, in my presence, that if they did not vote me what I asked, that "he (myself) could obtain twice the sum by appealing to the Congregationalists of New England." This college society, under this speech of Dr. Bacon, then took up Knox College, *which it had before twice rejected*, and gave us a small yearly stipend to keep us out of the eastern field.

As the same men control the college society now who did then, I applied to them for their endorsement, and permission to complete the endowment of Wheaton College: but I find the influence of Free-Masonry worse and more implacable than the influence of slavery, which called the northern churches twenty-two years ago, when, at Springfield, Mass., the college society took me up, as related above.

Wheaton College, of which I am now president, has been fully endorsed by the State and local associations to which I belong, by the Chicago Congregational Union, by Prof. Joseph Haven, and all the Congregational pastors of the city of Chicago; yet, in face of such endorsement, this college society, *which professes to endorse and aid all sound colleges, and reject only such as ought not to live*, at Marietta, Ohio, where it came for its quarter-centennial meeting, has unanimously, after a secret meeting, without a word of explanation, rejected Wheaton College, of which I am President, and thus stopped me on my way east for funds!

This rejection of our college is aggravated by the fact that four leading members of their board had before advised me to apply, and three of them declared there was no doubt the college would be aided.

I wish now to shew (if it is true) that Masonic influence has caused this rejection of Wheaton College.

Three years ago (1865) the faculty of Andover Theological Seminary gave me a paper signed by the names of Edwards A. Park, A. Phelps, E. P. Barrows and Egbert Smyth, requesting the American Tract Society, Boston, to publish a tract "tending to dissuade the members of our churches from joining secret societies." I presented that request to I. P. Warren, the Tract Secretary, 28 Cornhill. He caused such a tract to be printed; but *after three years said tract is not yet published!*

Rev. Dr. Quint, editor of the *Congregational Quarterly*, Boston, is a high (or low) Mason, who when chaplain of the Massachusetts 2nd, wrote a letter to Henry M. Dexter's paper, the *Congregationalist*, Boston, boasting of favors received from a traitor lauded at Charlestown, Virginia, in consequence of giving him the Masonic grip!

This Dr. Quint recently visited Chicago, stopping for a week or two at the Tremont House *on pretence of benefitting his throat and bronchial tubes by the atmosphere of Chicago and our lake!* but as I then supposed, and still suppose, in the interest of Free-Masonry, and to see what could be done to quell the movement against secret societies inaugurated by the Aurora and Pittsburg Conventions. Dr. Dexter, of the *Congregationalist*, is a friend and associate of Dr. Quint and Dr. Webb, of the Shawmut Church, Boston. He (Dexter) lately criticised the "bad taste" of the ordinary Masonic funeral vote (which sends the dead Mason to heaven) and, being called to account for it, blustered some in his editorial: but, the week following, he said he *had no intention to turn public sentiment against the lodge!*

This Dr. Dexter was one of the most, if not the most influential member of the college society's board in the vote rejecting me at Marietta, O., Nov. 9th last.

Again: The secretary of that Boston Tract Society for the west is G. S. F. Savage, a most bitter, constant and consistent enemy of Wheaton College. I have moved and carried, in our State Association, a vote to endorse and recommend the "Western Tract and Book Society," Cincinnati, which publishes against secret societies. This of course touches Brother Savage's bread, and the influence of his society which has been three years bringing forth a tract against secret societies, and now shows symptoms of dying before the birth.

These Boston men (Dexter & Co.) are members at once of the tract and college society's boards. These men have therefore rejected Wheaton College, and by their rejection have declared to benevolent persons *cast that it ought not to live.*

It is on the above and a multitude of like facts that I say that the influence of Free-Masonry has met and defeated me at Marietta. Since that time, however, friends of God and haters of the dark orders in Cincinnati and Ripley have subscribed and pledged near two thousand dollars toward our college building; and if we do not displease God, we shall live.

They have sent me back to the CYNOSURE sooner than I expected; and I begin to see light about our next annual meeting J. B.

☞The present number of the CYNOSURE has been unavoidably delayed by the printer's pressman "ploing" the two outside forms before they were "worked off," necessitating the resetting of the *whole paper after one-half should have been printed!* But we have the printer's word that the next number shall see us on time again, after which we hope to be more prompt than ever before in giving the CYNOSURE to its many earnest readers.

—Our friends will, we hope, remember us in the coming festive holidays by sending us long lists of new subscribers.

"OUT OF THINE OWN MOUTH WILL I CONDEMN THEE."

A writer in the *Masonic Trowel*, who signs himself "Tyrian," undertakes to deny the charge brought against Free Masonry by evangelical christians as being an unchristian religion. These are his words:

"Our fraternity is denounced by such men as Revs. Blanchard and C. G. Finney as a religious institution having for its object the overthrow of all the present systems of churches, denying Christ, and the eventual destruction of the christian religion. They bang to his ideas with a perseverance worthy of a better cause."

Further on, he says:

"We never teach that Masonry is a substitute for religion in any form whatever. We never tell the initiated that Masonry issufficient for salvation"

This is evidently intended to be understood as a plain and strong denial of the positions of Revs. Blanchard and Finney that Masonry is a Christless religion, the rival and enemy of Christianity. And yet this same writer, in this same article, demonstrates the truth of the accusations which these Christian ministers have talked against Free Masonry.

no better witness on these points than "Tyrian" himself—in this very article which contains his denial. It is enough to convince Masons themselves, or anybody in the wide world who is capable of logical reasoning and willing to reason to not independent of prejudice, that we are right, and Masonry is a deceitful, Christless religion. Note what "Tyrian" says in connection with the above denial. We quote his precise words:

"The operative art having for us at the present day ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the erection of a spiritual building in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity."

And again says "Tyrian:"

"In brief, Masonry requires—nay, demands —a change in all of our duties to God, to neighbors, and ourselves—the sum total of man's duties upon earth."

And yet it is misrepresenting Masonry to call it a religion! What is the name of common sense can religion demand more? If discharging all our duties to God and man, and making our "hearts pure and spotless," fit for the Holy One to dwell in, is not religion, what is it? What is it? But, according to "Tyrian's" conception, this is not religion; for he goes on to say: "We never teach that Masonry is a substitute for religion in any form whatever. We never tell the initiated that Masonry is sufficient for salvation." It would be unjust to ourselves, our lodges, and our God, discharged, and our "hearts pure and spotless, fit for the abode of the Author of purity," and yet all this not sufficient for salvation. We substitute no religion in any form whatever! Mortal sinner, have you ever reflected seriously what religion is? And if you have, is it possible you can be so blind as not to see that in claiming this for Masonry you claim for it a perfect substitute for christianity—a rival which takes for itself the kernel and leaves for christianity but a useless shell! I am not unmindful of the great evangelical fact that beyond our regeneration and justification there is a work of Divine sanctifiment and forgiveness of sins past; but since, by the atoning sacrifice of the Lamb of God, eternal mercy is set free from the inexorable necessities of governmental justice, there is no failure of justification where there is regeneration; but "in every nation, he that feareth God and worketh righteously is accepted of him." As a practical matter of fact, therefore, the sanctification of the heart and life, which "Tyrian" declares is sufficient for salvation *if* it be attained. The trouble is it is not attained without the knowledge of Christ. To accomplish it is the peculiar work and glory of God by the Holy Ghost, shed on the redeemed through Jesus Christ, purifying their hearts by faith. To accomplish this is a work which "the law cannot do in that it is the weak through the flesh." The law of nature the Jewish or Levitical law cannot do it; the law of Sinai or the moral law cannot do it; and there three evidences all that is known in Masonry, by "Tyrian's" own showing; for he says expressly that "Craft Masonry teaches, and *only teaches*, what might have been known for centuries before Christ." Of course then it is Christless, and all it does is ignore and deny knowledge of Christ; and he claims that it effects the entire purification of the heart, and the performance of "the sum total of man's duties upon earth." Now, either this claim is false, fatally delusive, or the Gospel is a lie and a delusion. Christ is become of no effect to you, whosoever you are, that are justified or made pure (it's all the same) by the law, or by Masonry, or anything else but by the knowledge of Christ. If righteousness come by any other law, or prophecy, or science, or wisdom whatsoever, then Christ has died in vain, and faith is vain, and christianity has a useful trial, in fact succeeded!

The admission of "Tyrian's" position as to the power of Craft Masonry to purify the heart and life involves the inevitable destruction of christianity. Whether or not he sees or intends this result makes no difference; it follows by inexorable logical necessity. And yet he says "we do not pretend to stand on the christian mount—we not pretend our position is high enough." But, "Tyrian," if it secures what you claim, it is high enough; and yet you say, knowledge, as to Craft Masonry, I. e. all that is below the Chivalior degrees, or degrees of Knighthood, you are away back in the dark Jewish dispensation, centuries before the advent of the blessed Redeemer, clinging to nothing better than Judaism. Can you think such a course pleasing to that blessed Redeemer? Oh, I am glad you call him blessed. He is indeed blessed. He hath a name above every name, not only in this world, but in that which is to come; neither is there salvation in any other. But because the Jews, after the son of God was come, clung to what they were justified in clinging to before he came, they were broken off by Him from their own olive tree, and wrath came upon them to the uttermost. Their plagues have been wonderful and long continued before all nations unto this day, because they recognized not the light when it visited them, but like moles and bats, and birds and beasts of night, slunk into their caverns and dens, and surrounded themselves with the shades and obscurity of night in the day time, that they might have the benefit of candle light after the sun was risen.

If such a thing befel the Jews for such a course, will it fare any better with Masons for doing the same thing? They, indeed, at least many of them, confessing that the sun is risen, that the light shines in their candles, and not by seeing all distant objects, actually discerning all minute objects, really directing their steps by their sun's light, and yet ascribing their vision to their own farthing candles, and carrying their candles as an act of gospel benevolence to all the world. Is not all this a contemptibly silly impertinence? Is it not an insult to Him who has said: "I am the light of the world?" now that the Sun of righteousness is risen, not to put out your tapers, and make use of His light as all sufficient to deny Him? "Every spirit which confesseth not that Jesus Christ is come in the flesh *is not of God.*" Where is there any such confession in craft Masonry? There can be none, for it "*teaches only what might have been known*" as well before he came.

But, says "Tyrian," "when the initiated commences his ascent to the Christian mount, Masonry never interferes any way, but leaves him to his Bible, or his Koran, or his church or bishop; liberty of conscience is our motto." Yes, Masonry is a perfect Gallio, cares for none of these things. But we understand that there is at least some shade of distinction between perfect indifference and true friendship, and if men believe that Masonry purifies the heart and perfects the life, is the sum total of man's duty, who is going to be fool enough *to try* to get higher when as in his summit of attainment, beyond entire sanctification of heart and life, what remains of value for religion to do for us? Nothing—self-evidently—nothing. To say that craft Masonry accomplishes what "Tyrian" claims for it is the same as to say that Christ is nothing, and Christianity a name without a substance; a form without a life; a religion without moral principle; an *ignis fatuis* for fools to chase, like the "hieroglyphic bright" with which the mystics excite the imagination and the hope, but never bless the spirit; the superfluous redundancy of the imperfluous description. This is all that is left for christianity after admitting the claims of "Tyrian" for Masonry; and what Mason, believing "Tyrian's" claims, is going to trouble himself about christianity, unless he can make out some worldly gain by it? He must surely be a superstitious fool that would—and yet "Tyrian" insists that Masonry is not antagonistic to christianity; and thus "hangs to the idea" that it is the handmaid of religion "with a perseverance worthy of a better cause." But, "Tyrian," if this is your friendship for christianity, pray bless us with your enmity—with declared hostility and open war. Such hypocrisy, the teachings of open infidelity and atheism would not be so likely to keep men from coming to Christ as all their desire and all their solicitations, as just such specious but basely false representations as you give of the Lord's church *of your craft.* Your teachings are more likely to take and not less sure to draw. They put men in the precise position of which Christ spake when he said, "Publicans and harlots go into the kingdom of God before you." And again, "I come not to call the righteous, but sinners to repentance." And again, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber." Had not come and spoken to them, they had not had sin; but now they have no cloak for their sin."

SOME THINGS TRUE EVEN IN AN ODD FELLOWS' MANUAL.

Amid many things in the Odd Fellow's Manual, by Rev. Aaron B. Grosbe, which we deem entirely erroneous and deceptive, we find some things true, and highly important, among which we mention two which attracted our especial attention in looking through the book. 1. He abandons the attempt, of twenty years ago, to found Odd Fellowship upon its antiquity. Then, we remember to have read in some of their manuals that Odd Fellowship was older than the Roman Eagle, the Golden Fleece, or the Egyptian Pyramids; that the Savior of the world was an Odd Fellow, and many was the first founded by Adam. In order By the same kind of arguments by which Masons establish the antiquity of their institution, the Odd Fellows could establish theirs, and the Sons of Temperance, or the Ku Klux Klan, or a Methodist class-meeting, or a Sunday school, and all can establish their antiquity by the very same arguments, only by striking out Masonry and inserting their own name. and the demonstration is just as good for one as for the other. The writer remembers to have read in one of their manuals that Odd Fellowship was older than the Roman Eagle, the Golden Fleece, or the Egyptian Pyramids; that the Savior of the world was an Odd Fellow, and many was the first founded by Adam. In order to prove their antiquity, they used to draw up regalia and badges; so do we. They used rods, stars and symbolic images and fables, and traditions for instruction; so do we. And then the youngest societies might adopt terms, symbols, or emblems which history has assigned to the most ancient of these mysteries, and that would make the demonstration perfect. The young society then could say: We use the same symbols which Herodotus says was employed in the Mysteries of Isis, or by the Druids, therefore we are certainly their lineal descendants. Our most venerable order dates back to A.L. 7868. Q.E.D. Just this soundness, and no more, hath the proof of the antiquity of Free Masonry. The Odd Fellows were minded to start out on the same sophistry, and could do just as good a right to—only so many people got lived who knew and remembered their origin that they soon found they would be made a laughing-stock so, generally and so long that it was doubtful whether they would be able to stick to the lie *long enough* to eut-live the ridicule, and verify the maxim of the evil one, that a lie will stick to us as good as the truth. And we the editor of the manual joins in the laugh, abandons the ridiculous pretense, and gives the true date of their origin—dating no further back in this country than 1819. In this Odd Fellowship has the advantage of Free Masonry decidedly, and the privilege of owning the truth on this point at the sacrifice of the veneration men pay to hoary antiquity; for if Masonry were as old as the heathen mystories, that would not prove it better than those abominations. But since it falsely claims to be as old, we may be sure it *is* no better.

Another truth to which the manual treats us we give in the author's own words, p. 80-86:

FRIVILEGES OR UNE FELLOWS.

Let us one unite with the order merely to learn its secrets," wear its regalia and decorations, or insure himself provision in case of sickness and distress. These are privileges, it is true, to those who have other and nobler objects in view, but they cost more of labor, time and money than they are worth; to the mere idler, curious, vain, or selfish man. Such will find it a burthen to perform an equal share of our duties and labor—and he may possibly be insured against sickness as certainly and more cheaply by a life or insurance association.

Why, then, should one embrace Odd Fellowship? What remains to go in for unless it be that the association proposes to take up the appropriate work of a school or a church, a missionary or a purely benevolent association, than either of which a supposition could with be more absurd. The author gives nothing in answer to this very natural inquiry, but branches off into a few glittering generalities, seeming to imply that Odd Fellowship is designed to enlarge the sphere of one's usefulness far beyond anything to be reached by him in any other way in church or state.

We have some things on hand which we design soon to publish in the CYNOSURE, and which, by contrast with these generalities, is something more tangible and definite as to the real end pursued by the Odd Fellows as a society.

We propose, in future numbers of the CYNOSURE, to gratify our curious with the inside part of their secrets without any extra charge, and without any word of labour, or any printing to a sheet! Any fraternities so blind them to keep the secrets from the world.—ED.

†Very professional, such pretensions. ‡That is one unquestionable truth.

BOOK NOTICE.

The Great Question. The Skeptical Philosophy Explained; by B. P. Aydelotte, D.D. Published in Cincinnati, O., by the Western Tract and Book Society. 1868. Pp. 193, 1868.

This is a great, *little* book; like its author, full of sound sense and deep piety. Its great design is "to show that we have in the very structure of the mind the foundation of a *veritable knowledge*, and, therefore, that skeptic philosophy is in perfect harmony with a true Christianity." Kant and his followers taught a philosophy which corrupted all Germany, which, as a result involved, other countries, including our own. That philosophy is not so openly outrageous as Deism, Atheism, or common Infidelity, ie, we think with our author, vastly more profound and plausible, and, therefore, more insidious and *deadly*. We are rejoiced it has found so able an opponent. recent notice of this work (The Great Question) says: "The book contains an answer to the infidel socialist school of the present day, which, we think, along with much sound thought on practical subjects, a psychological view of faith, which will be read, long after Dr. Aydelotte is in heaven, as one of the strong, striking, original views of good men. Every minister of Christ ought to have and read it." LECTURE ON ODD FELLOWSHIP NEW SOON

"THE GREAT QUESTION."

What was the first sin? Will the Bible and a sound philosophy of the human mind throw a satisfactory light upon this subject? By "the first sin," we do not here mean our "original sin," or that bias or inclination to evil which exists in every human heart and causes us all to go astray as soon as each one of us begins to act out his moral nature. This we have not now in view. But we mean something back of this bias, disposition or propensity to evil, and through which our corruption or depraved bias is brought into the soul.

We lay down here a few preliminary principles: 1. Sin is the transgression of the law,—that is, sin is an act of a moral agent committed against God's law, whether it yet appears outwardly and before men, or inwardly and known only to God;—still, sin must have had a first act, a moment, so such, it had a beginning." Where? Second, man was originally made "in the image of God," or after God in righteousness and true holiness; and, therefore, God was not the author of sin. "God hath made man upright, but they have sought out many inventions." (Eph iv. 24; Eccles. viii. 29.) God made us holy, but we, in some way, made ourselves sinners. How? This *how* is a question that has engaged the profoundest study of thoughtful minds in every age. To say that each one of us will sin as soon as he begins to act for himself, because his corrupt heart induces him to do wrong, is manifestly true; but it does not go to the root of the matter. What troubles about this corruption of nature, or put an evil bias in the heart? And what a terrible evil must that be which opened this all-engulphing fountain of corruption! Can we know what that *primary evil* was? or are we here wisely left in the dark? Sure, there can be no harm in such a case, in honorable inquiry by us, looking up at every step for the presence of the Holy Spirit. Let us endeavor to do this. We will first examine the Scriptures; and remarkable is it here, that we have two very plain and particular records of facts which may shed light upon our path: First, the case of the temptation and fall of the first Adam; and, second, that of the temptation and victory of the second Adam. In regard to the first, facts are briefly and summarily these: Amid all the rich privileges and the perfect happiness of "the garden of Eden," Adam and but a single prohibition. *God told him not to eat of the tree of knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die."* (Gen. ii. 17.) Here he it observed that Adam had no experience of moral evil, or of the death threatened. What he *knew* of these was simply by faith in God's words. This knowledge, however, was really knowledge, resting as such on its appropriate basis; for what can be a stronger ground of *certainty* than God's testimony? The first Adam, then, stood simply by faith. But, doubtless, in allusion to God's declaration) Satan said to Adam, "Ye shall not surely die"—so making a direct attack on Adam's faith in God. But to give his lying assertion power, the arch adversary immediately appealed to the appetite, the pride, and the ambition of man's heart—the tree was good for food, pleasant to the eye, and to be desired to make one wise,—"in the day ye eat thereof, ye shall be as gods, knowing good from evil." (Gen. iii. 1-5.) But, however strongly the appeal to the appetite, the pride, and the ambition might be urged, yet, if *faith* had stood firm, no sinful act would have followed; Satan would have been foiled, and Adam come off victorious. But he did not stand, but fell; he fell away from God, and *believed* Satan, and showed it by the external act of "eating the forbidden fruit." The first step in evil, then, was unbelief—man thus "departed from the living God" (Heb. iii. 1-2), and threw off his sovereign Lord; hence the apostate angel became from that unhappy moment, "the god of this world"—the spirit that now worketh in the children of disobedience." (Cor. iv., 4, and Eph. ii., 2.) But the first Adam, thus, stood by faith, and he fell through unbelief. We can go no farther back; the Bible stops with this terrible sin of unbelief as the origin of evil; and then, in its whole subsequent testimony, points forward to its sad consequences in man's future history.

Now, let us look at the case of the second Adam—his temptation and victory. The tempter in both cases was the same—the devil, or Satan. He appealed to the Son of Man in the very same manner as he had to the first, through the appetite, and, lastly, to his ambition or ambition or desire of worldly glory.

Let it be borne in mind that the Sea of God came into the world to do His Father's will, and to glorify Him. But Satan sought to turn Him away from this enjoined will of the Father and seek his own gratification and glory—and that, mark, in such a way as involved *a recognition of the tempter's sovereignty*: "If thou will worship me." To accomplish this wished purpose, he presented laws to his hunger, his pride, and his ambition." (Luke iv., 1-13.) In faith, then, the Sonof God came into the world, and Satan artfully strove to shake His faith and to turn it off to himself.

(*To be Continued*)

RENUNCIATION OF GOOD TEMPLARISM.

REASONS WHY I LEFT THE I. O. OF G. T's.

1. I did not feel that I was doing my duty as a christian in lending my influence toward the support of an institution whose nature is opposed to the character and example of him who declares that "in secret have I said nothing."

2. I did not wish to be identified with an institution which I *knew* from personal observation and experience is standing in the way of the church of God.

3. I have become thoroughly satisfied that it is a stepping stone to a higher order of secrecy.

5. I do not think it is founded upon christian principle, because if a member fails to pay his or her quarterly dues, they are suspended or expelled from the order, and thus deprived of its benefits.

6. I do not consider the lodge room a fit place for the youth, inasmuch as the nature of the institution attracts persons of all characters and especially those from the lower grades of morality, although it may reform them from drunkenness, it does not reform them in morals, and consequently their influence upon the youth is not beneficial, but otherwise.

After receiving a fresh baptism of the Holy Ghost at the Y. M. C. Camp Meeting held at Kishwaukee last June, I found my place in the lodge was gone. T. B. A.

Cortland, Illinois.

"PERJURED SCOUNDRELS."

Such, and such like, are the epithets by which Masonic charity, (the top round of its "ladder" to the Grand Lodge above) designates such men as Elder Bernard, President Finney, and thousands who, like them, have "confessed and showed their deeds." Acts 19:18.

Perjured doubtless they are, as the conscientious king Saul would have been had he *unfaithfully* refrained from slaying the rebel son Jonathan for the crime of tasting a little honey contrary to the express of which he knew nothing. 1 Samuel 14:44,45.

Perjured as were the more than forty Jews at their first meal after they had bound themselves, under a great curse, that they would neither eat nor drink till they had killed Paul. Acts 23:12-14. Perjured as those Jews would have been had they penitently abandoned both the assassination and suicide.

Perjured as Peter was when he wept bitterly and confessed that he *did* know his Lord and Master after all his cursing and swearing to the contrary. Mark 14:71.

Perjured as the oath-keeping Herod would *have been* if he had not murdered John the Baptist. Mark 6:26.

Perjured as Jeff. Davis would have been had he repented of his treason before Gen. Grant made him do it.

Perjured as the Ku Klux Thugs will be, when they stop shedding innocent blood, of their own accord.

Perjured as those are who have swallowed soul-blistering oaths to keep all secrets of Masons and Masonry, and then, before a court of justice, have confessed "the truth, the whole truth and nothing but the truth," about secret crimes of Masonic brethren. LUX.

EXTRACTS FROM PUBLISHERS' LETTERS.

Vernon Center, Minn.

You are undoubtedly engaged in a very necessary and important work in publishing the Cynosure. An arduous task is this of fighting Rome so formidable, who has entrenched himself so secretly and so strongly in our very religion and politics, endangering the liberty of both. May the God of all righteousness aid and give success to this noble enterprise.

Yours truly, I. L. Buchwalter.

Salem, Ohio.

Find enclosed $3 for subscriptions to the Cynosure. The specimen number has the ring of the true metal in it, and doubtless will do a great work in showing up the dangerous character of such institutions in a christian republic.

Truly, Jacob Heaton.

Monument to Morgan.

Addison, Mich., Dec. 3, 1868.

I see something said in the Cynosure in favor of raising a monument to the memory of Wm. Morgan. I think that is a capital idea—a move in the right direction. I should like to take some stock in that enterprise. Morgan was just as much a martyr to truth and religion as any man that ever died a martyr's death.

Yours respectfully, N. White.

Clinton, N. Y., Nov. 16, 1868.

Enclosed find one dollar for the Cynosure. I shall do all I can to obtain subscribers for the paper. I am highly pleased with it, and think it is just what ought to be scattered broadcast over the land. May success crown the enterprise.

"I was once young, but now I am old." I have seen 73 winters. Forty-two years ago last July I published the first edition of "Inquiry into Masonry." At that time I do not know as there was another publication of that character—book, pamphlet or periodical, in the land. Soon after the publication of the second September following—Morgan was kidnapped and murdered by Free-Masons for revealing their secrets. A few weeks after this, his book appeared, disclosing the first three degrees. Then publications on the subject began to multiply throughout the northern States until Masonry was put down. It was conquered. This I have lived to see; and I have lived to see this gigantic evil recovering from the defeat and becoming so popular, so powerful and so dangerous as ever.

And another anti-Mason's wer is inaugurated, with fair, I may say, with sure prospects of ultimate success. Whether I shall live to see the second victory may be somewhat doubtful; but of one thing I am sure: if I do not live to see the victory, I shall die to see it. Of this I am as sure as I am that "all enemies shall be put under his feet." Our Lord Jesus Christ has no greater enemy on earth than this secret, unbound organization. The kingly object of its leading men, at the present day, appears to be to supplant the glorious gospel, overthrow the system of redemption, and find out some other way to get to heaven.

Yours for the truth, J. G. Stearns.

Brewport, N. Y., Dec. 9, 1868.

I received a copy of the Cynosure, and like it very much. Enclosed you will find $1.

Now I have exposed yourselves to a raking fire, but may the God of heaven bring you out without the smell of fire on your garments. Long live the Cynosure; God speed it on its way, shall get all the subscribers for the paper that I can.

Yours, Lydia B McMillan.

Vienna, Wis., Sept. 25, 1868

I am pleased with our new paper and its new name. We have not started any too soon in this giant struggle with the enemy of all souls. I believe God is with us; and though our numbers are few, I believe we shall conquer through him that loved us and gave himself for us.

Yours in Christ, M. R. Bitzer.

Limaville, Ohio.

You have my sympathies in the work in which you are engaged. I have always looked upon secret organizations as being at war with the best interests of society. It is strange to me that so many ministers will fellowship the works of darkness. I can account for it upon no other hypothesis than that there is a great want of spirituality and a strong desire to be popular with and esteemed by the world.

But the armies are marshalling for the contest. I think the time is not distant when every man will be bound to show his colors and openly define his standing. Yours for the advance of truth and political freedom. J. Excell.

Clarinda, Iowa, Oct. 10, 1868.

I have marked the proceedings of your conventions against secret societies with interest, and hail the advent of your paper with prayer to God for its success. If the tone of it continues to be no *quer* and *courageous*, and its future is marked by the same sound discrimination and enlightened judgment that languishes its beginning, it is *certain of a grand success*.

Let it be evident that it is in the hands of pure men, for pure and holy purposes, and it will meet with confidence and patronage all over the land. Let there be a *Christian movement!* God demands it of a faithful ministry and membership throughout all our churches, of all denominations Political hacks must not be permitted to soil its pure escutcheon, or embarrass its movements. Let all see that it is a work undertaken for God and the truth; that his truth, and godly men and women will support and sustain it by their labors and prayers and material aid. Yours for the truth,

R. T. F. Cobb,
Pastor of Baptist Church.

Alma, N. Y., Oct. 7, 1868.

I again send some half-year calls as the best I can do. Men wonder how we can *know* anything about Masonry, and consent to half-years only, and that as a special favor. I wish you would say in your paper that we have the testimony of thousands of honest ex-Masons, while that of two such would send a rogue to state prison. Enoch Honeywell.

Eou Claire, Wis

I am glad there is an excitement against Masonry. There is no doubt it is corrupting church and state. In a case in court here several years ago, it saved a man from the state prison. I neither vote for Masons, nor do I hear them preach. I was quite well supplied with documents, but not thinking Masonry would revive, I was not careful to preserve them, but wish I had, that I might send them to you.

Yours, Josiah Shaw.

TRUTH SUPPRESSED.

Barre Center, N. Y., Dec. 5, 1868

Dear Bro. Hart:

I have heard nothing from you touching the publication of my manuscripts, or the re-issuing of the Cynosure since your letter dated Sept. 30th and received Oct. 3d. Much interest is manifested on the subject, and I am often enquired of why the paper is not re-issued. It is believed here that neither the publication of the manuscripts nor the paper will be permitted in Chicago, and so I wrote to Mr. Cook. Was I mistaken?

This is admitted to be an alarming state of things to exist in a republic; but how few are permitted to know the facts of the "Chicago conspiracy, or the facts developed at the trial of the conspirators at Indianapolis in 1865. The report of Judge Holt to the President of the one would suppose would have been sufficient to have aroused the entire nation to a sense of the danger from these secret combinations. But alas! how few of the conductors of our public journals dare or are disposed to publish these alarming facts! Where, let me ask, is that vigilant and faithful public officer, Col. Sweet, that rescued the people of Chicago from the secret assassin's knife and the incendiary's torch? and why has not that equally damnable secret plot been, long ere this, published all through the land? The answer is at hand: because the conductors of our public journals are, almost invariably, connected with some of the various secret combinations of the day, all of which are but the legitimate offspring of Masonry.

Why, but for the above, was not the death of Mr. William Johnson (said to have met his death in a lodge-room in Geneva, N. Y.) published in the public journals of that day? The Seneca County *Courier*, in the issue of Thursday, N. Y., July 21, 1864, contains the following notice (whose editor is an exception to the above statement:)

"Sgt. Mr. Wm. Johnson, a highly respectable farmer living near Geneva, came to his death, a few days since, in a very singular manner. Undergoing initiation into one of the degrees of Masonry, in the lodge room at Geneva, while blindfolded, he fell, by some means, and dislocated his neck. Death ensued, a day or two after. If the Masons have any such silly chicanery by which persons when initiated are exposed to such risks as that, the sooner they abolish all such rigmarole and twaddle the better."

—*Yates County Chronicle.*

The above notice appeared in no other paper, save the above, so far as the writer knows; neither is it known to the writer that there was a request was ever held over the body! *Such is Masonry.*

But I must restrain my wayward pen, as so many thoughts rush upon the mind as it essays to utterance Please let me hear from you at your earliest convenience, and satisfy many anxious inquirers. Yours for radical reform,

A. Sanford.

[The writer of the above has been several times written to, and his paper mailed regularly —so the publisher assures us. His case is not singular. Is not secrecy a supreme virtue? Are not our rights and liberties watched with sufficient vigilance by argus eyes unseen to keep them beautifully secure? Who tampers with the mails? Not magnificent Masons; not splendid Odd-Fellows; not Good-Templars, surely.—Editor.]

Elder David Bernard's Experience in Free-Masonry, with his Reasons for treating his Masonic Oaths as being Null and Void.

"Soon after I commenced the service of Christ, Free-Masonry was commended to my attention as an institution from heaven; moral, benevolent and of great antiquity, the twin sister of christianity, possessing the patronage of the wise, the great and the good and highly important to the ministers of the Lord Jesus. Wishing to avail myself of every auxiliary in promoting the glory of God and the happiness of my fellow men, I readily received the three first degrees. My duty appeared, soon as I knew, but those who have, in similar circumstances, been led in the same paths of folly and sin. I silently withdrew from the institution, and for three years was scarcely known as a Mason. I was, however, troubled with my obligations on the subject. I considered what I had taken as frivolous and wicked, but was unwilling to believe that there existed no substantial good in the order. But this idea was strengthened from the fact that many of my friends of a higher grade in Masonry taught me that what I had received was not the *mystery* known of the institution, but this was yet to be attained. Not believing it to proceed because from the knowledge I had derived of its principles, and supposing that the obligations I had received were morally binding, I could not say pro nor con concerning it without a violation of my conscience.

With these views I embraced an offer to advance into the higher orders of mysticism, and reached forward to attain the desired end. In the reception of the chaptural degrees my embarrassment increased. Being in one of the oaths of a Royal Arch Mason, which obligated, to deliver a companion '*right or wrong*,' I made a full stop, and objected to proceeding. I was then ensured in the most positive terms that all would in the end be explained to my full satisfaction. But no such explanation took place. Thought I, Is this Free-Masonry? Is this the ancient and honorable institution patronized by thousands of the great and good? Upon my suggesting some queries to a Masonic friend he gravely informed me that the first seven degrees were founded on the Old Testament, and were but a shadow of good things to come; that if I wished to arrive at perfection, I must proceed to the sublime and ineffable degrees. These assurances, the awful oaths I had taken, with their penalties and the vengeance of this powerful institution, combined to deter me from denouncing it as evil.

After much deliberation, hoping to find some thing in the higher orders to redeem the character of the institution in my estimation, I entered the lodge of perfection and took the ineffable degrees.

About this time I learned that William Morgan was writing Masonry for publication. My informer was then a Baptist minister in high standing and a Royal Arch Mason. He remarked that Morgan's writing Masonry was the greatest piece of depravity he ever knew; that some measures must be taken to stop it; that he would be one of a number to put him out of the way; that God looked upon the institution with so much complacency, he would never bring the perpetrators to light; that there had already been two meetings on the subject; and that he expected there would be another on that day, and finally attempted to justify his murder from Masonry and from the word of God!

This conversation took place In Covington, (where I then lived) five weeks before Morgan was murdered, and I should at this early period have informed Morgan of his danger had I not understood that he was on his guard and prepared for a defence. The next week I left home for my health, and was absent some weeks. I returned on the 16th of September, and soon learned that Morgan was kidnapped and probably murdered. I conversed with the Masons on this subject, and they justified both his abduction and murder!

I now read the first production of Elder Stearns on Masonry with peculiar interest. I also examined the author and other Masonic writings, and reflected deeply on the nature and tendency of the institution. I compared the murder of Morgan and the conduct of the fraternity in relation to his abduction with the oaths and principles of the order, and became fully satisfied that to continue longer with the institution was not my duty. I expressed my opposition to its principles and the recent conduct of the fraternity in a free and open manner, which caused much excitement among the brotherhood

A meeting of the lodge in Covington was soon called, the object of which was to concert measures for an agreement among the fraternity in what they should say in relation to these outrages and to attend to members who were dissfected with their proceedings. I attended for the purpose of freeing my mind When the lodge was duly opened and the subject introduced, I arose and in the most decisive manner disapproved the conduct of the fraternity in their violation of civil and moral law. The meeting was long, and horribly interesting! The true spirit of the institution was peculiarly manifested, especially towards me. For the publication of Elder Stearn's book and his honest expression of my sentiments I was most shamefully abused. The murder of Morgan was justified and every thing said that was calculated to harrow up the feelings of a savage or christian. Elder A., a Knight Templar, being present, boldly asserted that if he should see any man writing Masonry he should consider it his duty to take measures to stop him; that as cities and churches had their laws, with a right to inflict their penalties, so Masons had their laws with a right to inflict the penalties to them, and that the lodge was the place to try Masons. Many a dagger had been writing Masonry, and his throat was out from ear to ear, his tongue out out by the roots and his body buried beneath the rough sands of the sea at low water to mark where the tide ebbs and flows twice in twenty-four hours, he could complain in not having justice done him. 'Amen! Amen! Amen!' was the audible response around the room.

At the next meeting of the lodge, by the request of the Master, I attended. Here a scene occurred which beggars description. Several brave were occupied in abusing and making charges against me, the principle of which were, I had spoken against the institution. Many questions were asked and insults offered me. I told them plainly I had spoken against the principles of the order; that the right of opinion, freedom of speech and the liberty of the press were privileges given me by God; purchased by the blood of my fathers; that I had inherited them with my first breath, and would only lose them with my last; that if they could remove my objections to the institution, which I then exhibited, well—if not they could expel me; but if they proceeded to further abuse they must suffer the consequences. My objections were not removed, and I requested permission to withdraw. Soon after I left them they expelled me, and immediately commenced a most wicked persecution against me. The professed ministers of Christ, added to the drunkard Judge Buffalo to Albany were united to destroy my character.

I was admonished by oral and epistolary communications to be on my guard, to carry arms, and to spread my pursuit in a deranged state. My friends would not suffer me to ride alone from one town to another. In short, they opposed my interest, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt, and transferred this character after me, and it would seem that they intended to do it for the rest of my natural life. The united efforts of the fraternity to injure me have, however, proved unavailing"

[Continued in our next issue.]

Remark.—Elder Bernard is still living and is now a venerable and honored minister of Christ. John Q. Adams testifies that the world is more indebted to him for a correct knowledge of Masonry than any other man, and in reference to all his writings on the subject he frankly declares, "What I have written, I have written.—Ens.

EXTRACT FROM A SERMON

Of twenty years ago, the text being Psalm 10:1, and the subject sins which cause God to stand afar off, and hide himself in times of trouble. The preacher's name was Roberts and the place of delivery somewhere in Ohio. We have not the sermon at hand of being more definite.

The subject was an expose of the sins of God's people which caused Him to "stand afar off," and hide Himself in times of trouble Psalm 10:1. In enumerating and discussing those sins he thus spoke of the evil in question:

"Another thing causing Zion to mourn is the connection which some of her members have formed with institutions of the world—institutions unlike the church of Jesus.

"With sorrow I have witnessed with deep and painful feelings some of my brethren in different denominations, descending from the high position of gospel light and purity, to form an intimate brotherhood, and grope in dark places with deists and infidels, pursuit of some hidden thing, or imaginary treasure, which the most eager and diligent pursuer has never obtained! Thus these brethren have yielded the strong point that the gospel is the only fountain of truly cheering and saving knowledge, and the church of Christ the only institution ordained of heaven to diffuse this knowledge, and to promote and establish a pure and universal brotherhood; and hence they have grieved the hearts of their brethren; detracted from the weight of their own christian character; diminished the strength and weakened the influence of the Church of Christ; and in so doing offended the Holy Spirit of God, causing him to stand afar off," while spiritual desolation, with a coldness like death, has chilled the hearts of the wanderers! If the great apostle to the gentiles were new on earth, he would unquestionably say to such, 'Ye ye not unequally yoked with unbelievers.' And following the train of thought thus introduced by the language of inspiration, we may seriously inquire, What part has a professed follower of Him who came to offer the benefits of his gospel to the maimed, the halt, the blind, the poor, the sick, the lame, the sin sick, the broken hearted, the captives, Watertown, 3; J. R. Joslin, Henderson, 3.

Will the public carefully examine this list of names, and bear in mind that every man whose signature and place of residence and number of degrees are taken, as given above, was an adhering Mason up to the time of William Morgan's murder.

These men, believing in a higher law than that ruling in the lodge room, renounced the same, and over their own signatures confirmed Morgan's exposure of the order, and expressed their belief that the full spirit of murder was barbered within that oath-bound fraternity. The attention of young men especially is called to this subject. P. C.

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From the Cincinnati Gazette

PERSONAL RECOLLECTIONS.

BY REV. J. BLANCHARD, PRESIDENT OF WHEATON COLLEGE, ILLINOIS.

CHARLES HAMMOND.

I came to Cincinnati in 1836 and left in 1846, or a few weeks before January of that year. If thirty years counts for a generation, then the new generation in two years out will have come to this city; and as men are proverbially ignorant of the history of the age immediately preceding that in which they live, the *Gazette* proposes a vastly important work in directing the taste of the prevailing generation, for the benefit of the present, from the living witnesses where they lie.

Among the most wonderful men living in this city or elsewhere at the time I came here, was Charles Hammond, editor of *Exeter Hall and Cincinnati Gazette*. He was a poor Virginia boy who, as he told me, had watched sheep for a gentleman, as the old shepherds did, and Palestine shepherds do now; and, while watching sheep, studied his spelling book which, when it rained, he somehow attached to a tree, with a board fixed above it to keep it from getting wet. When I knew him, though, he had formed a habit of drink, which led him to refute a Supreme Judge who, because he was supposed to be addicted to drinking judges; he was yet considered and called "the Mentor" of the Whig party, and, beyond all competition, "the ablest editor west of the Alleghanies," or east either in my judgment.

The Democratic party had ruled this country for almost sixty years with interruptions by Whig success just about enough to keep that party from being demoralized; and while the Democratic party ruled the country, because the State of New York (called the Empire State) ruled the Democratic party, and the Albany Regency ruled the State of New York. Indeed, few statesmen ever lived so fit to guide a republic as Silas Wright, at that time the leader of the "Regency." He was intemperate, like Charles Hammond, but a good and honest man, a trustee of a Presbyterian Church, punctual to all its business meetings, and his religion consisted in that "judgment" (spirit of justice) "mercy and faith, which Christ declared to be the weightier matters of the law."

Ohio was less fortunate in its Democratic leaders. One of them (Gen. Robert T. Lytle) was the son of a Surveyor General, who had become wealthy without merit; and when Mr. Hammond upbraided his aristocratic pretensions based on money drawn from the people, one of his sons came up and struck Hammond on the street, who turned and took after him, but young Lytle proving swiftest of foot, got away. The son of the Surveyor General, himself a Congressman, Surveyor General after his father, and a defaulter, was the Democratic leader of this city when I came to it. Then Judge M'Lean died, since dead, and the second husband brained terribly at a hotel in Cleveland), J. W. Platt and others were leaders of the people, and the people in large majorities were Democrats. Unlike Silas Wright and others, these leading Democrats had some fixed principles in the dead sea of those vices which destroy so many otherwise good public men.

The public mind was then in the first outer gyrations of that mighty popular whirlpool which has since down Anarchy, and which left the Democratic party sunk it. Silas Wright, and even Martin VanBuren, had resisted the attempt of our slave power to engulf popular government, and by that resistance VanBuren lost his second nomination and Wright his life. It was not sufficient that VanBuren voted to give the slaveholders the right to violate the sanctity of the United States mails, and attempted to give up the Amistad captives to the more than Inquisition torture of slavery; that capture Montez and Ruiz, against all law ordright, human or divine. He hesitated on some point about Texas, and as the Southern statesmen then required all Northern men to be very slaves of slavery, to restrain which as an Abolitionist, Ohio Democrats did not hesitate. And, as Cincinnati commerce was then slave-State commerce, slavish, ambition, and popular hate of the negro, together formed a stream of popular sentiment which, to one who looked to the justice for a man whose skin was black, was a perfect Niagara river above the falls! Let us see how Charles Hammond navigated his craft (the *Gazette*) in those waters.

The Methodist General Conference, then, as since, represented the popular religion of this country, especially in the West. This august body met in this city, in May, 1836, and on the 27th day of that month, when two of their members had ended and spoken at an Abolition meeting, they passed the following resolution, by yeas, 120; nays, 14:

"*Resolved*, By the delegates of the Annual Conferences in General Conference assembled that they are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish or inclination to interfere in the political or social relation between master and slave, as it exists in the slaveholding States in this Union."

By the way, the interferences had then been talked or thought of by the Abolitionists, with perhaps some few exceptions, but the moral interference of prayer and argument.

The above, with more action to the same effect, may be found in the daily *Gazette* of May 27th, 1836, with the following comment by Mr. Hammond:

"What strange revelations of feeling and sentiment are produced in which just principles bear no part! If at the Methodist Conference of 1828 it could have been suggested that such a proceeding could have taken place at the General Conference of 1836, every Christian would have indignantly exclaimed: "*We are days that we should do this thing?*" — *Ed. Gaz.*

The sublimity of that single utterance of Charles Hammond far transcends that of Luther at Worms. Luther had his backers, but Mr. Hammond stood alone. His own family, when he tenderly loved; his friends, the owners of the very paper he wrote and the shoe he edited were against him. But he saw in the future what no two seen in act: popular government, American liberty, the hope and shelter of all the liberty on earth, seized by the threat, and the attempt made to strangle her to death; and like Paul of old, "immediately he conferred not with flesh and blood." If the Republicans have not yet erected a monument to the memory of Charles Hammond, a great duty to their principles remains to be done!

An eastern Doctor of Divinity sneered at Abolitionists as "men of one idea." Mr. Hammond had more ideas than one. While the sea of popular sentiment, agitated by the conflict of slavery with uttered truth, was roaring around the *Gazette* office, and its white cope breaking in at the windows, Mr. Hammond took occasion, from a murder in a doggery, to inaugurate a movement against those grog shops which have no bells. Democratic voters in the north as slavery did in the south.

Daily Gazette, July 12, 1836: "Most of the murders of our country can be traced remotely if not directly, to the dram shops and tippling houses. There is, in this particular, not much difference between a licensed and an unlicensed establishment. They are the sore evils in the land: a hindrance to its industry, corrupters of its morals, and a devastation, to an incalculable extent, of its individual comfort and public tranquility. Why not, make throughout the State, one general and concerted effort to suppress them? Surely it is practicable. Why not attempt it?"

These drinking shops are of recent date. Their commencement does not go back twenty years. Can it be that the virus is so diffused through our system as to be incurable?

The above is but a specimen, not the argument, and he followed it in the *Daily Gazette* two days later (July 14th), with a proposition to petition the State Legislature for a law banishing all drinking houses from the State, selling: "*The Gazette* will furnish one thousand copies of such petitions as soon as advised of a disposition to use them."

The convention thus inaugurated by Mr. Hammond to suppress drinking houses, was joined with zeal for a year or two, and at one time two-thirds of the voters of the city were enrolled on the side of "no license;" but the effort was defeated (among other causes) by the preaching against it of Dr. N. Scott, who went with the M. E. Church South; a Rev. Mr. Colton and others.

Meantime the Hon. James G. Birney, a mild gentleman and southerner, came to Cincinnati and established an anti-slavery paper, the *Philanthropist*, and the rage of the popular fury inflamed to madness by the Democratic leaders, knew no bounds. Robert T. Lytle, with that popular eloquence in which he excelled most men, in the old Cincinnati College, recited from Moore's Ehilah Rookh, the efforts of the fire worshippers on the betrayer of his country.

"May life's unblessed cup forbear
To overflow with wine the bitter," etc.

Revenged with twenty thousand to the bitter," etc. and rained down on the heads of Harvey Hall, Esq., John Melody, Thomas H. Benton; Mr. Harwood, and other like quiet and respectable Abolitionists, their dwellings, Lytle, Melody, Vethalin stanzas which none but an Irishman and a poet, stung to madness by his nation's oppression, ever knew how to write. Madness literally ruled the hour, and the fiercest swept in and along with it, and Whig and Democrat seemed to vie with each other who should go furthest against the freedom of the press. And, July 29th, 1836, there appeared a notice for a meeting in the Commercial House, calling on the citizens to meet and "decide whether they will permit the publication of Abolition papers in this city," "it being alleged that there is a settled determination existing in an overwhelming majority of the citizens to put down the alleged evil by force, if other means are found insufficient." And the paper containing these atrocious sentiments named forty-three of the first men of the city a committee to give them effect.

What will Mr. Hammond do now, in the face of this popular uproar? This is what he did. The Daily *Gazette*, of July 28, the morning of the "dark day," contains the following:

"What is, in plain truth, the proposition before us? It is that a few men, in a building which the press shall be mantled, and since the constitution and the law forbids this, it shall be accomplished by unlawful violence.

"A few years since the cause of slavery was a theme for unlawful excitement, juvenile orations, and statement of resolutions. The press groaned under the burden of its representations of slavery. Was it checked by public opinion? Is slavery no longer a curse? Is it converted into a blessing? And if so, can it be wrong to discuss these questions concerning it?

"It is said the Constitution has secured slave property and now says Abolitionists shall not. Yes; the Constitution has secured it, and how? By never mooning it! By a kind of shamefaced ordinance of silence! The Constitution has secured freedom of speech by a broad, strong, explicit declaration, and violence collided has arisen between that which is barely considered as an admitted curse, and that which is asserted as an essential right — "freedom of speech and of the press"—with much more to the same effect, imploring some one to speak for freedom at the meeting, and imploring the citizens to hear him

Well, the meeting assembled and

"*Resolved, That nothing but the absolute discontinuance of the incendiary paper in the city can prevent a resort to violence.*"

Of course, violence was resorted to, and the press broken in pieces, but not immediately.

The *Daily Gazette*, of July 29, 1836, has disappeared. I have never seen it. There are duplicate files in the Mercantile Library, but the paper of the day following that fearful meeting is not in them. If there are private files of the *Gazette*, of that day, its missing number should be brought out, and Mr. Hammond's part of it printed along with Lincoln's Emancipation Proclamation, with the Goddess of Liberty weeping and holding a thick veil over the noses of the parties who took part that day in the attempt on her life.

Tradition says that Mr. Hammond, in that morning's paper, gave notice that he should publish no more editorials for a week, a promise which the files show that he kept; but that can be printed from the agonies of a just man of old, as follows:

"After this Job opened his mouth and cursed his day."

"And Job spake, and said: Let the day perish wherein I was born, and the night in which it was said, 'there is a man child conceived.'"

"Let that day be darkness; let not God regard it from above, neither let the light shine upon it."

"Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."

"As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months."

"So let that night be solitary; let no joyful voice come therein."

"Let them curse it that curse the day, who are ready to raise up their mourning."

"Let the stars of the twilight thereof be dark: let it look for light, but have none; neither let it see the dawning of the day."

And having added from the lamentations of the patriot prophet the words: "O that my head were waters," etc. Mr. Hammond proceeded to publish the names of the mistaken men who had lent themselves to this Democratic outrage on the press with all their additions, titles, and tokens of popular confidence in them; with the offices which they had held in the Republic, under the Constitution. And he followed this sublime, but missing number, printing for several days in the place of his withdrawn the Declaration of Independence and Christ's Sermon on the Mount, in full, with extracts from the Constitution and Bill of Rights of Ohio, containing that grand old article copied from the Ordinance of 1787: "*There shall be neither slavery nor involuntary servitude*," etc. And also the provision: "THE PRINTING PRESS SHALL BE FREE AND OPEN TO EVERY CITIZEN," etc., etc.

Since now no wind on this mighty continent bears on its wings the sigh of a slave or will bear our forever, let Charles Hammond's biography be written. Let our children's children reclaim his sentences. Let their prize orations paint him at that darkest hour as the Republic for darker than the darkest battle-day of the war, standing here at the commercial headquarters of slavery, and standing alone, against the brutal terrors of mobs, by which many following his example, were bound and held; against children weeping and entreating; against the diabolical ferocities of caste; against the full unanimous of the sanhedrims of Protestantism; against mercenaries' avarice and greed; against the preaching against it of Dr

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VOLUME I. CHICAGO, TUESDAY, DECEMBER 29, 1868, NUMBER 10.

The Christian Cynosure.

THE GREAT MILITARY REUNION.

The recent reunion in this city of the Armies of the Ohio, the Tennessee, the Cumberland, and of Georgia, was an occasion of rare interest. Nothing of the kind, since the grand triumphal reunion in Washington has equalled it. The former signalized the triumph of liberty and law in the arbitration of the sword; the latter the triumph of the same cause in the ultimate and peaceful appeal to the ballot.

Of course the soldiers did not exactly say this. Their organizations now are neither purely military nor civil. But, partaking of both characters, they, nevertheless, keep them aloof from party politics; and while their reunions are mainly occupied with keeping alive and enjoying the friendships formed by sharing the common strife and reviving the memory of those stirring scenes, yet it was evidently the crowning glory of this reunion that they could greet their great chieftain, not merely as the victorious hero of the war, but as now the acknowledged head of the nation, chosen by the people for the express purpose of finishing the work of reconstruction and garnering up for posterity the fruits of their hard-earned victories.

The welcome to those soldiers was most cordial. It seemed an universal joy to greet, to shake the hand, to look upon our country's defenders. The joy, if more quiet, was by the mellowing influence of time, and, therefore, less violent and demonstrative than that of the grand review of 1865, was not less sincere nor less satisfying. Until the closing scene of the festivities was reached, nothing was apparent to mar the general approbation and joy.

Then came the alloy—the mortification and grief of the true soldier and patriot; of all the wise and good.

"The dust of reason and the flow of soul" was not enough for the elite of the Grand Army. They must needs invoke the inspiration of the maddening bowl, to give zest, shall we say? No; to infuse deadly poison into what otherwise might have been among the most sonobling scenes of earthly enjoyment.

In the bill-of-fare, as reported sportingly in the *Tribune*, were 1,200 bottles of champagne, 200 do of whisky, 150 do of claret, 100 do of old Honesley brandy, and 100 do of "How" cocktail—all this for 1,200 guests.

Ah! these heroes conquered the legions of the chivalrous South; but now they are rashly encountering a more dreadful foe, armed, before whom they are certain most ignominiously to fall, unless they change their tactics—and that right speedily. The bushels of broken bottles among the *debris* of the hall the morning after the banquet gave most sorrowful proof that this contemptible but wiley foe had stormed and carried the citadel of reason and disgraced a fearful number of those once gallant and honored warriors

"And must it be so? Must these heroes, to whom we owe so much and whom we so delight to honor, be dragged through the gutter, all their laurels besmeared with filth, and themselves ignominiously chained to the car of the drunkard's Juggernaut in the streets of Chicago who supplied this disgraceful appendage to a feast in honor(?) of our nation's defenders! Where were the christian men? Where were the temperance men of Chicago when this insult was proposed and consummated? And where were the true men of the Grand Army when this invasion was permitted of a foe as much more dangerous than all the legions of rebellion as disgrace and moral ruin are worse than death?

Are the Chancellorville and other like disasters of the war so soon forgotten? Have we learned no wisdom from the tingling shame and horror of the last Vice-Presidente inaugural and his other drunken utterances? And is the Chicago press, which but yesterday was calling upon poor Yates to resign his high position in despair, so soon making merry over the cords of wine-bottles in the banquet of the Grand Army, as if it were a good joke? Can Generals editors see Sherman and Sheridan, Schofield and Slocum, Thomas and Terry, Ogelsby and Logan, Howard and Hancock, ship-wrecked in the same manner, engulphed in the same ruin, and we all go down with them? Is there any way set in operation and bring to bear upon these, very men the too certain means of making just such wrecks of Nature's nobleman? Lincoln boarded drinking usages when 'twas his moral right to do so, and God and the nation honored him for it; Johnson restored them, and the Chicago Board of Trade and the Grand Army are his greatness. Who will save the left? Alas! that men so often know not the time of their visitation, and to the most golden opportunities are lost. One can hardly doubt that a decided stand by a few leaders, or, perchance, by one Sherman or Thomas, might have sent this army of wine-bottles whirling like Early up the Shenandoah, and won fresher and more enduring laurels than Sheridan's. But we are sad to say that we cannot learn that even one Adelbert, "faithful among the faithless," was found. There was a rumor that some one did move to exclude the liquors, but we have been unable to learn the name of the mover or the certainty of the motion being made.

ONE GRANT'S COUSES.

But, one thing we are most happy to record. Everybody says Gen. Grant did not take a drop, but left early in the beginning of the reveling; and, considering that he was present rather as a guest than as a ruler of the feast, we venture the assertion that he never showed better generalship. If, by Divine grace strengthening his persistent will, he continues "to fight it out" to the end "on this line," his greatest victories are yet to be gained—laurels that shall conceal those already won and surpass them in glory—that shall make not only drunkenness, but the cause and occasion of it, to shrink abashed from his presence, and make him not only the hero of one day, but the boast and blessing of his nation in perpetuity, and a lasting illustration to all the world of that inspired proverb: "He that ruleth his own spirit is better than he which taketh a city."

WHO KNOWS?

The oration of last St. John's Day, Aurora, Ill., inflicted on that there was not a worthy Mason, nor the orphan or widow of a worthy Mason, in the United States suffering for the necessaries of life or the means of an education.

In the *Masonic Trowel* for Nov. 15, 1868, we find the following:

EDICT.

To the officers of every grade in the Grand Lodge of Illinois, A. F. and A. M., and the Knights of all Worshipful Masters, Wardens, and brethren of all subordinate lodges in this jurisdiction:

It has been represented to me that certificates or letters of recommendation have been granted by lodges, lodge officers, and lodge members, to enable persons to proceed from lodge to lodge, or, in an itinerant manner, to apply to lodges for relief.

I presume this has been done in the absence of proper information, and, in all cases, from an impulse of charity.

I would call your attention to the 31st section of the Grand Lodge by-laws, which reads thus:

"SEC. 31. No lodge, or officers or members thereof, shall, under any circumstances, give a certificate or recommendation to any person or Mason to proceed from lodge to lodge as a pauper, or, in an itinerant manner, to apply to lodges for relief."

All Masons are under obligations to obey the laws of the Grand Lodge; and the officers of the Grand Lodge; and all Worshipful Masters are instructed to take up such certificates or recommendations as may be in their possession and forward them to the Grand Secretary, and all brethren are likewise instructed to report such officers and Masters in the performance of said duty.

In testimony whereof, I have hereunto signed my name and caused the seal of the Grand Lodge to be affixed, this third day of November, A. L. 5868. THOMAS J. TURNER, G. Recorder.

By the Most Worshipful Grand Master,

G. H. MORRIS, Grand Secretary.

In view of this nonfleeting testimony, we are at a loss to know what the fact is. We suppose, however, that this master, who is "grand" and "most worshipful," must be correctly informed. If he is, then it appears that there are some "worthy" Masons who are so needy in want as to receive papers enabling them to proceed "from lodge to lodge as paupers." In the year 1865, the writer was visiting friends in Galesburg, Ill. While there, he met a woman over sixty years of age whose only husband had been a life-long Mason. She was now poor, and applission was made to the lodge which had received her husband's money for relief. In reply came a letter containing $15, and saying no more need be expected, as they did not consider themselves an "insurance company."

We do not know that the orator of last St. John's day is an unprincipled man, nor do we know how many vagabonds will have to give up their "only means of subsistence" under this edict of our "Most Worshipful Grand Master;" but we do know that an organization which is purely selfish will never ruin itself by disinterested benevolence. But which one of these follows is right—who knows?

CAROLUS.

THOUGHTS SUGGESTED BY THE ABOVE.

It matters little, "Carolus," which is right in this particular case. But one thing is clear from this edict of the Grand Master—the secret signs and pass-words of Masonry are worthless, not what they have always been claimed to be. The Masonic pretense in respect to these is found to be like all their professions—simply false. The standing justification for these secret signs and words has been that they were their keys to letters of recommendation and credit—opening their treasures to the stranger, and, protecting the lodges against imposition. Why, then, do they *write letters of recommendation?* Simply because their secret keys are a failure; or rather were never what they were pretended to be; they are devised for other and very different uses. So lodges and brethren having *benevolent impulses* very naturally resort to the open method, the only one proper to truly and purely benevolent acts. But here they are headed off by the law of the Grand Lodge; and the Grand Master in prompt to enforce the law and command the discontinuance of any such practice, and the taking up of all such letters and their delivery to the Grand Secretary

Frequently of late, the *Trowel*, edited by the Grand Master, has warned the fraternity to be aware of strangers asking relief by the benefit of Masonic signs. Now, he says if, in addition to these signs, they bring, open letters from lodges or Masonic brethren, seize the letters and spot the holders as vagabond beggars. What are we warranted to infer? That the great ones in Masonry are determined that the benefits thereof shall be conferred upon those who are really needy in no case, if it can by any possibility be avoided? Its benefits are for the select and the rich, and for those who need them only when they can be conferred with eclat, and the conferring of them be made profitable for increasing the renown and grandeur of the ancient order.

"Not a worthy Mason, his widow or orphan in want;"—how long is it since a worthy man of misfortune, who had spent 40 years in prosperous business, and during all that time had paid promptly his dues to the lodge treasurer, died almost in hearing of the stand where this heast was uttered, and died a pauper—himself and his widow attended upon and sustained by a few poor christian neighbors—unrecognized by the lodge and without the benefit of one farthing of 40 years' deposits in that directly benevolent institution? It is not long, if citizens of the first respectability in Aurora, can be relied upon to speak the truth. How long is it since the Masons of that same city refused to bear one cent of the expenses of the burial of a worthy Mason when a bill was presented by one whom leading Masons had requested to see that the suffering brother should not want for nursing or medical attendance? Some men have short memories, and this one may have to be forgotten by the men who were dwelling in the forests of St. John's day celebration; but it has not so easily passed from the recollection of the doctor who acted the good Samaritan to this forgotten Mason at the request of his brethren, and was turned off with "Ah, he was not a member of this particular lodge."

But not to reflect upon Masons in this particular locality, or to note severely every delinquency which comes to light, we will record a case which presents a different aspect to their rendy relief and sympathy with families bereaved by the death of worthy mystic brothers:

In another part of this same county, a young man was killed suddenly. He was a Mason. His parents were strongly opposed to Masonry; yet they were rich. The Masons, in their overflowing sympathy, were on hand. They took charge of the body; nobody was slighted in same near it They procured the coffin; they ordered the carriages; they engaged the sexton; they sent to a distance for a preacher who was a Mason, and of a different denomination from the family; they crowded, as usual, between the corpse and the mourners; they formed a long procession and did the honors, and cast the sprigs of evergreen into the coffin and the grave; and the Christian prayers were said and Masonry praised. And the neighbors and friends looked on from respectful distances; and the mourners submitted to the intrusion and bore this added weight, because they were too much crushed to stand up and contend with the disturbers in such peculiar circumstances. But the end was not yet. They were not rid of this host of sympathizing strangers until they reached their home and found they were expected to lay aside their mourning robes and don their wedding garments, and prepare a dinner for near an hundred of them. This, too, they did; perhaps felt themselves honored by this drudgery as a finale to their mourning rites; the Masons had shown themselves so generous and had honored their family. But this was not the end. A short time only elapsed, when the bills began to come in, and every thing was charged for at the highest rates; extravagant extras, which the father never would have ordered, and a high fee for the Masonic preacher. But the father paid it all, repressing his indignation in silence, saying to us: "You may publish the fact, but I wish you to suppress names. I respect many of these Masons, and I feel that I want no quarrel ever any sort I grevo; a few dollars I don't value. But I feel that such intrusion into such scenes, in a christian land; is outrageous and abominable, and ought to be gazetted and made odious. If fathers, and neighbors, and christian churches can't bury their dead, we might better let them be unburied than suffer such hypocritical and heathen doings as these among us;"—and we are quite of his mind.

VAIN CURIOSITY THE PARENT OF SHAME.

BAYHEMOND, Dec. 1, 1868.

To the Editor of the Christian Cynosure:

What shall he done with our preachers who are connecting themselves with secret societies, and thereby rendering themselves odious and offensive to a large majority of their congregations, who, under the discipline, are obliged to respect of them, or none.

The venerable bishops declared that there was no discipline which directly referred to their cases, but, as a father, advised them to come out from among them.

At this point, my master rose in his seat. After blowing and choking awhile, he arranged his speaking oracle, and said:

"My beloved sons in the gospel—Before I fall asleep in Jesus, suffer me to warn you to abstain from these institutions, which, to say the least, have the appearance of evil among most of our people. When I first began to preach, it was like a perfect pump whose pipe and valves were submerged in a well filled with pure water. I stood before my people like a young Timothy; the very first time I bore down upon the handle, the water leaped out, and the sound, coo-ching, coo-ching, like that which leaped forth from the rock, and my flocks were well watered, and the sons and daughters of Zion, like Rebecca of old, after she had watered the asses of Isaac's servant, had a full pitcher to carry hemete their friends. But, beloved," said the old Patmos John, "I soon began to be sorely tempted, and began to dishonor God by distrusting him for my daily bread and other comforts for the body, fearing that the promises of God might fail. There was thrown out to me on the hook of expediency the seductive bait of leaning on the sinking fund of Free-Masonry; and I soon became a chaplain in the lodge, and a chum of all its members, and finally a 'hail fellow, well met,' at their refreshment boards, where we had crackers soaked in wine and other liquors.

"My influence drew several of the male members of the flock, breaking the hearts of our wives, who could not be led into the secret, loud-who, with sleepless eyes and half-parted lips, waited our midnight return; while others, without the grace of patience, like the wife of Buzi, 'nursed their wrath to keep it warm.'

"I began about this time, like many others of my brethren, to steal other preachers' sermons, bought skeleton books, enlarged the borders of my foolscap, and they were sytematically and wonderfully arranged, but were as cold as the locomotive in Arctic fire or steam.

"When I walked with God, and I heard the Bishop's voice, saying: 'Whom shall we send, and who will go for us,' I, like young Isaiah, with my lips burning with seraphic fire, would answer, 'Here am I; send me to any place or circuit where there are either saints or sinners, or both.'

"But, alas!" said he, "the fine gold became dim; the old church bell, as it called me to the house of God, had its joyful sound. I played the handle of the pump as usual, up and down very gracefully, but it rattled in the ears of the thirsty sheep like a tinkling cymbal. My well was without water; I was, in short, a withered tree.

"My little flock grew lean trying to live upon bare-boned skeletons. Thus things continued, until a dash of lightning from Mount Sinai made visible my darkness.

"I saw myself in an unjustified state, and I began to flee from the wrath to come. The elect lady being burdened for me, travailed in birth, and, glory to God, I was soon delivered from the wonder of darkness."

At this point, hearty "Amens" and shouts of "Glory to God!" flow around the old church, like bursting bombs, from our spiritual Sumner, the Pragmanta of which broke out the devil's caboose in all that neighborhood.

"And now to conclude," said my venerable master, "I will give you freely my opinion upon this subject by an illustration. It is a grey-headed, household anecdote, told on a thousand occasions to illustrate itching curiosity:

"A venerable householder," said he, "when about to take an excursion into the country, in order to prove the fidelity of his housemaid, caught a mouse and imprisoned the little quadruped by turning a wooden bowl over him on the middle of the carpeted floor in the parlor. As he was about leaving his house with his family, he handed her a bunch of keys, saying:

'Sally, with those keys, you can have free access to every room and every locker in the house; 'but,' said he, as he looked her sternly in the eye, 'I charge you most emphatically not to lift up the wooden bowl that is turned over in the middle of the carpeted room.' He then entered his carriage with his wife and children, crooked his whip, and was soon out of sight.

"Sally soon began to be distressed; her curiosity was aroused like a tampest in a teatcttle.

"'What do I care,' said she, 'for this bunch of keys that opens every door in the house? Am I am distressed to know what on earth is under the wooden bowl which I am forbidden ever to take a peep at.'

"She began to pace the room, and looked out at the windows and doors.

"'Now,' said she, 'there is nobody coming, and I am bound—yes, I am bound—let the consequences be what they may, that my longing peepers shall be gratified.'

"So she laid flat upon the floor, raised the edge of the wooden bowl, and out popped the tell-tale mouse.

"'Oh, dear!' said she, 'is that all that is under here?' Horrible disappointment! But, said she, 'I must hunt up that little four-legged sly-boy,' and she began to put in practice the fugitive slave law; but the little rogue kept his eye on the north star, and took the underground railroad. While Sally was resolving herself into a vigilance committee, the master of the house had entered the parlor; but Sally entered the closet. As soon as he had entered the room, his eye caught sight of the little carpering mouse bunting for crumbs about the carpet, thus revealing the whole secret. He then cried out, as was done on a similar occasion:

"'Where art thou, Sally?'

"And now, to conclude," said he, addressing the Bishop, "just turn this wooden bowl over, let Old Fellows and Free Masons transact their business as all other benevolent societies and associated bodies do: throw them open their doors and invite in wife, children and friends, both as contributors and recipients, and the whole secret of these societies would burst like a bubble into thin air."

N. B.—Copied from G., W. Henry's works, published in 1861. EMUNE PETTYS.

NOTE AND MORAL.

We would think the Master meant to say, in the conclusion of the above, that not merely the whole secret of these orders, but the orders, themselves, would burst and dissolve into thin air, if the whole secrets were thus unlocked, like bubbles, as they are.

As to the moral of the story of the curious housemaid, we interpret it in this wise: Young preachers and young christians, wash in Jordan only, and let alone Arbana and Pisarphar. Be content with the waters which Christ gives, lest, while worrying yourself after the broken cisterns which men have hewed, and can hold no water, the living fountain within you, from disuse, become obstructed and cease its welling up and overflowing. Beware of the doubtmindness which comes of indulging in a worldly curiosity, lest, while abjectly groping after the secrets and secrets of men, you forfeit the secret of the Lord, gain the sight of a mouse, and lose the assured holiness and peace which come from knowing nothing but Christ, and keeping a conscience void of offense; lest, if you recently sent a request to the spiritual powers, they take away from you the spiritual robe of Christ also, and while they bandage your bodily eyes, they darken also your spiritual vision. Their cable-tow about your neck will be the swelling of your spiritual bondage, and your consent to kneel at an altar where Christ is not known shall cause you to be an unrecognised worshiper at Christ's altar; and so, when he comes you shall fly, like the curious housemaid, to hide in the closet; or, like Adam, Saturn, the great treny; or, with the kings and the great men of the earth, shall call on the rocks and the mountains to hide you from the face of that glorious and only Savior whom you so weakly and so wickedly disowned. H

MASONIC PREACHERS AT A DISCOUNT.

We are informed by a christian gentleman whose duties take him among the churches extensively, that the people at Franklinville, Mc Henry county connected with the M. E. church, recently sent a remonstrance and petition to their Conference, that they would not send to them a preacher who is a Free-Mason.

We commend this congregation for their courageous fidelity; it is a move in the right direction. We hope their example will be extended till preachers and bishops will be taught that the young and the old, will understand that the honors and the favoritism which come from affiliation with infidels and heathens in the worship of the "grand Architect," will do them no good while they are with it. It is notorious that a large number of preachers in this connection have joined themselves unto this modern Baal Peor, and we would that from true and sincere hog love to Christ and his church, the Conferences, and quarterly conferences, they should willingly come out from among these false religionists, and "be separate and touch not the unclean thing." But if they will not, they must be made to understand that the true christian will not submit to the outrage of having pastors and teachers set over them who worship the Lord and also worship Mahomet. These preachers, of course, will reject the charge. Most of them will say, sincerely, as the Samaritans did to the Jews: "We seek the Lord as ye do," but the Jews understood that they worshiped the Lord and served their own gods and they properly replied, "Ye have no part or lot in Jerusalem."

We know that a large number of christians in all evangelical churches who firmly believes that professed ministers of Christ who adhere to so-called Free-Masonry sustain, substantially, the same relation to the church of God that Jeroboam did in the days of Ezra and Nehemiah, and if these christians are mistaken, yet they are sincere in this opinion, and this fact would be enough to determine any minister having the spirit of Paul to say: "If eating is to make my brother to offend, I will eat no flesh while the world standeth, even though I regard them as weak, and on this point, mistaken brethren." How much more should he come to this determination when it is merely certain that in the opinion these brethren are right and can give unanswerable reasons for the position they have taken.

Should a christian missionary among the Tartars, for the sake of increasing his influence unite with them in the rites and worship by which they honor the Grand Llama? Would not the churches, Masons and all, say to him, "What concord hath Christ with Belial? or what agreement hath the temple of God with idols?" And should a missionary, after such fellowship with the worshipers of a false God, propose to celebrate with us the Lord's Supper, would we not say, "You cannot partake of the cup of the Lord and of the cup of devils?" What is the difference between having fellowship with the worshipers of the Grand Llama and of the Grand Architect of heaven, the cup of Bacchus and the Fifth Libation? Do you say that when in the lodge the christian joins in the worship of the Grand Architect, he pays his worship in his *heart* to Jehovah or Jesus, he means the same whether he says Jesus or the Grand Architect? But could he not mean the same by Grand Llama or Siva? Yet it would not be the same in either case; it would be offering strange fire. Our Father in heaven has not authorized us to worship him by any such names, and we have no reason to think it more agreeable to him than it would be to us to be nicknamed by his children. The God of Free-Masonry and the God of christianity are not the same; for infidels and Jews and Mohammedans and idolators of every name worship the God of Free-Masonry and they do not worship the God of christianity. When the christian, therefore, unites in Masonic worship of the Grand Architect, he fellowships the worship of a strange god. He tramples on the first commandment, and abandons the high and fundamental claim that christianity alone is the true religion. He trails his banner in the dust, and degrades his Savior to a common level with all the false gods and devils that are worshiped under the sun. And are we to accept such double-minded time-servers—men who have eternally surrendered to the god of this world, to be leaders in the army of Christ, who has nothing to do with enemies but to put them under his feet? God forbid. These men of Ashdod must repent and abjure their false worships, or with Judas to their own place, and the sanctuaries of our God be purged of such manifest treason.

PREVALENCE OF IMMORALITY IN NEW YORK CITY.

Mr. Beecher, in a sermon delivered a short time since, spoke very plainly of the wickedness of New York as seen in the corruption of her judges and magistrates, and in the prevalence and toleration of gambling, fraud, lewdness, etc. The city, he said, had nearly as many churches as dens of infamy; yet the pulpits of that city allowed all kinds of corruption to grow within its borders, until it is second only to Sodom and Gomorrah. Business men, who stand high in the church, set examples before their clerks that ought to make every honest man abhor them from the bottom of his heart. Ministers are supposed to be the watchmen of God; yet they are afraid in the service of the devil, by keeping silent when they should lift up their voices and expose the wickedness of corrupt men in high places. Justice is bought and sold, or knocked down to the highest bidder. The very word "judge" stinks; and, could some of these ministers of so-called justice be placed under parental rule once more, to have the scenes of their childhood renewed, it would be a blessing to them and to their country. When all the villainies of men in high places brought to light, they would include all the crimes known to Sing Sing and Auburn. The people must rise up and show their abhorrence of these wicked men. Until the church and its members do this, we are at the mercy of swindlers and thieves.

ISABELLA IN EXILE.

An European correspondent writing from Paris remarks:

It is probably a pleasant event in the life of a Napoleon to see a Bourbon thrown upon his hospitality, the very woman who only five years ago insulted him as beneath her notice. The last of the Bourbons followed up the insult by her abode in the obstacle which belonged to him who first reigned as Bourbon King, and servants have been sent from the Tuileries to perform the duties of the suddenly established household. Here she still holds court, and has some fifty obsequious attendants. If there remains still a vestige of hope in her bosom of returning to the land she has ousted, it is evident to all the world beside, that she will never reign over a larger multitude than she now surrounds her. The Spaniards may be as unfortunate as the French, and escape from the bands of one tyrant only to fall into those of another, only not to be hoped that there will not his offensor committed, but there is every probability that they will be relieved of some of their burdens, and a few years of relief and consequent elasticity will give new life to the nation, and make it very struggling with death. The power of a corrupt priesthood will certainly be broken, never to be restored. For the last century, the population has been less than twenty millions, and there have been 65 bishops and archbishops, 2,000 monks and friars, 15,000 parish priests, 24,000 curates, 15,000 monks, 15,000 nuns, 1,000 convents, and the budget for public worship has been twiceas large as that of France, which is ten times as large as Spain. The example of Italy will be followed, and the immense revenues of the church will be appropriated to the education of the people. In France, there are many who hope that there will be a dynasty will shake another, and compel a tyrant to remember his promises, and a priesthood to resign sems of their lucrative positions, and to resort to honest labor.

JEFF. DAVIS' TRIAL.

In the United States Court, in session at Richmond, a motion was made, last week, to quash the indictment against Jeff Davis. The motion is based upon the theory that the 14th article of amendment to the Constitution prescribes disfranchisement as the penalty for participation in the rebellion, and supercedes the statute prescribing penalties for treason. The court being divided, the matter goes to the Supreme Court for final decision.

The Christian Cynosure,

FREE-MASONRY AND CHURCH FELLOWSHIP.

Our first convention at Aurora took no action on the subject of excluding Masons from church fellowship.

The action of the Pittsburg (National) Convention, May 5th, 1868, was presented by Dr. Presley of Alleghany, Pa., one of the most careful and discreet men living, and whose abhorrence of the secret orders is as deep as his hopes of immortality:

"Resolved, That the convention do most earnestly recommend to all churches of Christ to unite in vigorous efforts to arrest the progress of these organizations, and to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to these secret orders." Adopted.

The wording of the resolution could scarcely be better: " *To adopt the most effectual means to exclude*" them, and that only after they "*persist in adhering to these secret orders.*"

There are some things which the above Pittsburg resolution does not mean, as, for instance:

1. It does not mean that a small persecuted minority, in a church already controlled by Free-Masons, should turn come-outers and quit the communion-table. Christ sent the Jews to meeting to hear the Scribes and Pharisees, in whose religion human "traditions," controlled as they do in Masonic-christian churches. Yet if another church is near, it is right to support the nearest.

2. It does *not* mean to tear a church to pieces to get Masons out; that is jerking up tares and wheat together, which Christ forbids

3. It does not mean to forbid any members of church government by Free-Masons testifying meekly, yet boldly and persistently, against the corruptions of the lodge and the church in adhering to them: and if such church is insane and wicked enough to cut them off as in the case of Brother and Sister Cook, it does not forbid their meeting Christ in another place.

But the Pittsburg resolution *does* mean:

1. That these orders are inconsistent with and opposed to the christian religion.

2. That it is every christian's duty to "have no fellowship with the unfruitful works of darkness, but rather to reprove them."

3. That in case brethren persist in adhering to these evils, after prayer, labor and remonstrance, it is the duty of every brother "offended" by it to take the steps laid down by Christ in Matt. xviii: 15–18, to reclaim first, and, failing in this, to remove them.

Satan will try to get us into a fight over church rules. Adopting rules excludes nobody till you have faith, love, meekness and courage enough to apply them; and if you have faith you will (*Matt. xviii: 15.*) in a better than human rule and God is wiser than man. Indeed, every true child of God will come out of Masonry before it comes to discipline, if we labor, pray and endure.

It is the devil's trick to get the churches full of Free-Masons, and while men sleep[1] and then turn round and take discipline into his own devilish hands, to split "the body of Christ," which is the church; to stop the Sabbath-school; to enthrall the neighborhood, and to build up some sharp-bitten churches, like houses on one sleeper, based on anti-Masonry alone. Let not our good be evil spoken of.

THOUGHTS AFTER CHRISTMAS.

Christmas and Free-Masonry, belonging to the same family of self-projected worship, must go out of Christ's house together. Both have seized on the popular spiritual virtues to cover a sham religion. Let us carefully consider

CHRISTMAS.

Lydia Marie Child (*Independent*, Dec. 24th,) thus gives us a correct history of this festival:

"The ancients believed trees, mountains, stars, &c., had within them a living spirit. " The spirit of the sun they placed above all others. " " On the 25th of December his return from the winter solstice was welcomed by all the ancient nations with songs and dances, and processions, carrying offerings to their (heathen) temples. " The Catholic church, always observant of human nature, and adroit in using it for its own advantage, adopted the festivals which they found existing, " baptized with christian names," "causing the festival of the sun to be observed in commemoration of the birth of Christ."

Mrs. Childs thus gives, correctly, the history of Christmas, and praises the priestly trick by which the nations of the west were brought to believe that their heathen festival was the birthday of Christ. The masses believe that error to-day, except where a pure Protestantism has taught them better. Thousands on thousands of Irish and Germans in this country regard Christmas as much more sacred than the Sabbath.

Mr. Tilton, in his leader in the same paper, thus clinches the nail which Mrs. Childs has driven. He says:

"Let our children be confirmed in the good old faith of our own childhood; and, above all, let them not be too early undeceived concerning that veracious apostle of orthodox piety, Santa Claus. It is all the career for a man in his manly years to believe the christian religion, if in childhood he has believed the fairy tales. We pity the children for whom exists no Santa Claus. They will have a hard time with Jonah and the whale."

It is never worth while reasoning with Mr. Tilton; nor is it necessary. His nature is so truthful and direct that his errors stand out bold and barefaced, so that, for the most part, they carry their correction on their face. Only think of a rational person arguing that teaching children to believe "old wives' fables" mixed with truths, instead of leading them to reject the truths along with the fables imposed upon their credulity, will dispose them to "believe the christian religion:" that religion lies taught to children will dispose them in manhood to religious truth!

And then, as a matter of history, to-day, the christian infidels, the Calenses, who "have a hard time" with Old Testament miracles, are precisely the Santa Claus christians: while so long as the Puritan abhorred and rejected Christmas and its kindred, their children were believers.

The *Advance* too gives us an editorial leader in favor of Christmas, which the editor confesses he preached against in his youth. The editor says of Christmas and Thanksgiving: "Both being human festivals, we think that Christmas will retain a deeper hold upon the minds and hearts of all classes"—thus placing the pagan day above the puritan observance. Now there is no such day as "Thanksgiving day" till our ruler have by proclamation made one, which sometimes falls on one day and sometimes on another, thus guarding it against the purposes of superstition and rivalship of the day of God; while multitudes near me while I write think it sin to wash on Christmas, but have no such scruples about the Sabbath—the human day still murdering the divine. as Cain, Abel.

The arguments for Thanksgiving are that

1. It is a scriptural duty, not a superstitious day.

2. It is based on simple, plain truth; thanking God for actual favors given by Him.

3. It is an American day, respectful and patriotic to our government.

4. It breeds no error, and rivals no divine institution.

5. It comes not from heathen, but from Scripture and christian history.

6. It blends no superstition or falsehood with its observance; neither leads to or justifies other days based on religious fictions.

7. Neither generates or promotes brawls and buffoonery; and

8. Is, in short, not a human invention, but a religious duty required and justified by divine precept and precedent; and so promotes and protects our civil and religious liberties by keeping us to our democratic Bible."

The arguments *against* Christmas are:

1. That it is a *day* and not a *duty*.

2. It is based on a pagan superstition and christian fiction, not fact.

3. It is heathen and Popish, not American, therefore unpatriotic, leading even the editor of a professedly Puritan paper to prefer the foreign to the home day.

4. It has filled and now fills the German and Irish mind with error, and would have so filled the English mind had not the Puritans opposed it, and it also rivals and runs down the day of God, the Sabbath.

5. It blends a contemptible superstition about a popish Saint Nicholas, called Santa Claus, with family gatherings and holy delights.

6. It leads to—nay, has led the editor of the *Advance* to advocate "Easter," and justifies one hundred other Popish and Episcopal feast and saint-days

7. Multitudes of Rowdies and neighborhood brawls yearly follow and spring from Christmas.

8. It is, in short, one of one hundred days in the Episcopal calendar which stand on the same ground of human religious tradition: and keeping Christmas justifies the keeping of the whole, and in consistency requires it, as the reasoning which supports one supports every one: and so, by inuring the minds of American youth to most hear the ridicule as best we may. All we can say is, that to believe is a dictate of nature so strong that honest men will often find themselves, in spite of their better judgment, believing the exaggerated assertions of those they regard in general to be liars.

But when the *Advance* editor magisterially affirms "the editor had no evidence," &c., did he *know anything* about what evidence we had? Had he any evidence at all to justify that hard assertion? " Thou that judgest another doest the same thing thyself."

We thank the *Advance* editor for the information that there are better arguments for our position than exposing the deception by which the secret orders suppress discussion and destroy the freedom of the press. But in this we must be our own judge.

[A. HALL.

I have only to say of the above and similar matters that it is the purpose of the CYNOSURE to keep strictly to such discussions as concern the temporal and eternal interests of man; and that my "peculiarities," and those of my brother of the *Advance*, are really not so important as our "principles." The article reviewing the *Advance*'s advocacy of holidays, etc., was adopted unanimously by the "Aurora Association," and I had no right to alter it, only to present it to the *Advance* at the request of the association to print it, which I did. Its publication or rejection is a matter between Dr. Patton and the "Aurora Association."

[EDITOR.

—We wish our readers, one and all, a "Happy New Year."

"I TOLD YOU SO!"

A phrase by which vain persons often seem to claim a degree of prophetic wisdom when perchance there happens a coincidence between a fact accomplished and a previous expression of opinion in their part. We would not wish to be thought weakly to claim unusual prescience; yet, there is a laudable satisfaction in observing that the soundness of one's opinions are confirmed by the course of events, especially when those events not only agree with our predictions, but are such as were demanded by justice, and, therefore, indicated the increase of the kingdom and triumph of Him who must reign until all enemies are put under his feet.

We experience something of this two-fold satisfaction when, in our retrospect, we contemplate what God has wrought for the emancipation of the enslaved in this nation, and remember that when the ruling on Sumter were reversed over the land, we exclaimed: "That is the death-knell of slavery." We experience something of the same when we recall the legislation of Congress on the treatment of freedmen, and the fifteenth amendment to the suffrage question foreshadowed by the bills already notified in its present session, and compare these accomplished facts with the first speech of welcome we were permitted to make to returning soldiers, after freedom's great and decisive victories in the winter of '63 and the spring of '65. Here is an extract from that speech: "Soldiers! Your work of desolation and death is ended! You may put away your muskets, your revolvers, and your cannon. The right hand which you took them is achieved by victory than which none more completely decisive and glorious of the kind was ever won. What remains! To win the victories of peace by an intellectual, a moral and religious strife, in which we shall endeavor to show that the christian principles which exhibit themselves in a nation and put away the sin which which is a reproach to any people; and more particularly as it respects our now re-established and reglorified republic. This must be our goal and our prize from this hour, until it be gained as perfectly as your into victory: Freedom! Universal Education! Universal Suffrage! That goal is nearly reached; and now we say our next good must be the true immortal brotherhood of men, and the abolishment of all secret covenants and brotherhood—that, engendering selfishness and partiality, are death to justice and equal rights. No limitations of human brotherhood but God has not established no secret conspiracies or organizations to promote selfish or caste interests, to deceive the simple, to cover iniquity, to foster, guide, and sow jealousies and discord through the land. Down with all Masonry, and its strange god, and all its most prolific brood of secret orders, of whatever name! Down with the principle of secrecy as the basis of social and permanent organization! When we say that (which is to be the next great rallying cry of the successful advocates of true progress, we only hope we may judge as correctly as we did respecting emancipation and the rights of citizenship and enfranchisement. Then we say, "we told you so," perhaps you will not receive the declaration with a derisive laugh.

ACKNOWLEDGMENTS.

Theodore Pomeroy, of Farmington, N. Y., has our thanks for a copy of Solomon Southwick's oration, delivered in Leroy, N. Y., on the 4th of July, 1828, on the occasion of securing Masons and 10,000 other citizens. We propose to make extracts from it for the CYNOSURE.

Franklin Paine, of Painesville, Ohio, has our thanks, for an illustrated Anti-Masonic Almanac of 1881, and other excerpts.

Prof. Webster, of Wheaton, Ill., has our thanks for the loan of a valuable volume of miscellaneous anti-secret documents.

Mr. Rufus Blanchard, of Chicago, map publisher, has presented us with some of his new Guide Maps. We commend him to those wanting anything in his line. His place of business is 136 Lake street.

All who have old anti-Masonic books or pamphlets, to present them to the National Christian Association, and send them to the Secretary. That these testimonies to the truth may be preserved from destruction and oblivion by the Masonic vigilance and outrages are fast consigning them, it is necessary they should be collected and re-published. We have not as yet the means for re-publishing them, only so we might use them in the CYNOSURE from time to time as the matter will, ere long, be taken hold of, and means supplied not only to publish a periodical, but tracts and pamphlets, new and old; and a library of such works as the letters of C. C. Foster, Col. Wm. Stone, Allyn's, Barnard's and Stearn's works; Robinson's Proofs of a Conspiracy, etc., etc.

WASHINGTON'S FAREWELL ADDRESS.

Can any person furnish us with a copy of Washington's Farewell Address, as it was originally published, before Free-Masonry had tampered with it. The old men tell us, and we believe truly, that in that address Washington warned the nation to beware of ALL SECRET ASSOCIATIONS, and meant it to apply to Free-Masonry as well as to the Continental and Democratic societies instigated by Genet and the Illuminati. We would like to put our eyes upon a copy of the first edition of that remarkable document.

The character of Washington must be revived against the libellous publications of the Masons concerning him. There is really no doubt that, if Masonry had been developed as it was under the administration of J. Q. Adams, that Washington would have been classed as decidedly anti-Mason as Adams did. But false and knavish schemes develop themselves continuously, disguising their evil with fair professions; and as Washington's day was emphatically the day of small things with Masonry, and as he did little more than barely to be-initiated, and gave himself very little concern or thought about it, Masons, with their accustomed effrontery, have claimed him as one of their great devotees, and the authority of his name has been to them as Jabbin and Boaz. A single letter of his, however, if all other proof were wanting, is sufficient to show that their claim to Washington as a zealous patron of Free-Masonry partakes largely of the spirit of exaggeration and absolute falsification which distinguishes the order. They ascribe to him what he never did; they publish over his signature what he never wrote; they expunge what he did say, and ascribe to him what he did not say.

Read the following letter of his to Rev. Mr. Snyder, and consider that this letter is one of undisputed and indisputable authenticity. It is certified to by Sparks, the historian, as one of the letters found in the copied volumes of Washington himself, and deposited and presented to the historian by the Washington family, to aid him in writing the life of Washington. This letter and those which the Masons publish as proof of his greatest and profoundest zeal for the order not; cannot both be genuine, and the genuineness of this cannot be successfully disputed:

[LETTER TO REV. MR. SNYDER.]

MOUNT VERNON, Sept 25, 1798.

SIR:—Many apology I owe you for my delay in not acknowledging the receipt of your obliging favor of the 22nd ultimo, and for not thanking you sooner for the book you have had the kindness to send me. I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter have prevented my reading the book hitherto, viz: the multiplicity of business which have pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed, and which has been the sole little more here than thanks for your kind wishes and favorable sentiments, except to correct an error you have fallen into of my *presiding* over the English lodges in this country. The fact is, *I preside over none*: nor have I been *in one* more than once or twice within the last *thirty* years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles and tenets of the Society of the Illuminati.

With respect, I am, &c.,

GO. WASHINGTON.

"But once or twice in thirty years,"—i.e., from 1768 to 1798—covering his whole public life Zealous Mason, indeed! and remarkably qualified to declare to what extent Masonry had become contaminated during those thirty years in which he was practically a silent sneaker! In a third letter to Mr. Snyder, he qualifies this favorable opinion by alluding to the obvious fact that it was merely a charitable opinion, based on ignorance or want of positive evidence against the lodges. As he had not attended the lodges, he could not pretend to *know* whether they were or were not contaminated with the French corruption, and he only meant to say (quoting his words) "that I did not BELIEVE that the fraternity of Free Masons in this country had, as *societies*, endeavored to propagate the diabolical tenets " of the Illuminati or the Jacobins.

There two letters of Washington to Snyder are a sufficient reply to all the forgeries and all the unprincipled boasting by which the fame of Washington is stolen and perverted to prop up and recommend Free-Masonry.

MASONIC TOLERATION AND CHARITY.

We learn that the Royal Arch preacher in charge of the M. E. church in Elkhart has seen fit to arraign brother Peter Cook and wife, Mrs. Lucia C. Cook, for non-attendance on his ministry, and by employing strong Masonic counsel before the committee in the case, has, while arguing the cause also himself and refusing to allow the committee any opportunity of consultation out of his presence, both of which were in violation of the discipline, has succeeded in expelling their condemnation and excommunication from the church. We are also credibly informed that at the very time in which this holy zeal for enforcing attendance upon Royal Arch administrations in a christian church, was manifested, the sundry delinquents of which who had, for a much longer period wholly absented themselves from the assemblies of that church of whom some were habitually and openly immoral, but against none of them was discipline instituted, only those two who absented themselves for conscience towards God, sincerely believing it (whether correctly or erroneously, we say not,) to be their duty thus to protest against the outrage of having a man set over them who was paster who openly glories in being under the unchristian, yea, immoral and blasphemous covenants of a Royal Arch Mason. If brother and sister Cook erred, it was an error of judgment, and many people regarding the principles of secrecy and high-minding protestant intolerance in a matter of conscientious difference of opinion? Does the sublime toleration of Free-Masonry mean simply the toleration of everything but the martyr spirit of true christianity? everything but Christ? and when he and Barrabbas are arraigned, does it cry out of Jesus, "Away with this man, but release Barrabbas" Yes, that is it. Interpret all the good precepts of Masonry by the rule of contraries, and you will have the truth. In free-Masonry we have the same spirit of proud, despotic intolerance that we encounter in the clergy. Slave-holders, on the honor of gentlemen, would tolerate anything but an abolitionist, and Masons, as this case shows, will tolerate anything but a christian anti-Mason. Slave-holders and Free-Masons, alike in character are alike in destiny. Let them persecute.

PRESIDENT'S MESSAGE.

This document met a very cool reception by Congress, the reading being interrupted in the Senate and postponed until the Senators had slept more than half of it. Every part of it was thought best to subject their patience or their tempers to the severe trial which might naturally be expected from what was to come, after hearing the beginning. It is indeed a suggestive document, and to us, more suggestive of the following scripture than of anything else. "Though thou bray n fool with a pestle in a mortar among wheat, yet will not his foolish neos depart from him." It is also suggestive of the gratitude which all good citizens should feel that this is the last annual message to be inflicted on the nation by one whose administration can be viewed only in the light of a judgment from Heaven second only to the great rebellion itself. Dr. Lyman Beecher in praying for our rulers, is reported on one occasion to have said "O Lord, thou hast commanded us to pray for all in authority and to honor our rulers, and therefore we pray Thee that Thou will not suffer them to conduct themselves so that we cannot honor them." We are fearful that this prayer has not been offered much during the last four years, or, if offered, we fear it was not much mixed with faith.

PRIVATE CORRESPONENCE.

STEUBURG, N. Y., Dec. 1st, 1868.

MY DEAR FRIEND NESBIT:—Yours of the 23d ult. was received last week, and I assure you that I rejoice that the cause of anti-Masonry, as well as anti-slavery, is likely to survive me. I have been a victim of Masonry ever since the murder of William Morgan, and began to think there were dunkies among all the political parties, except the anti-Mason, but alas, and consequently it would be discouraging to think of effectually destroying the nuisance by killing her whelps—like the old Indian, they spare the old wolf out of selfish motives. Masons of the north would like to receive a bonnie lot of the Knights of the Golden Circle or the Ku-klux Klan; but Masonry is the old slut that has borne them, and should be responsible for her illegitimate offspring.

The Masonic wolf in sheep's clothing plots stealthily great mischief under thephemeone oathe of secrecy; and her illegitimate sons, hegotten by thieves and murderers, gladly help to execute the mischief.

Our late civil war, I have no doubt, was caused by the crimes Buchanan's cabinet. I am justified in this assertion by the revelation of Masonry by David Barnard, a highly respected clergyman. In his account of the obligation of the Master Mason's degree, the candidates are sworn to a most unjust oath to keep the Master Mason's secrets as inviolable as their own, when given to them as such, and they knowing them to be such, murder and treason excepted. But in the Royal Arch degree, in addition to us, the candidates are sworn to keep the secrets of a companion Royal Arch Mason when given to them as such, murder and treason not excepted, [or in all cases whatsoever.] In the last-mentioned degree, candidates promise and swear to assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in his power, whether he be *right or wrong*.

If Masons consider those oaths binding on their consciences, no wonder we have murder, treason and revolution; no wonder that bribery and forgery carry our elections.

Thrice thankful the crime, thrice alarming the danger, from the fact that these oaths and obligations are covered up and made palatable to priest and judge, by work, prayers and scripture references.

If a Mason feels bound in conscience to obey his masonic oaths and obligations, he is a dangerous man, and is liable to commit grave crimes. If he does not consider them binding, and still either expressly or tacitly approves of the order, he is false and hypocritical. The only consistent course for such a man, who has been deceived, or induced to join this nefarious society is to denounce it, and expose its iniquity.

Western New York dealt the old hand-maid some heavy blows for her murder of William Morgan; but she parried off the deadly blow aimed at her life, *a law against extra-judicial oaths*. You may recollect that in 1828 we succeeded in the N. Y. House of Assembly in getting a bill passed against extra-judicial oaths, but it was defeated in the Senate.

A highly penal statute should be passed by Congress against extra-judicial oaths. But I must not be unctuous in dictating to the hen's course. I have finished my dog's work. Eighty-four years have left their impress upon all my faculties. I can neither think, write, or talk as of yore, otherwise I would send for the CYNOSURE and subscribe and recommend so highly, and contribute to its support. You say you would like to see or hear from me. Suppose you and your good lady come out and visit us? My wife and I would be much pleased with such a visit. Such a few days would be a treat indeed. Also, I am like the old blind coachman, I yet like to hear the "crack of the whip."

Yours for the truth and the right,

WM. SHAFFNER.

[We shall send the CYNOSURE to Capt. Shattuck, though we can restore naught of the wealth of which he has been deprived. We trust the CYNOSURE will afford him a bearifelt satisfaction; and an occasional communication from the old veteran will be a manifold compensation to us.—EDITOR.]

A MASONIC ANTI-MASON.

I have a nominal connection with Masonry, but always felt it to be anti-christian and delitical. The reading of the scriptures in the lodge and the application made of them I regard as a perversion and prostitution of God's word. It was never designed that they should be so used and applied. As well use them, as some do, for fortune-telling and juggling. Prayer offered in the lodge, especially at initiation and raising of candidates, is solemn mockery and phyphemy. A MAINE PASTOR.

The land is full of intelligent men like this Maine Mason, who know Free-Masonry and hold it in utter contempt as an abomination, and yet have a nominal connection with it, and adore not speak out. If Free-Masonry were not a false and corrupt system, they would not be guilty of the sin of it, and if it were not a revolting and murderous system, they would not be so fearful of declaring their convictions. It is no regard to the obligations of their sinful oaths that restrains them. These they trample upon when they communicate their sentiments to us. The request that we withhold their real name results from fear of Masonic vengeance. And this, in the nineteenth century in Free America!

Bernard's Experience in Masonry and Reasons for treating his Masonic Oaths as Null an Void.

[Continued from our last issue.]

I soon became convinced that the peace of society, the salvation of my country, the present and eternal happiness of my fellow-men and the glory of God, required the destruction of the institution. To accomplish this, I was confident but one effectual method could be adopted, and this was to make full disclosure of its secrets. To this end I then exerted myself. After an interchange of minds with some of the patriots of Batavia and Le Roy, a convention of Masons opposed to the institution was called, to meet on the 4th of February, 1827. The convention was composed of about forty, who, after having deliberated upon the principles of the order and binding nature of its obligations, resolved to make a revelation of its mysteries. They confirmed the illustrations of Mr. Morgan, published the oaths of twelve degrees of a higher order, appointed a committee to prepare all the degrees which could be obtained for the press, and adjourned to meet on the 4th of July following.

The committee with much labor and expense had all the degrees conferred in a Royal Arch Chapter, Encampment of Knight Templars and orders of the Holy Cross ready and presented them to the convention on the 4th and 5th of July, which declared them correct, and ordered them to be published to the world.

The degrees of Mark, Past and Most Excellent Masters were obtained from Mrs. Morgan, as written by her husband, the Royal Arch Mason as agent of the committee, (a Royal Arch Mason) as given by Jeremy L. Cross, the Grand Lecturer of the United States, and those of the Encampment and Holy Cross from a Knight of the Turret Illustrious Order as transcribed from a copy as given in the Encampment at Le Roy by the Grand Commander at Utica.

In consequence of the zeal manifested by the fraternity to stifle the excitement, I conceived that much good might be done by giving publication of the most important documents in relation to the subject. By the advice of many friends and under the patronage of a state convention, I undertook the work.

What progress it, if for the press, I obtained from the highest authority thirty-three of the Sublime and Ineffable Degrees which I know to be correct, and I give them to the world *verbatim et literatim*.

But am I justifiable in pursuing this course? Will the law of God approve the violation of such solemn oaths? Passing by the arguments which might be adduced from the fact that the obligations were taken without a previous knowledge of their character—the assurances that they were not to interfere with my political or religious sentiments, when they are diametrically opposite to both; that I swore fealty to a professedly ancient, moral, benevolent and righteous institution, when it proves to be murderous, selfish, corrupt and unholy, I rest the question upon the principles of moral obligations, by which I expect to be judged and, by which I must stand or fall.

Are the oaths of Free Masonry thus congenial with the duties which I owe to God and my fellow-men? If they are, I am most certainly bound to keep them—if not, to break them. By the principles of moral obligation I am required to promote God's glory and the present good of the universe. My swearing to love God and my neighbor does not enhance the obligation at all, for the law says: "Thou shalt love the Lord thy God with *all* thy heart and with *all* thy soul and with *all* thy strength and with *all* thy mind and thy neighbor as thyself." It says toin to the sinner and to the saint, to the man who his sworn, and to him who has not sworn, it is alike imbitely binding on all. It cannot be increased nor diminished, it does require no more, it can require no less. If I swear to love God and keep his commandments, the oath is binding because moral obligations made these requirements before I took the oath, and the oath and moral obligation are by perfect harmony. If I swear to violate the command of God, for instance to kill my neighbor, I am bound to break my oath, for the divine law says: "Thou shalt not kill," and my swearing to violate the command does not, cannot render the obligation void. Moral obligations require me to keep such secrets, and such only as are calculated to promote God's glory and the best good of my neighbor, and my swearing does not affect the obligation at all. It also requires me to reveal those secrets the keeping of which have a tendency to mar or prevent His glory and the best good of my neighbor, and my swearing to keep them does not, cannot render the obligation void. Again, if I had sworn to keep secret the intention of a highwayman to rob my neighbor's house, or murder his family; to keep secret a plot against my country, the government of which is founded upon the principles of truth and justice; to keep secret a grand conspiracy formed by a powerful society, the object of which was like that of the Illuminati, to abolish government and social order and to extinguish christianity, as the keeping of these secrets will be prejudicial to the interests of my neighbors, to the safety of my country and the glory of God, the principles of moral obligations would require me to reveal them. "If a bad sworn to assist the robber, to unite in the plot or conspiracy, my refusing to act in either case simply would not fulfil the duties which I should owe to my neighbor, my country or my God, so I did not smile known the intention of the robber, *expose* the plot or reveal the conspiracy, I should be guilty of a violation of moral obligation.

It will not be necessary here to inquire whether the oaths to keep the secrets of a brother will or without exception, to deliver a companion "right or wrong," to "take vengeance on the traitors of Masonry," to "associate all those who reveal the secrets" of the order," are in harmony with the divine law—but whether the principles of moral obligation require the keeping or revealing of Masonic secrets.

It will readily be admitted that the existence of the institution depends upon the keeping of its secrets inviolate. It will follow from that if the existence of the institution is necessary or has a tendency to promote God's glory and the well-being of society, the principles of moral obligation require me to keep its secrets, and by revealing them I am guilty of moral perjury; and on the other hand if the institution is corrupt, has an evil tendency, is opposed to the order and well-being of society and the glory of God, I am under moral obligations to break my sword and reveal its secrets to the world; that it may come to an end. My refusing to meet with or support the institution is not enough. I must renounce fealty to the order, reveal its secrets, expose its influence, and use my exertions to destroy it, "or I am guilty of a violation of moral obligation.

Let the reader carefully and thoroughly examine the documents I have published on this subject and he will discover that Free-Masonry in system is dark, unfruitful, selfish, demoralizing, blasphemous, murderous, anti-republican and anti-christian, opposed to the glory of God and the good of mankind; and hence that in bursting the bonds of the fraternity and publishing their secrets to the world, I am doing no more than is required by the principles of moral obligation, and fulfilling the duties I owe to God and my fellow-men.

Warsaw, April 1, 1829. DAVID BERNARD.

ARE MASONIC OBLIGATIONS BINDING?

DEAR BURTON:—As the principles of Masonry are being thoroughly canvassed, the writer would propound the following question for the serious consideration of your readers, viz: Are Masonic obligations, as administered and taken by their lodges, either morally or legally binding? Should this question be decided affirmatively, then are Masons bound to inflict the death penalty on all who violate their obligations. (See Light on Masonry, pgs 269, 288, 291, 296.) If the obligations here disclosed are morally binding upon those who have assuming them, then indeed were Masons morally bound to execute Morgan, and every other Mason who has violated his obligations by disclosing their secret mysteries and Masons violate their solemn obligations whenever they neglect or refuse to execute them!

But will Intelligent Masons at the present day claim their obligations to be morally binding? It will not avail them to say "Masons take no such obligations," as this would only impeach their veracity. Abundant testimony, both from seceding and adhering Masons, might be adduced to establish the facts beyond successful contradiction. Was Herod's oath to give the royal dancer such a request as he chose either morally or legally binding? If so, then was he justified in beheading the Baptist? Indeed he was *morally bound* to do it.

The writer assumes, fearless of contradiction, that the first obligation a candidate assumes when he enters the Masonic Lodge is, "To hail, conceal and never reveal" certain secret mysteries which he is about to receive, is clearly unlawful, and neither morally or legally binding, inasmuch as he is under the law of God at the time by judicial or legislative authority to testify on oath, on the witness' stand, to the truth of those Masonic obligations whenever public justice or the interests of community require it. Masons have been called on by legislative and judicial authority to testify, on oath, to the truth of Masonic obligations.* Many have so testified, corroborating the disclosures which have been made by Morgan and others, refused to testify when called on by judicial authority, choosing rather to suffer the penalty inflicted by the laws of their country for perjury than to suffer the horrid penalty attached to their Masonic obligations.

The writer further assumes that no person has a moral right to assume an obligation, the nature of which he is ignorant of. This is believed to be a self-evident proposition. It will be observed by all Royal Arch Masons who are made by Morgan, Bernard, Allyn and others, that every obligation the candidate takes, from Entered Apprentice to the highest degree in Masonry, is of the above character; he swears or affirms to keep such secrets as may be given him touching the degree he is about to receive, totally ignorant of what that secret shall be, whether lawful or unlawful. In assuming the Master Mason's degree the candidate swears or affirms, "Those Master Masons' secrets given to me in charge, as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, *murder and treason excepted*, and they left to my own election." In assuming the Royal Arch degree, the candidate is made to swear or affirm, "That a companion Royal Arch Mason's secrets given me in charge, as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*"

In taking the Knight Templar's degree, a second obligation is imposed, known as the Fifth Libation or sealed obligation, as it is to seal all his former obligations. The candidate is taken of pure wine drank from a human skull. (For a history of this degree, and also the manner of administering the sealed obligation see Allyn's Ritual, pgs 151-161.) Mr. Allyn says: "The second obligation is referred to by Templars in confidential communication relative to matters of vast importance when other Masonic obligations seem insufficient to secure secrecy, silence and safety."

Such, for instance, was the murder of Morgan, which was communicated from one Templar to another, under the pledge and upon this sealed obligation. And thus "the attentive ear receives the sound from the mysterious tube, and the mysteries of Free-Masonry were safely lodged in the repository of faithful breasts" (See Free-Mason's Monitor by E. S. Webb, Boston edition, pp. 71.)

In an illustration of the working of the above sealed obligation, your readers may rely upon the following facts, viz: After several unsuccessful attempts by Masons to secure the manuscript for Morgan's book, by destroying Miller's printing office, Richard Howard of Buffalo was constituted chairman of a committee by a lodge of Knight Templar's, of Buffalo, to secure Morgan's manuscript. Said Howard being a Knight Templar, applied to one John Munn, (a blacksmith by trade) who was also a Knight Templar, to accompany him to Batavia, for the purpose, as he said, of destroying Miller's printing office and thus prevent the publication of Morgan's book. John Munn declined to assist in this work. The said Howard, with others, started from Buffalo on Sabbath morning, September 10th, 1826, procured a quantity of spirits of turpentine and a brush broom at a store west of Batavia, arrived in Batavia about 2 o'clock, A. M., repaired to Miller's printing office where they prepared their combustibles, saturated with turpentine, and placed them under the stairs leading up into the office, after which the said Howard applied his torch, and but for the providential circumstance that two neighbors of the writer were sleeping in a stage coach near by at the time it would have been set to the ground. The flesh of the fire awakening them, they leaped from the coach and gave the alarm. One of them, Blakely Doran, Esq., attempted to seize Howard when he closed his diabolical business in his face and made good his escape. The fire was soon extinguished, after which it was ascertained that *sixteen persons* were securely sleeping beneath that roof when this Masonic incendiary applied his torch! See page 97 of the above, see report of the Lewiston Committee, page 10, also the affidavits of Thomas G. Green, appendix number 17, also affidavits of John Munn, number 16 and 21. He said Howard escaped from the officers of justice, and is at last boast to the city of New York, assisted by relays of horses, while pursued by the officers of the law; and in a lodge of Knight Templars, convened at Si. John's Hall in the city of New York, on the 10th of March, 1827, he disclosed the execution of Morgan under the sealed obligation or Fifth Libation as above, and how a sum of money was raised for him in the lodge, and accompanied by friends down the Sound below New York (his "western suffer") was put aboard a foreign vessel and sent to parts unknown. All of which may be found in J. Q. Adams' letters to Livingston and Stone's letters to Adams. See also affidavits of Avery and Hurlbut, page 10. Wm. L. Stone, who were both Knight Templars and who had the help of the time of the disclosures made by Howard, and who made affidavits of the facts before a magistrate in the city of New York.

Masonic obligations are neither morally or legally binding, as indeed is the habit of administering such oaths or affirmations a system of profanity not to be tolerated by the christian church, neither by a virtuous people.

BURTON CONLEY, N. Y. A. SANFORD.

*The above was the investigating Committee of the State of Rhode Island Sun, also, Admon letters to Lexington.

†See reports of Masonic or Morgan trials at Rochester, Rutland of 1828, as stated by Mr. Allen, probably their mistake.

ENOCH HONEYWELL'S APPEAL.

(CONCLUDED.)

The old men ask young Masons to pardon our sin of omission. We will now do better. The monastic period even unto 35 years ago that their anti-Republican institution is proposing to hold, public action; for its wonder-working were then stopped, and has only revived with a new generation. But, by default of renewed public action, and the general feeling of subjugation to its supposed omnipotence, it is now multiplying itself to a fearful extent.

Forty years ago, more than a hundred notable men, in convention, *said*, in their address to the people, except anti-Masons enough to teach or publish anti-Masonry." And so it is yet. Again they say it is "a privileged order, whose members are formidable: whose counsels are matured and directed by high dignitaries, whose decrees are executed by a band that is invisible and irresistible; whose grand object is, by concert and management, to seize on the reins of government and bind it ever the sovereign people, except anti-Masons enough to oppose this object comprise everything that is artful and base, murder and treason not excepted.

Now, if this same institution has again risen up and is pervading every nook and corner of our country, and is seeking by all the arts and trying to control us, should not every patriot hail our national society and its wide spreading productions as a radiating point, and help to spread the beams of light, so that no more bewildering deceptive impositions. The spell is nearly enught shall be honorably and happily released?

This "privileged order" has no more *right* here than has Nebuchadnezzar's hot furnace, and his image which he in vain to roast the three Republican Hebrews.

This is precisely the society that Gen. Washington solemnly cautioned us to beware of as a dangerous enemy; and he—once a Mason—knew its deceiving propensities. The spirit of his farewell address has long been expunged from our schools, being dangerous to the "craft."

Now, it is plain that such a power does or may have its central elections, courts and cabinets, and even impeachments. Conspirators, traitors and assassins may and *have* found shelter under its wings, securely shielded from civil law.

Now, if all these expectations are numbers, the results would be still worse; but these re strain its legitimate workings, and thus keep it swimming.

Let us be as bold as Enoch! was; he went into a lodge where such a well styled "dens," and beheld the abominations done there in the dark, they saying: "Thy Lord seeth us not." Tyled chambers produce abominations yet, and but few Enochs are found to expose them. Henry Clay knew there was a sore of this. He says—in per *Independent*:—"Ministers grow fat in the service of the devil, by keeping silent when they should lift up their voices and expose the corruptions of corrupt men in high places. Were all the ministers of the gospel faithful to their bretpht to light, they would include all the crimes known to Sing Sing and Auburn. Until the church and its members do this, we are at the mercy of swindlers and thieves."

Churches fellowshipped slavery until it fired upon Fort Sumter. Will you fellowship traitor Pike and his church till another Sumter falls.

Press, pulpit, and iron consciences are always stultified by sins in high places. It was so in the palmy days of slavery; it is so now with the loathsome mania—that spreading plague—that national disgrace—that reign of idolatry, that millions of northern papers are vitiating their healthy breath and character. Yet, scarcely a warning voice is heard from those whose profession it is to help purify the earth. It is still so with the influence of this dark order. If the press should keep above its breath, its paper is stopped. If the pulpit obeys God rather than Masonry, its incumbent is silenced. But just as soon as a sin becomes unpopular, by the patriotic and truly christian, then Garrison, a Smith, a Torrey, &c., then Congress, and cabinet, press and people, all are ready to help us. But never till by the help of God, from above it has dragged its slow length along to the top of the hill.

When we fight against wickedness in high places, we expect opposition. Paul, while working in a wicked but popular cause, found no lodging, no friendship; but, when enlisted in a good one, he was stoned, scourged and chained. And the same spirit remains yet.

Why should we, if laborers in God's vineyard, stand all the day idle, while the great harvest is ripening? Why sapping the Judas-like invites to enhance its own wouten growth at their expense? Once a wiley spirit in the Garden of Eden, by pulling his hidden nares, at the expense of justice, brought trouble on all that had.

Aspiring youth went to see all those hidden wires; and while the world withholds the light they seek, they innocently enter the lodge to get it.

Now, are we not, as christians, bound to spread that light before them, and thus save them from life-long bondage? Christ denounced sin in its highest walks of life. Must his ambassadors be coerced to silence and driven from their post? Indeed, if they "form a frowning world" by preaching down popular sins? Was such is the lamentable fact. Our "grand sentiment" and "worshipful high priests" rule the church and the press, as well as the court house, and God's people may not say or speak or does, as the condition of holding the place.

Even the N. Y. *Tribune*—ever bold as a lion in crushing open crimes—at the first sink of silence from a "Knight of Kadosh" touching crimes of the craft," seems as meek and as mum as a purring kitten.

Our civil law, too, by the same influence, hangs Dick if he murders Tom; but if Jeff Davis or A. Pike murders a half million, the law says not a word—never before them, or become a dead letter.

But a new gold is opening; light and justice will now prevail in spite of opposition. Thousands of books and papers are now on the wing, and will by land and sea, penetrate the recesses of Satan's workshops. Those who willfully grouch in blind stupidity must sink before these forces; they are not the light of the world. Only, as servants will set *their* candle on the bushel.

Don't sower, before a big sin became it's big *lose* your independence and self-respect prove to be a traitor to christian citizenship. Then, when Free-Masonry falls, with its 33 Kilos grandeur—as fall it must—you will know that you have been its servile sycophant. Subtleties of slavery have already *felt* this disgrace.

We have had fearful foils, but, as in the anti-slavery cause, God will (I hope) lead us triumphantly through. I hope our labors will burst the bonds of torpidity and be the sprouting germ of emancipation from the powers of darkness. Let us labors together with God." Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

Every good thing produces more wanted or more certain, than to say "good and better" verified than in the downfall of American slavery. Thanks to God, He and His servants are as strong to-day as they were a thousand years ago. "Be not weary in well doing"

ENOCH HONEYWELL.

CONGRESS.

From the bills already offered or notified we infer that the early resumption of specie payments and a further amendment of the constitution to secure equal suffrage in all the states are likely to be prominent matters in the legislation of the present Congress.

—Another species of the locusts from the smoke of the pit are the Knights of Pythias. Rev. J. Blanchard and the Grand Lodge have adjourned their annual session until the second Tuesday in March, when they will meet at Richmond. The most important action taken was the refusal to recognize the branch order styled "Conclaves."

ST. JOHNS, Mo., Dec. 18, 1868.

REV. J. BLANCHARD:—*Dear Sir*:—I wish to send the CYNOSURE to Christmas, and do not know how much to remit. Please send prospectus, or tell me how much to remit for a year. I want it from the beginning. I am a friend of Free-Masonry, but am anxious to see what to said against it. Yours truly,

W. H. PENICK.

"I can forgive," say some, "but I cannot forget." Forgiveness and God make the same distinction But forgiving and a disposition to forget are the same. If the memory of an injury is cherished, it is not forgiven.

He who most readily remembers a favor will most quickly forget a wrong.

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BY REV. J. BLANCHARD, PRESIDENT OF WHEATON COLLEGE, ILLINOIS.

THE GRADUATE ENTERED.

"The busy traffer deems himself alone,
Frames his purposes and God works His own."

Whoever attempts to unite or think of events passing in this country, without taking into account the governing presence of God, is either a shallow thinker or something worse. We have seen the great transpersonalized Charles Hammond, dealing the heaviest blows on the "drinking houses" of Ohio, yet himself living a life of intemperance, and at the same time, a life of prayer to God! and, if devotion to the rights of the least" (lowest) of Christ's human brethren (the slave) be devotion to Christ, then also of *devotion to Christ!*

If any pharisee, nursed and lapped in some christian parlor, is shocked at the idea of a man being at once intemperate and a christian, he can not help it. This I know, that Hammond could say, or earnestly as Paul: "The evil that I would not, that I do;" for on his dying bed, still writhing under his "body of death," when I asked his general man of his state, he said, his strong features working with emotion: "You well know the evil and curse of my life, *and it is not subdued yet!*" And yet, at that very moment, in self-loathing abhorrence, he was pouring out his soul to God!

In another great man who has just passed away, we have an enigma still more profound: I mean Thaddeus Stevens. This wonderful American has had the most fate of prophets; and especially of that sort of prophets which like Simpson Agonistes, are at once the violators of God's law, and the champions of His cause. I first met Mr. Stevens in Harrisburg, Pa., in 1836-6. Ritner was then Governor of the State, and Stevens was the leader of the bar, and had then never been beyond the lower House in the State Legislature; and it is curious that he never went in political life beyond the lower House of Congress. And, though I do not wish to decorate our thoughts of prophets with the Savior by a profane comparison, I cannot forget, in passing, that "the common people heard him gladly." I said I saw Mr. Stevens in Harrisburg, in 1835-6. I saw him last in 1868, in the city of Washington, the capital of the land. Our acquaintance in the interim of thirty-three years never went beyond an occasional letter. With one single exception, in Lancaster, Pa., I never saw him in all that time.

When I first knew him he was the leader in the only anti-Masonic State government; a successful lawyer in Gettysburg, Pa., whither he went from his birth-State, Vermont. He had never allowed a slave-hunter to take his fugitive out of the courts where he practiced. He drank nothing stronger than milk, water and tea, in a time and place where strong drink was the rule, not the exception, among public men. He had procured an appropriation for Pennsylvania College (Lutheran), and when Cooper (a former law student of Stevens), by Roman Catholic and other influences, procured and sent him instructions not to aid that college he wrote them a saucy letter, telling them that he should, "obey their instructions concerning the principles of the people," but that he "only wanted their advice about education and religion, he should ask it." And when Cooper, taking advantage of the tumult which this letter occasioned, stumped his district to throw him out of the Legislature against Stevens, Stevens went down and attended Cooper's meetings and, after he had done speaking, followed him. The two points of Cooper's attack were Stevens' course on *temperance and education*; that Stevens' course on temperance (for he had not lectured) would rob the farmers of a distillery market for their corn; and that his helping Pennsylvania College was unjust to the Catholic voters in his constituency.

Thaddeus says that the managers of Stevens were perfectly terrific. Certain it is that he convinced those honest Germans that Cooper's object in defending distilleries and opposing education was to get them drunk and make their children ignorant like their pigs and the blocks on which they sat, so that he (Cooper) could get their liberties away and make himself a lord over them; and that such was the natural tendency and effect of Cooper's doctrines there can be no doubt. Cooper's mask was entirely demolished, and Stevens went back to Harrisburg with larger majorities than ever.

Next in importance to Mr. Stevens' course in our national grapple with slave power, was his establishment of *common schools* in Pennsylvania.

The Grand Quakery, had it any power, which would lose their denominational peculiarities, and having good schools of their own; and the Germans, averse to taxation, and dreading lest their children, taught in the (English) common schools, would soon be unable to read their family inscriptions on their fathers' and mothers' grave stones, had always opposed a common school system; and the Democrats had seized on these frailties as their political capital to keep themselves in power, and so steadily defeated each attempt to put Pennsylvania on the up-grade of a common school system with her sister States. And then men who profaned the name of Democracy, content to live on popular error and ignorance, and pay the people for their votes by degrading them, were causing the children of that vast State to grow up as civilized barbarians.

This state of things Stevens attacked. He might have floated and scrambled with the rest. The leaders of his own party were, multitudes of them, no better than Democrats. He had popular talents and knew how to use them for personal success; and no one would have blamed him for doing so. But while the ambitious, the stupid, the mercenary and the corrupt were explaining Stevens' conduct by attributing it to the motives of which each was conscious in himself, Stevens attacked popular ignorance as a physician does disease, because he was a statesman, and knew that a population, who can not write a notice for election, or read their own votes, would be fit fields of tyranny. As therefore, Democrats used the ignorance and prejudices of the people for their own selfish elevation and ends, Stevens used the same ignorance and prejudices of the people for their own good.

There was a specific state tax, now nearly paid, which the Germans had long hated. And the United States Bank, destroyed by General Jackson, was seeking a charter from the Pennsylvania Legislature. Mr. Stevens brought in and carried a bill whose title ran thus: "A bill to repeal the State tax and for certain other purposes." And among those "other purposes" were the recharter of the Bank and "*The common school system in Pennsylvania.*" He told out the immense bonus paid by the bank (after getting off the interest charges which the State tax was to meet) in helping to build school houses throughout the State. He made the acceptance of the school law optional to the districts. But in case districts refused to accept the money and the law, it was to accumulate for three years, and then be distributed *among the nearer accepting districts.* Whoever will examine the reports and charts of the "Superintendent of Public Instruction" for those three years, will see the sweeping gaining steadily on the non-accepting districts, until the very avarice of the people, fearing lest they should lose, and their neighbors get that public money brought the Pennsylvanians to accept at once the money and the law.

Thus popular ignorance in Pennsylvania paled before the mighty genius of that man. Children's children will yet rise up and call him blessed. It was at the great struggle on the final passage of that bill that I last heard Stevens in the great speech of his life. Mr. Tilton, of the New York *Independent*, went to the printed report of that speech to see if he could discover its magic. He might as well go now to Mr. Stevens' skeleton to find it. The members of Parties in the Legislature were nearly balanced and the Democratic leaders, surrounded by the Jegerolls of Philadelphia and like trading politicians, and amid the choked and crowded Hall of Representatives, threw out their lures of bribe and reply to his specious and popular arguments. It was as if he had stood before an avalanche to listen to its roar! And an editor, who stood by and saw and heard, told me that Mr. Stevens' skeleton is to the Pennsylvania Parties in the Legislature were nearly balanced and the Democratic leaders, surrounded by the Jegerolls of Philadelphia and like trading politicians, and amid the choked and crowded Hall of Representatives, threw out their lures of bribe and reply to his specious and popular arguments. It was as if he had stood before an avalanche to listen to its roar! And an editor, who stood by and saw and heard, told me that Mr. Stevens' skeleton is to the Pennsylvania Democratic leader, turned round to his friends and gasped rather than said: "I-don't-believe he's-right-after-all!" The fact is, the power of Stevens' argument and appeal, against his party feeling, pride of party consistency and depravity, even, had so convinced his understanding and crushed his opposition out of him, that, for a moment, the men knew not what he said. If such was the effect in the green tree, what in the dry? The popular intelligence, popular government and popular rights of that great and might State, borne down by a torrent of partyism, prejudice and political depravity, numbers and base (*for so that moment*) great majorities, in the people would have yielded against the bill; were snatched and secured by that single speech from a current far worse to stem than the Susquehanna river at its best! The Legislature passed the bill and, as a steady mind, the stories of the people made it a law.

We now come to the great end for which God seems to have sent Mr. Stevens into this world, viz: *his course on slavery.*

Mr. Stevens was an abolitionist before the birth of abolitionism. I was a boy of ten when, on my way to Lane Theological Seminary, when, attracted by the mobs of 1836, I turned aside to see the tree of liberty "burning hut not consumed!" I stopped on my way and lectured a year in Pennsylvania against slavery and when I took lodgings in Harrisburg, at a popular boarding house; showed my credentials to the clergy; lectured to the young ladies in a popular boarding school; preached before Governor Ritner and his council, and was told by the guide of Dr. William R. DeWitt; yet all these, caught with as mild, cautious and gentlemanly a demeanor as I was capable of did not protect me from being hissed, stoned, hooted and cursed every time I went into the streets in that city for three whole months. Christians (with honorable exceptions) shunned me. Ministers plied me and the people mobbed me, while politicians in a breadcloth coats, with velvet collars, cursed and hissed me in their utterances which was perfectly blistering where it struck.

Then I went to Stevens, who, to my utter astonishment, asked me to dine with him at Nagle's Hotel, where sat a hundred members of his own party in the Legislature, most of whom would have, from choice, sooner dined with the devil than with me. I told Mr. Stevens my object and he gave me letters, took out his portmonie, handed me two twenty dollars, and a fifty dollar bill, and told me to "go down into Adams and Franklin and Cumberland, where you will make a party out of it!" And when I suggested that I expected no contribution from him, and least of all, the sum of ninety dollars, he replied, "Never mind, I'm one-and-twenty, and I have as much cash tuhge cannot be done without money."

I went to Gettysburg, and while debating in the Court House with two gentlemanly young lawyers (Cooper and Sawyer), a greybeard, *Jesse Hart*, came down from the gallery, and the boys in the gallery, who were there at school, and who, with much encouragement, sent down a shower of eggs, which broke up the debate. And as my meekness had suffered some in the operation, I said in the *Emancipator*, of Judge McLean, after describing the mob: "This gentleman is a Judge in the court, and an Elder in the church, and if he goes to hell will doubtless find presidents there." And though I had repeatedly paid for cleaning the eggs from my clothes, my ministering brethren, who had no word of rebuke for the mob, were particularly faithful in condemning me for my "violent and abusive language."

I have my eye steadily on Mr. Stevens, and only give this little episode to show why it was that the religious teachings of the ministry of that region produced but small effect on his mind.

When Stevens learnt that I had been mobbed in his own town, whither he had sent me, he came rapidly down from Harrisburg, called a meeting at the Court House, and invited me to be present; and, after several had refused the chair, Stevens nominated a Mr. Thompson, a tenant keeping a hotel of his. The meeting was organized, resolutions offered, and Stevens got up to speak. To attempt to describe either the speech or its effect, would be like attempting Whitfield's proposition to paint a thunderstorm.

He told his constituents, in substance, that he was proud of their conferred honors; that he had pledged them his services, but had never told them his soul; and that while he held himself bound by the principles on which they had elected and sent him to the Legislature, there were certain great principles underlying all civil government, such as the right of trial by jury, which he never would go for denying to any living human creature, *"whether the thing in question be his horse, his hog or himself."*

He then came to freedom of speech, which the recent mob had violated, when an attempt to describe him would make description itself turn pale. Judge McLean had consented that a Universalist preacher should occupy the Court House a week or two before. Stevens, borne along by his own torrent of illustration, argument and invective, cried:

"But you tell me that it is improper to discuss slavery here, because we have no slaves here. Indeed, the question of slavery and freedom is a *local* question in fact.

"Suppose I address along a Universalist here, and you put him up and hear him deny all the doctrines that Christ and the Apostles preached. He passes on, and no harm done. But there comes along another to preach the doctrine of Universal Salvation, and him you answer with violence and rotten eggs! Oh *shame!* SHAME!! What freemen does not feel himself covered all over with burning blushes to find himself surrounded by *such* freemen!! [No human institution or depravation could describe his person or his tones in that contenance.]

"And this incendiary attempt on the temple of our American liberties, I am told, was not made by the ignorance and refuse of our town; but by persons in full-bird receipt from the penitentiary;" (here the Southern students in the gallery hissed, when Stevens, looking up, continued), "some *boys* who have not yet been to the district school!" The wit and satire of this allusion to the district schools which he had lately established, was like touching a charged battery with a conductor, and the wedged mass of people surged, roared, and shouted with applause. When it had partly subsided, Mr. Stevens continued at the top of his voice:

"But by our grave and learned citizens—elders in our churches and judges in our courts!" By this time, Judge McLean, who had sat on the mob, and who had crept in among the people, hoping, perhaps, that Stevens would abandon his theme, seeing the mass wholly in Stevens' power, as his terrible oration approached him, began to tremble, and at the above direct allusion to himself he sprang through the crowd to the Court House door, like a snake before fire, a burning brush heap; seeing which, men and boys, old and young, mob and citizens, seized with a sudden fit of the bullroars at a fight up and down the court of laugher at the poor old gentleman's expense, as drowned for a time all speech, hearing and thought, save of the incident which had let out the tide. There was no more mobbing in Gettysburg.

Stevens had been completed in this article, your requested sketch of this wonderful man. But a reasonable limit for a single number only brings us where his history becomes interesting.

If I give your readers the narrative of his keeping the "Convention of Friends of the Union," called against the Abolitionists by a political opponent of Stevens, a Democratic lawyer of some merit, who then lived in Washington county; to which Convention the papers showed over a hundred delegates elected in short time, from all parts of the State, they must wait for the article till I have leisure and you can afford space.

PETITION TO CONGRESS.

[We insert the following from a petition to Congress for the amount of condensed truth it contains, and as a guide to any who may think such a petition ought to be presented and granted. We wish there were millions of this mind, as we believe the day is not far distant when there will be.—Eds.

This petition of the undersigned citizens of Vermont, to the honorable Senate and House of Representatives in Congress assembled, respectfully sheweth, that "an act for a charter of Masonic Hall Association, in Washington city, District of Columbia," was passed by Congress in 1864, and approved on the 26th day of April of that year; and

Whereas, Your petitioners believe that all secret associations, of whatever name or pretense, are dangerous to republics and despotic; that Masonic societies have for a long time directed their efforts in our country, towards the support of slavery and the inception of rebellion in its behalf; as a proof of which, whereever slavery sentiments have most prevailed within the United States, there Masonic lodges have most abounded; that the members of these lodges are bound by barbarous oaths to support each other in all cases of law, both human and divine; that, under sanctimonious pretenses, they conch the youth of the country the pernicious practices of conspiracy, and through a use of vague signs and symbols, insidiously calculated to deceive, they habituate the innocent and unsuspecting to the ways of duplicity and dissimulation, and thus gradually prepare them as fit instruments for a despotic form of government; that these lodges are organized powers, entirely opposite to free and independent men, are irresponsible as they are secret, inquisitorial in their character and tendency, unpopulism in their structure and operation, and against which the individual has no protection, securities or guaranty; that the incorporation of a secret society at the seat of government is calculated to concentrate there an illegitimate power to be used *against* a good and just administration, but *for* and by a corrupt one, as a recent appeal by the executive to the Knight Templars of the north-west and of Boston and to the Odd-Fellows of Baltimore sufficiently proves; that no trust can be reposed in any department of the government that is administered on Masonic principles; that it is exceedingly dangerous and impolitic to endow with corporate privileges any society or body of men whose oaths have not the sanction of law and whose proceedings are not open to public scrutiny and observation, and your petitioners, therefore, humbly pray that the said act incorporating a Masonic Association at the seat of government may be repealed; and, as in duty bound, your petitioners will ever pray.

ADMISSION OF WOMEN TO THE MICHIGAN UNIVERSITY.

On the subject, President Haven in his recent report says:

The Legislature of 1867 adopted the following:

Resolved, That it is the deliberate opinion of this Legislature that the high objects for which the University of Michigan was organized cannot be fully attained, until women are admitted to all its rights and privileges."

If this is the deliberate opinion of the Legislature it may be supposed to be the opinion of a majority of the people of the State, and if so, the University belonging to the State should regard that opinion. A year ago, in my report, I briefly noticed this subject, and set forth the objections to the demand made, as therefore I supposed, and recommended that no change at that time be made in the policy of the University. I admitted, however, that young women ought to have all advantages furnished to young men, but deprecated the agitation (perhaps temporary injury), to the University that might ensue, especially unless proper provision was made, which would involve the expenditure of considerable money.

I advert to the subject again because I believe that State will not be able to pass it by without investigation and action, and because the State ought not to neglect it. It is not right that both boys and girls—young men and young women—should be educated together in our public schools, our high schools, and our Normal Schools, and that the prize ages of University education should be confined to one-half of the population. If young women wish to enjoy the advantages of our libraries, and cabinets, and apparatus, and the instruction of other instruction, it is simply wrong to deny them the privilege. If there are difficulties in the way, these questions should be honestly investigated. Are the difficulties, or are they difficulties? They can be properly guarded against, would the expense of doing so be greater or less than to duplicate the University, so as to give equal advantages to women elsewhere? The more I consider the question, and the more carefully I study the results of the education of both sexes in the same schools, the more inclined am I to the belief that the best method for Michigan would be to make provision for the instruction of women as the University on the same conditions as men. I have come to this conclusion slowly. A few objections have sometimes seemed to me strong, but the most of what is regarded against it is fanciful, the hobgoblins of fear rather than of thoughtless opposition to what is new. The standard of education would not be affected. The honor of the University would be rather increased than diminished. It does not injure the young men at the Sorbonne, in Paris, that the ladies also can listen to the lectures. The demand that women should enjoy the same advantages as men grow out of Christian civilization, and difficulties arise, we must not shrink from them, for resistance to Christian progress makes strength. I think, however, that *to try this experiment fairly*, we should make, as soon as convenient, some improvement in our buildings. Some additional instructors also might be required. Though the additional cost would be trifling compared with that of establishing another college for women elsewhere, still it would be more than could be met by the University out of its present resources, until the grant made by the State in 1867 could be received.—*The College Courant.*

AN APPEAL

To all who believe that God sent them into the world to do something for Him.

CHRISTIANS AND PATRIOTS:—You are the light of the world—the salt of the earth. To you it is indebted for its preservation; its weal or woe still rests on you. Allow me, then, to call your thoughts, and ask your prayers for your candid *action* on a great national evil.

The laws of God and the best hopes of our country are at stake, and partially at your disposal. This is an era when sins of heavy dye are falling. Moral sentiment has proven itself powerful; it is now moving on in its majesty. God's laws must be acknowledged and must guide our nation, or it will again be saturated with blood. But if His laws prevail, peace and prosperity are the legitimate results. Those laws are just as useful and as promotive of happiness in this little earth as in any other region of the universe.

Here is a case in proof: The angelic influence of Lincoln's great abolition decree has broken the galling chains of slavery over one-sixth of the earth. All Russia, Brazil, and Cuba have striken or are now striking off the chains of human bondage. But, alas! a deep, lurking, deadly foe still exists, which has proven itself more powerful than all the rest combined. God's laws must be acknowledged and must guide our nation, or it will again be saturated with blood. But if His laws prevail, peace and prosperity are the legitimate results. Those laws are just as useful and as promotive of happiness in this little earth as in any other region of the universe.

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Shall christian patriots, by their silent acquiescence, help to shroud in darkness this popular and fostering sin that yet remains in our midst?

Can a wheel in a wheel—an absolute monarchy enveloped within a republic, working its wires in midnight darkness, be a safe element in a republic? I pause for your answer.

For a full knowledge of such dark meetings in dark places, for dark purposes, read "Bernard's Light on Masonry;" you will there find that the "wonder workpage" of the lodge-room is such as—in their own opinion—to require the penalties of *throats cut, tongues, hearts, and vitals torn out, skulls smote off, bodies severed in two, heads gibbeted* on the highest spires in christendom, and that the sins of a once wearer of a *human skull-bone*, from which in their revels they drink wine, may, in addition to their own, all appear against them in the great judgment, if their *favor left* of the deeds and schemes of their dark conclaves.

Numerous Masons, both in courts of law and in conversations, have solemnly testified that they themselves have fokon those degrees and oaths in the lodges just as reported by Bernard. And the concurrence of their own official authors also confirm their truth.

The last appropriate national and supreme commander of this whole system, as told by good authority, is the *guerrilla traitor, Albert Pike*, whose titles are—Thrice Illustrious Sovereign, Grand Commander of the Supreme Grand Council of Inspectors of the 33d and last Degree of Masonry. But we are happy to know that thousands of his subjects, both north and south, are better than his laws by which they are bound. Let such come out and leave the whole fraternity, and it will then sink in its own corruption; for its laws are like fire for fancied crimes that civilized law would disdain to notice.

Young men of the lodge, who in your innocences have been led into it, I appeal to your honor. Have you been deceived? Have you not loath such oaths and orgies? are such coerced oaths morally binding?

When slaveholders made a law that Yankees should be their slave catchers, they soon found it a dead letter, although it was the Supreme enacted law of the land, based on the decrees of Judge Taney—decrees only *second* in power to those of Grand-Master Pike. Let all members, who, for want of light, have been decoyed into Masonic meshes, be as true to their own honor as they have been to the vows, and the murderous laws coiled round them by the craft will be thrown off as wore the fugitive slave laws by the Yankees.

Every Mason, after the opprettice, is (by rule) sworn to support "the Grand Lodge of the United States. Now, if traitor Pike is Supreme National Commander, the is not every national *President*, if a Mason, bound to obey his orders, when issued from his Grand Lodge, Washington, D. C.? Is this accounting for the seeming—only seeming—inconsistencies of Andrew Johnson; for if he, as a Mason, is bound to obey the orders of a mystical superior, who shall censure him for that due obedience? If he simply is "the President" he owes obedience to his "Thrice Illustrious Sovereign," what can he do but obey? Pike says every Mason in the Northern army is perjured. This seems certainly true (of all above the apprentice), if their oaths are binding.

The initiating fees, too, count by the million. A clergyman, in a late convention, said seventeen degrees had cost him $642, and without a cent of profit. Thousands of such sums, falling into the pockets of such magnates as A. Pike for the support of other debauch and treason, "as liketh them best," seems to me worth the attention of the rank and file who so often pay in their $15 to see the "horse with his head where his tail should be."

Young men, before you join a lodge, *step and think.* Is it either a pleasure or an honor to be blinded, stripped, bullnosed, pocketed minus of hundreds of dollars, and then bound in a mass of foul penalties to be fatally inflicted if you ever tell how you have been *used?*

If such are the dread penalties for falling truth and spreading light, then do not the sacred laws of our Maker call on his bold laborers, if he has any such, to come out and spread that light before the world, that new victims may not he caught in the dark, and, like the fly in the net, be entangled for life?

R. HORNYWELL.

Alta, N. Y., *Dec. 4, 1868.*

(To be Continued.)

"ANTI-MASONRY POLITICAL AND RELIGIOUS."

RENSSELAER, Ind., Nov. 26, 1868.

MR. BLANCHARD, *Sir*:—A friend in Iowa sent me two or three numbers of your new paper—the CYNOSURE. We (I mean myself and wife) are pleased with it; we send the money, and the paper to D. W. Ritchey, Rensselaer, Ind.

We are opposed to all secret societies, even to the Sons of Temperance. An old lady of our acquaintance once said to a bired boy, who was buttering his pie: "I think pie is good enough without butter;" so we think temperance can walk alone in a clear day. We have known members of churches join a secret temperance society who never would take the pledge when out of the influence, without whose sorely or extra dressing, they could not endure.

Since the war, a few of us here sent a petition to Congress, directed to Thad. Stevens, praying the passage of an act to suppress all secret political organizations" and if the thing could not be got at otherwise, we then asked the suppression of all secret societies, even down to Masonry, the mother of all. If you ever see or read our petition, we never did afterward. Stevens was still an anti-Mason, but too much occupied with other weighty matters to renew a fight on that subject. We think that J. Q. Adams, in his day, would at least have presented our petition. We should have expected any favorable action by Congress as likely; two-thirds of the members belong to the Masons or Odd Fellows; but we did hope, in this way, to get an opening to the subject.

While at Washington, a Presbyterian doctor told me "Morgan ought to have been killed." I immediately answered: "You are a murderer," on the Bible principle—"Your fathers stoned the prophets and ye build their sepulchres." We intended to get up a regiment, two-thirds of the Masons of the present day would say: "Morgan ought to have been killed;" they are educated up to this point. The Illuminati Society of France, a branch of which Dr. L. Beecher said was in Cincinnati, required, in order to be elected to membership, that a man should be so hardened and destitute of the common feelings of humanity, that he would plunge a dagger into the bosom of his own brother. Most men would require much training to be got up, or rather down, to such a point. Must not every member of this society be a murderer at heart? What are the "Ku Klux" of the South but a band of murderers and assassins? Are not, perhaps, would question that the "Ku Klux" and Illuminati are brethren. Who can dispute that Masons are in the same category? This may seem hard to the more pious gentlemen of the order; but how can they escape such classification? Can any good Mason refuse to act, if the lot fall on him? Then their horrible oaths are unmeaning. The principles and honor of the association must be maintained at the expense of the life of the violator of his oath. This is a solemn fact, yet it is, nevertheless, true that every Mason must be a murderer at heart—ready, to the vindication of the order. Who would urge that such organizations should not be be suppressed? But how can we expect to succeed while three-fourths of the law-makers are in the same condemnation —bound fast in these rotten and damnabling associations? Yet we may not be without hope; we may educate a growing generation up to a point where members of such societies shall not be sent to our Legislatures. You have commenced the good work; we hope you will be encouraged. Though slavery may be abolished, and the negro enfranchised, and wall men made equal before the law," yet our liberties can never be safe in the hands of men sworn to a higher obligation than that due to the Constitution and the country, and the laws of universal benevolence. S. W. RITCHEY.

THE "IRREPRESSIBLE CONFLICT."

The conflict is coming; its essential elements are being evolved. On well-established principles, nothing human can prevent it. The denizens of lodges and the dwellers in light must be forced to engage in conflict. Organized intrigue and open fraud truth, according to the laws usually governing the moral world, must test the great question, and once more the darkness must shame before the light, and instead of bold-faced self-adulation, must elisk into its den to recompose its dusk visage. Secrecy and anti-secrecy, however unwilling many may be, will surely be involved in a great moral conflict.

William H. Seward, years ago, saw in the corruption, the recreancies, the arrogance, and the eggrondizement of the slave-power, although the opposition (the Radical opposition) was then in a feeble minority, the sure indications of an "irrepressible conflict."

The Supreme Ruler of the moral universe has so arranged its laws that the advance and success of evil institutions stir up and streagth en the opposition, which will eventually check and overthrow the evil power. So it was with the slave-power. The suppression of the right of petition in our national House of Representatives, the obliteration of the Missouri Compromise Line, the Dred Scott decision, the Kansas outrages, the demand for national laws protecting slavery in the territories—all combined to develop those sentiments and principles which elected Abraham Lincoln President of the United States; and then a rebellion, instituted to establish a slave empire, was finally made manifest by opening the secret rebellion of *slavery throughout our great republic*

As long as an evil is moderate in its tone, and measure, and practice, and modest and unessuming, and not aggressant in its grasping of power, it may pass comparatively undisturbed; but when it rises in power and increases in corruption, and glories in ostentation, and life itself in arrogance, then—then—the conflict is coming. That opposition may, at first, be obscure, and find but few bold standard-bearers—and those like martyrs; but the institution opposed is uncosy and unsafe.

> "And prayers, and hours, and secret curses
> Step in unseen, and sap,
> And steal the pillars of allegiance from it."

A sentiment prevaile extensively even among those not out-spoken on the secrecy question, that corruptions exist to a great extent in our places in our national governments, our State Legislatures, our courts of justice, and even in the churches of the land; that they control our armies, producing favoritism in general, and, in the instance of Masonry, that they control the ministry to some extent, producing partiality, and substituting forms for vitality and the spirit of a worldly institution in the stead of Him who cannot be *legally* worshipped in the lodge. These are matters, therefore, that the lecturer-stones of State institutions, and, sometimes, of the churches!—" with appropriate ceremonies."

They build splendid edifices, and make the most glittering and costly dedications. Their addresses abound in boasting and self-adulation. They do all in their power to gorge the pulpit and the press. They pursue with the most relentless persecution these who feel conscience-bound to denounce and oppose them; and even those who are not sympathetic with them, who feel it their duty to oppose them, are marked as the subjects of combined intrigue. Such are ranked with them ranks next to that of the Roman Inquisition.

It is not the nature of a worldly institution to take a fair trial, when it has power and corruption, but to increase in these till its own greatness and its own corruption shall compass abatement and tends to its overthrow.

So it was with Popery, Jesuitism, Absolutism, and with Slavery in the past. So it will doubtless be with secret societies in the time to come. An extent of opposition to them, greater than ever before, has been developed in the past two years. That opposition has spoken in national convention, and yet be magnified by being suppressed; it is increasing.

The conflict is thickening; it is an "*irrepressible conflict.*" MILTON WEGOUY.

Dec. 17, 1868.

A CHARITABLE INSTITUTION.

The following, among other things, was reported by a committee appointed by the Legislature of Massachusetts to investigate into the character of Free-Masonry:

ST. JOHN'S LODGE, BOSTON.

An examination of the records of this lodge from December 11th, 1780, to November 27th, 1798 (which records are in the possession of the memorialists) gives the following:

Amount received for making, membership, fees and quarterages, 18 years, $1922.91

CONTRA.

Amount of items paid on the different lodge nights for refreshments, wines, liquors, &c., ... $34.92

For aprons, gloves, dues to Grand Lodge, printing, wax candles, &c., and for Tyler's fees, ... 971.46

For charity in 18 years, ... 46.00

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME I. CHICAGO, TUESDAY, JANUARY 12, 1869. NUMBER 11.

The Christian Cynosure.

FRIENDS OF THE CYNOSURE.

This, our eleventh number, finds us rejoicing in the more certain prospect that the CYNOSURE will not only be a success, but, if all our friends do their best, it will certainly become a weekly; and, so long as the secret powers hold strong in our land, the CYNOSURE will be found a bombarding their strongholds, and lighting up the moral horizon, till its mission shall be accomplished, and He whose right it is shall reign, and the Sun of Righteousness shall shine forth in meridian glory.

Dear friends of the CYNOSURE, do not think that victory is already ours, and cease working. The CYNOSURE has not yet a paying subscription list, and you have no *paid editorial service*, much less, paid contributors. Rev. I. A. Hurt has his expenses paid, and President Blanchard, nothing

Still the prospect is encouraging. Subscriptions are now coming in faster than for several months previously; and our correspondents believe that many of our friends are terribly in earnest in fighting this monster, whose despotic power extends through every phase of life, and haunts its tyranny in the social circle, business relations, politics and religion. He who does not recognize and feel this power in all these relations of life must be blind and feelingless indeed. That the CYNOSURE is accomplishing its mission is most clearly shown by the fact Masonic organs, from glorifying the order as not merely the handmaid of religion but a religion itself, and above all other religions the one pure, universal religion in which all, pagan and christian, Jew and gentile, may and do unite and worship, with the sure promise of "a happy entrance to the lodge above"—now are demanding that the lodge shall be purified.

It is true they claim to be terribly *persecuted* by the CYNOSURE, and they show this meek christian spirit by openly demanding that the friends of the CYNOSURE who started it and who now sustain it shall be, both openly and secretly, opposed in every possible way. The support of such ministers, they demand, shall be entirely withheld; parents shall be withdrawn from business men, and their affairs deranged; and that all be, as far as possible, ostracised from society. Some of the more pious devotees of Masonry indulge in the bitterest personal abuse of the editors and publisher of the CYNOSURE, and openly threaten us with the vengeance of the lodge.

Permit me here, dear friends of the CYNOSURE, to allude to the severe censure of its publisher which some of its undoubted friends have indulged in.

When it was decided by the executive committee of the National Christian Association opposed to Secret Societies (of which I was appointed a member) in Pittsburg Convention, to start a paper in defense of these principles so inexpressibly dear to them, as concerning the very life of our nation, and every interest dear to the christian heart, the place and manner of its publication was a matter of grave deliberation. I was then just starting in business, with a fair business experience, but young—a very moderate capital, but a firm, unwavering trust in God; and as it seemed most desirable that it be published in Chicago, and as I myself had then the only place of business being such, my offer to publish the Christian Banner, (now CYNOSURE) at cost—asking only that I be not required to advance money on it—was accepted.

I was well aware that such a publication, in connection with my business, would not only cost me the loss of the patronage of some of my business acquaintances, but call down upon me the curses of some; and some of my dearest personal friends, and friends of the cause, too, seriously questioned its being my duty to thus jeopardize my interest. I sincerely sought the guidance of my Heavenly Father, and decided that it was better to fall in battle in a good cause than to struggle to the rear, or to refuse to join the struggle, as if wounded, ere I had felt the shock of battle.

I said to some of my friends that my feelings in the matter were similar to those I felt when I first heard of the heroic defense of Lexington. I was then in day-dreams and night-dreams with Anderson's noble little band, and, though a mere boy of nineteen, and weighing less than 125 pounds, I enlisted, the first summer of the war, and served for three years in the most active service of the war, till discharged for a wound disabling me for further service; and the little time spent in hospital from this wound was all the time I was absent from duty during my whole term; and up to that time I was in every battle in which my company and regiment were engaged.

I have previously spoken of the terrible power of Masonry in the army; and, as the subject is far from being exhausted, I hope to find time to say more on this point. Some will charge that I have a personal antipathy to Masonry; and I confess that I have, for I have felt its tyranny. In our first engagement with the rebels under Stonewall Jackson, in the first winter of the war, I was very highly complimented by our 1st Lieutenant, who declared that I should fill the very first vacancy that occurred in our company. He afterwards became captain. I never reminded him of his promise, which was unsolicited, and he never redeemed it, and the publication of a letter to my father, giving an account of this engagement, which was pronounced strictly accurate by all my comrades, nearly cost me my life. I felt the power of Masonic vengeance.

But I have wandered from my subject. As publisher of the CYNOSURE I have tried to give you the paper regularly and promptly, but with many drawbacks. Copy from Winston has sometimes miscarried, or been delayed. As large a force cannot be afforded to set the CYNOSURE as most large newspaper offices have, and sometimes other work has delayed its issue. The fact that expensive mailing machinery could not be afforded is a prime cause of delay; and the fact that it goes all over the United States, and in most cases singly instead of in packages, is another reason for its frequent non-reception. It is also certain that the mail is tampered with, for in numerous instances where we and others have mailed the CYNOSURE, plainly directed and stamped, it has not reached its destination.

Letters saying the CYNOSURE is not received are usually attended to within half an hour after their receipt, but are very seldom answered, except by sending the desired copies, and saying that the names are on our books and printed list right. Hundreds write their names and address so indistinctly that it is impossible to decipher them with certainty, which causes many mistakes.

Letters of complaint are received less frequently than at any previous time, and every effort is being made to the end of securing certainty. Friends sending us names have often been proved mistaken about the names they claim to have sent, and sometimes their money has certainly failed to reach us if sent as stated in a subsequent letter. No paper will be spared to mail the CYNOSURE right, and I invite all to write us if it is not received by themselves and other subscribers. If their money is received it will be acknowledged in the CYNOSURE.

I have not been disappointed in my expectation that my relation to the CYNOSURE would cost me the loss of much custom, as a single instance which I may mention in a future number will show; and the bitterness of Masons toward me may be imagined by the fact that a christian young man in my employ was warned lately to leave me if he regarded his own safety. I have released him from his engagement with me. I am unwilling to believe that he was intimidated by Masons.

I have also not been disappointed in my trust in God, as the past year has been one of great blessing; and, dear friends, I have been conscious that you were upholding me in your earnest prayers. Do not cease to pray for me, and that we may all be strong in the Lord for every good word and work. EZRA A. COOK.

SECRET ORDERS IN WASHINGTON.

The *Daily Globe* of Washington, D. C., in its city directory announces:

Christian churches of all denominations and colors, 84; secret organizations, 111, viz: Masons, 28; Odd-Fellows, 28; Brotherhood of the Union, 7; Red Men, 10; Knights of Pithias, 11; divisions of temperance orders, 29.

The Castles of the Golden Circle, the Revenue Rings and Ku-klux Dens are not enumerated.

In it to be wondered at that the moral atmosphere of Washington is so corrupt, when all that its renown for intrigue is unequaled? that it should have been the hot-bed and birth-place of conspiracy, rebellion and assassination!

Once the universal brotherhood of humanity had an intelligible meaning. It was no more precious than fine gold." Now, in the presence of these limited, partial, bastard brotherhoods, gotten up in the name of universal brotherhood, the proper idea of the true brotherhood of man is well-nigh swallowed up and lost. A world without regalia, and the fictitious title of some proud caste, is outside of respectability. A simple American citizen was once the highest civil distinction, but what is that now in the presence of the Masters, Worshipful Masters, Worthy Grand, Grand Masters, Knight Princes, Chief Kings, Sublime Pontiffs and Thrice Puissant Sovereign Grand Commanders of these mysterious conspiracies. *Christian* was once the highest style of man; but now it is only a swelling pretension of these orders of natural religion are to be regarded, the purest, loftiest type of religion is to be sought where Christ is not named. How long shall any christianity can survive the disintegrating forces of these dark, and for the most part anti-republican and anti-christian orders, remains to be seen. Or one thing we are quite certain: liberty and christianity must root out dangerous the whole brood of secret conspiracies, or themselves perish by them. The antagonism, and consequently the conflict, is irrepressible; and the day of decisive battle cannot be very long deferred. Let it come; and may God protect the right.

Satan Reproving Sin, or ignorance sneering at intelligence, or ungodliness counseling for the interests of piety. We have a paper which would be the more appropriate caption for the following editorial which a friend has clipped from the *Roman Citizen*, of Rome, New York, and sent us as a curious exhibition in one, and the same utterance of precisely what it condemns in another.

"Two college presidents in the west are vindictively determined to destroy Free Masonry. Rev. Mr. Blanchard, of Galesburg, Ill. lately prevailed upon a conference of ministers to pass a resolution condemnatory of secret societies; and now Rev. Mr. Finney, of Oberlin, Ohio, has secured the exclusion of Masons from the fellowship of the Congregational churches of that town. The grounds of the exclusion are that a Mason "cannot, in the nature of the case, give the requisite evidences of presence of grace."

If is our very decided opinion that Ministers of the Gospel will much better promote their Master's cause by letting alone Free Masonry and other like institutions, of which they know nothing, and attend exclusively to their own work, viz: preaching Christ and inviting sinners to the Cross. We have no patience with those ignorant pretentious meddlers with matters which do not concern them, and who assume to sit in judgment upon subjects upon which they are perfectly ignorant.

Now we do not charge this editor with ignorances, merely because he locates President Blanchard in Galesburg instead of Wheaton, nor because he seems not to know that President Finney was a Mason, in all probability before the said editor was born. True, he ought to know that men like these do not "assume to sit in judgment upon subjects of which they are perfectly ignorant," as he does when he assumes to declare ornamental the Christ's ministers now may promote his cause. He ought to know that though President Blanchard was never a Mason, yet he can know what Masonry is, and what Masons do just as well as he can; what Masons dealing is, and what horse thieves do, although he never stole a horse himself, nor belonged to a secret band that do steal horses. But we pronounce him ignorant, because he plainly does not know that Free-Masonry has nothing bid that is not already fully revealed. And he with the great body of young Masons are so green that they have yet to learn that Free-Masonry is just like an ostrich with its head under a leaf—supposing itself hid—while its huge body is in full sight right across the path of the hunter. So ignorant Masons put on wise airs and really fancy their tom-foolories, and their sinful covenants are concealed, while the world are ready to burst with laughter at them, or break forth into denunciation or pity, according as they take different views of the disclosures, or are differently affected by the same thing. "Let alone Free-Masonry!" as said the evil demons when Christ approached and began to indicate that he was fixing his attention upon them. "Let us alone; what have we to do with Thee—Thou Holy One." Let us alone, cried the shave-tolder,—let us alone,—you miserable intermeddlers with other men's matters; you have no interest in slavery, and you know nothing about it. Preach the gospel, and let us alone. Aye, and wise Doctors of Divinity said, don't undertake to apply the gospel to the eradication of a specific, legalized sin. Trust to general principles, and let the direct reformatory power of the cross. All we ask, said the rebels, through their President, after they had stolen the public property, fired on the flag, and proclaimed their revolt and independence, is to let us alone. With such illustrious examples before them it is eminently proper that the friends of Free-Masonry should cry out, Let Masonry alone. But it is useless. The stern spirit of Christian reform will heed not; appeal in behalf of the demon of secrecy as little as in the ears of the unclean spirits of Ondaira; as little as in the case of slavery and rebellion. Christ came to make war with the Devil, and to overcome him, and will not let him alone until he is cast out and his works destroyed. The cause that has no better defence than to forbid the discussion of it, is doomed. Its assailants need no better encouragement to "push things" than to hear this deprecatory wail, "Let us alone." "They pried, but they was none to save them even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind. I did cast them out as the dirt in the streets.—*Ps. xxvii: 41, 2.*

AUNT MARY'S ADVICE.

[Christian young men would do well to ponder it—and so would all others.—EDITOR.]

And so, young man, you think of joining the Mason's, do you? Why? You my you think it will be a help to you in business, and honest, too. Well, you don't want to join to hurt others; but are you not a little selfish, to join a secret society to promote your own interest. If you had been a Mason when you were in the army, the time you so bravely took those four rebel batteries, was none too soon, are there evil unto the Lord, but be answered them not. Then did I beat them small as the dust before the wind. I did cast them out as the dirt in the streets.—*Ps. xxvii: 41, 2.*

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I am surprised that a christian man like you should dare utter his soul with such horrid oaths. Do you need something to bolster you up? Do you want to lean against such a system of blasphemy? Do you wish to build an insurmountable barrier between that trusting girl whom you hope to call wife and yourself? for every vessels to sit heart a buter of Masonry? Will you fetter your charitice, your sense of justice?

Imagine yourself a Mason. there is a widow, broken in health; the widow of your friend; she has little or no property almost entirely upon her needle for support,—you will surely help her. "Well," you say, "I'd like to; but here is another widow with three children; her husband was a Mason, she's got to have help; I can't help everybody, you know." So—so you pass through life, a good Mason, never asking in your Masonic prayers for "Jesus' sake," for that dear name is not allowed in any lodge.

By-and-by you die, and must have a Masonic funeral. They gather about you, and in effect say to your *untrusted* wife and bereaved children, as they crowd around with Masonic regalia, Stand back: you were only his wife. Get out of the way; you are only his children. We are secured; we stood between you in life, and shall stand between you in death. They will form a circle about your grave, and men who never breathed a prayer to the Savior will say: "So mote it be!" and blasphemers will utter a sprig of evergreen upon your coffin, saying they de it in token of their belief in the resurrection of the body, &c. God grant you have saved enough to leave your family above the charities of Masonry.

But you are not through with Masonry yet. Let us go with you into the presence of Him who said: "In secret have I said nothing." Listen to his voice as he speaks to these eu his left hand as he bids them depart from his presence, "For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not." You hasten to reply, "Oh Lord, if we was a Mason I clothed, I fed, I visited him." Vain excuse. The denied Christ answers, verily I say, inasmuch as ye did it not to one of the least of these, ye did it not to me, and these shall go awhy into everlasting punishment, but the righteous into life eternal.

AUNT MARY.

A good letter from a thoughtful Man and Methodist Episcopal Minister of Christ.

DECEMBER 18th, 1868.

PROF. J. BLANCHARD—*Dear Sir:*—As I was looking over a book in my possession called "The American Debator," under their question, "Ought secret societies to be patronized?" the following works were referred to for information: 1. "Robinson's proofs of a conspiracy against all religion and governments of Europe carried on by Free-Masons, Illuminati and Reading Societies." 2 "Arnold's Philosophical History of Free-Masonry and other secret societies." 3. "Stone's letter's on Free-Masonry and anti-Masonry." 4. "Leavett's History of Free-Masonry." 5. "Secret societies of the Middle Ages in the library of entertaining knowledge."

Now, sir, as you are a man of books from your youth, I thought it possible for you to know whether such works were now in existence, to be found, or whether the Masons had used them as did John in the Revelations—eat them up. When your lessons will allow, I will be obliged for an answer in the paper or otherwise.

Yesterday I called on a gentleman living some twelve miles from me, who had been reported to me as the owner of a large library composed of all kinds of books, new and old. I knew not that he was a Mason until I had inquired about the books, when he frankly confessed to Masonry of forty years' standing, and much encouragement to it. Conversation drew out the following strange propositions from him:

1st. That Free-Masonry was not christian in its prayers and other forms for this good reason that Free-Masonry was prior to christianity, and that it would be against its principles to use Christ name, and was unchangeable in its nature and consequently, could not accommodate itself, to any newly arranged system!

2d. That there is nothing authoritative in Masonry, except the good report of the lodges frequently termed "dual Masonry." All the other degrees, up to thirty-two, he regarded as warts and wens or excrescences grown upon the body, and of recent date. This monstrous conception was not at all binding on individual Free Masons.

3d. As a matter of course the death, or more properly the murder, of Wm. Morgan is not to be charged on Masonry, no matter how high they stand who connived at or concealed it, because the murder was not authorized by the first three degrees.

While these explanations were being made, and they were made with some considerable candor, I thought of the good report of the spies, Joshua and Caleb, from the Holy Land. The people begin to faint because of you—Courage, my brethren. Masonry will be continued to give up not only nine-tenths, but the whole, or ministers and civil officers who will hold on with a death grip, will lose their places. Within find one dollar for the CYNOSURE. Send all the back numbers. If you can, to John Sovereign. Rockford is his post office. I have much interest and great pains in doing what little I can in this warfare on Satan.

YOURS, OLD SOVEREIGN.

A GOOD LETTER.

EDITOR CHRISTIAN CYNOSURE:—The following gratifying thoughts are offered for publication in the CYNOSURE, should you consider them suitable. Although it is admitted that the thoughts are *scattering*, nevertheless it is to be hoped they will *hit* somebody.

Recently I procured from the publishers eighteen copies of "Bernard's Light on Masonry and Odd Fellowship." I left them on sale with a newsdealer in Watseka—which is an incorporated city, and county-seat of Iroquois County, Illinois. I also had them advertised in our county paper, the "*Iroquois Republican*," stating where the books or "Light" could be found. The newsdealer could perhaps have found a ready sale for the "Light," but his immediate friends advised him not to sell the book, or in any way aid in its circulation. He very soon had occasion to write to me, requesting that the books be taken away, at the same time stating his reasons. The following is a copy of the letter which will fully explain itself:

WATSEKA, ILL., NOV. 14th, 1868

J. S HICKMAN —*Dear Sir:* Your books, left with me to sell, seem to create some little disturbance, and I am advised by friends whom I deem competent to give advice, not to interfere in behalf of giving the books a circulation, as it will injure my trade, and render me unpopular. Will you please sail and take away the books? For reasons above stated I do not wish to handle them.

Respectfully,

To which his name was signed.

It will be seen that newsdealer, in order that he might continue his business with profit, held out the white rag to these secret orders men. Thus it is further seen that these "nabobs" or "lords of creation" will not even allow an honest man to peaceably follow an honest livelihood, provided that business in the least interferes with their secrets.*

The fact of the whole matter is just about this: These modern "Ephesians" were fearful that their "Diana" would be brought into disrepute, and thereby their "craft" be endangered, and, they lose office, honor, and "much gain."

With regard to the substantial correctness of Bernard's work there can be no reasonable doubt. And since these sons of the "night" have used to suppress the sale of the book, it will perhaps not be out of place to add some items as corroborative of the truthfulness of the book.

An Odd Fellow from Michigan, to whom I showed the work, testified to its general correctness so far as it related to Odd-Fellowship. He also took particular pains to teach me the signs, grips, etc.

John Adams, who resides within half a mile of my place of residence, says that while he was a soldier in the late war, that he, in company with others, had occasion to examine an an Odd Fellows' hall. He says they found in it a number of human skull and bones; also they found the Odd Fellows' "three links." All of which go to prove that it was really an Odd Fellows' "retreat."

Gilbert Dow, from whom I know to be such assisted me to critically examine that part of the work relative to Odd-Fellowship We examined it page by page, and sentence by sentence, and he says it is substantially true, and as he learned it. I have no evidence in my possession, under seal of his lodge, that he was a member in good standing (in the lodge) October, 1866, and January, 1867.

Another cause: While in conversation, relative to this work, I found that he is preparing himself for the bar) respecting the merits of his order. I gave him some of their signs. I stated that some of his (odd) brethren had been instructing me. I also told him there was one that I knew had robbed a grave in order to procure a "skull and cross-bones," so as to have a full "kit of tools"—so as to enable them to have their lodge to "complete working or running order." He denounced ineffectually, using a large string of epithets and qualifying terms. Among other things he said my informant was without honor, was no gentlemen, and that he was "perjured." Said I, if you say he is "perjured," you, by that statement, admit he has disclosed your secrets; for by no other means could he be perjured, and thus you confirm his statements; and, said I, "if he is perjured, you are not." Having some acquaintance with the law, he at once saw his point.

I will add the testimony of another witness, one who says he has spent $300 in the lodge. This latter is a gentleman of the most inexceptionable character, with whom I am intimate and well acquainted. I read to him six pages 432 and 433 of Bernard, all of which he confirmed.

By reference to those pages it will there be seen how a candidate is initiated as a member of the "A. (independent order of fools.) As will be seen, the members at this particular ceremony have on false faces, the lights turned down, the candidate blindfolded and chained, and led by two men called "eights and left hand supporters." He is led around the room by these two men. In the middle of the room is a box or coffin, in which is a "skull and cross-bones!" a real human skull and bones! At a given time, or when the brother with a secret ceremony, the bandage is raised, and the candidate sees the eights—lights gimmering, false faces and emblems of death!!! In addition to this, in some lodges they have a grating noise made upon chains or wire to represent hell.

This is called a civilized institution by its friends—a "thunderbolt of christianity." Would it not be more in accordance with the facts to call it the "bandmaid of barbarism?"

It is said that even Christian (?) preachers belong to this and similar orders. We are beholding intermingles by scores and hundreds to distant and foreign lands to preach the gospel. Might it not be well to have some of them come back and preach to our preachers, as those that are left are generally silent towards these great evils. Some are silent because they belong to these orders themselves. Others are silent perhaps for the reason that they are fearful they will be cut short in "salary" or "quarterage." I have never as yet written a commentary on the Bible, nor yet studied it, very thoroughly. My opinion, if worth anything, is that the Lord has very little use for such preachers.

I have taken out United States License to peddle anti-Masonic and anti-secret order books. The friends of these orders have already threatened to drown me. They have not done it yet. My friends are somewhat uneasy. I regard these fellows, however, as some do a biting dog—the more noise they can show, the more apt you are to get bit. Dog-biting-assists me; they cannot charge me with revealing their secrets. I never belonged to any of their societies.

Masons and Odd Fellows generally deny the truthfulness of Bernard. The reason, they persist, can be explained in this way: They have adopted the false principle that a "lie well stuck to is as good as the truth."

Why so many join them I explain in this way: Some join to make money; others for office or honor; others still that if they happen to do anything bad, so that they can have friends to defend them; while there are, perhaps, a very numerous class who join them out of mere curiosity—for the purpose of seeing the sights. This latter class are like the Yankee's customers at New Orleans. A Yankee at New Orleans is said to have got some sharp speculation this plan of obtaining money. He bath-tubed up a pour, you begone pig or hog, which he found upon the levee. Placing it under canvass, and thoroughly lubricating it, he commenced to "show his animal for a penny." A penny a small fee, and those whom he first deceived refused to tell others, so that, by the time the trick leaked out, he had collected quite a lot of money. So it is with the majority of those who join them orders; they only bring money or honor to others.

There is but little difference between Masonry and Odd Fellowship—perhaps only a paper wall between them. The former blindfold and celebrate their candidates, while the latter blindfold and chain theirs. Both societies forswear their candidates. Both societies, when they want to transact their regular official business, leave the night time, which, to say the least, is suspicious. The Masons officially do and have taken life for disclosing their secrets, while it is not certain but that the Odd-Fellows dig up the identical skulls and bones that they lodge use.

Considering the vast number of Odd Fellows' halls throughout the country, all doubtless supplied with skeletons, the inferences would naturally be that now and then they rob graves.

Let all who love the principles of the Bible, let all who love our noble government—the best perhaps on earth—assist in arresting the spread of these heathenish, wicked and barbarous orders. Already are our courts of justice in many localities, through the influences of those secret orders, little less than gambling hells, where lawyers gamble over their client's money and not their own.

J. S. HICKMAN.

MILLBORO, ILL., Dec. 25th, 1868.

* The import of this is They suffer no man to buy or sell who receives not their mark in his hands or in his forehead. No matter how deeply sorry of the lodges or feel its vengeance to the ruin of his business. Oh, liberty! Oh, Charity! —EDITOR.

OUR NAME.

PEACEFUL RETREAT, Dec. 28th, 1868

DEAR CYNOSURE:—What a beautiful name you have! We gladly welcome your appearance in our literary heavens. It is a relief to find one bright fixture in skies which are spangled with multitudes of luminaries whose names are strange, whose light are intermitting, and many of whose orbits are eccentric that nobody knows where to find them.

In 1840 there was published a neat little book in Philadelphia entitled "The North Star." It consisted of a collection of miscellaneous pieces, selected by J. G. Whittier, who went forth to cast light upon the pro-slavery tempest of eighteen years ago. We select a few words from it addressed to your name-sake, the Cynosure of the natural heavens. Some of them, we think, will be equally appropriate for you.

"Bright Polar Star! Tried sentinel of heaven!
The guardian angel of the sky of night,
Her loveliest gem amid the starry band,
Changeless as truth, and steadfast as the right.

"And like that truth, and like that right, thou hold'st
Thy place, and shone since years first rolled,
And thus unshaken, wanderer solely insisted,
To seek a resting place in thee.

"When in the front on the morass sleeping,
Misery and wrong, his ego still exist on thee;
And while, behold, he hears the bloodhound's baying,
Thy light shall guide him, and thy truth make free.

"Oh! when that hunted one his flight hath ended,
And hears no more the proud oppressor's cry,
Kind thoughts of thee shall with his grave be blended
Under the grass of all freedom—dying.

"Bright Polar Star! Tried sentinel of heaven!
Changeless as truth, and steadfast as the right!"

Why not invert these lines as a permanent motto at the head of your paper? It would be a constant reminder to your readers of the character you expect to maintain.

I will try to atone for the boldness of this suggestion by closing with another quotation from the book by the same author:

"My blinds then he shed with a blindfold eye
Then the lily pollens sisters, on the path
Of the tired beggars, who flee the wrath
Of the oppressor, while across, on high,
Leans on that in the beauty, Blessed star!
Then how "incendiary" of the northern sky!
Unquenchable beacon fire of Liberty!
Shining in love from thy blue home afar—
Pillow of hope for toil-worn loathsome wrath,
Through the long night, his sleepless eyes, and prayers
Seemingly on through tangled wilderness
To freedom's land, for which his spirit yearns!"

M. E. B.

The Christian Cynosure.

SPECIAL NOTICE.

There will be a meeting of the Executive Committee of "The National Association of Christians opposed to Secret Societies," at the CYNOSURE office, 88 LaSalle-st., Chicago, on Tuesday, January 19, 1869, at 3 o'clock P. M. As important business is to be transacted, it is hoped every member who can possibly do so will be present.

J. BLANCHARD, Chairman.

☞ Copy, Circulate and Forward at Once.

PETITION TO THE LEGISLATURE.

To the Honorable Senate and House of Representatives—the Legislature of Illinois:

The subscribers, citizens of this State, respectfully pray your honorable body to order, by joint resolution, the following words to be erased from the corner-stone of our new State Capitol in process of erection:

"LAID BY MASONIC VEREMENY, A. L. 5868."

Because, 1st. Our State buildings belong to the people, a majority of whom, including our uninitiated, mutilated troops, are excluded by the constitution of the lodge; and we object to any exclusive seal putting its imprint on our State Capitol.

2d. And we further and specially object, because the books, of Masonry show that order not only to be secret, but also despotic, and so antagonistic to and subversive of popular government.

ODD-FELLOWSHIP.

We have before us an expose of Odd-Fellowship published in 1846 by Dr. E. Willis of Harvard, Mass. After its publication, the members of the order, at a meeting held in Boston, in character with all manner of calumny. More than forty respectable citizens of Harvard, however, at once came forward and certified that, previous to his renouncing Odd-Fellowship, his reputation was good, and they believed deservedly so; nor did they believe any such charges and insinuations as were put in circulation would have been heard of if he had continued with the Odd-Fellows.

His renunciation is a strong document. We may hereafter find room for it in the CYNOSURE; but at present we propose to pay our respects to this daughter of Free-Masonry by publishing Dr. Willis' expose entire. Few of our readers, we think, are furnished with it, and others for a reason to doubt the entire correctness of the expose at the time of its publication. The ways of this daughter of Free-Masonry are somewhat more lovely and movable than those of the mother, so that the expose may not suit the present rites and formularies of the order so exactly as Bernard's expose of Free-Masonry does the present working of that order. Yet no long as the public manifestations—the monitors, manuals, professions, regalia, pretensions, etc., of either order continue the same, and the same strenuous secrecy is insisted upon, so long all men may be sure that no changes implying reformation have taken place in the things they seek to conceal. Their pass-words and grips may be changed, but that is a matter of no consequence: their moral and spiritual character remains.

EXPOSE OF ODD-FELLOWSHIP.

OPENING OF A LODGE.

The officers of an Odd-Fellows lodge consist of a Noble Grand with his Right and Left Hand Supporters, Warden, Conductor, Two Scene Supporters, Inside Guardian, Outside Guardian, Secretary, Assistant Secretary and Treasurer.

At the time of opening the lodge, the Noble Grand takes his seat and calls the lodge to order by giving one rap with a mallet, and says: "Officers, take your respective situations. Guardian, tile the door. Warden, examine the brethren in the lodge that are unknown to you." Should there be no one suspected, the Warden replies: "All is right, Noble Grand." Should he not be satisfied, he informs the N. G.

N. G. Vice Grand, what is your duty in the lodge?

V. G. To act in conjunction with you in restraining and suppressing all disorder; to assist you in the performance of your duties; to enforce, in your absence, a due observance of the laws; and to keep a guard on the conduct of brothers during lodge hours.

N. G. Vice Grand, examine your Supporters.

V. G. Right Hand Supporter, what is your duty in the lodge?

R. H. S. To solicite for you when absent during lodge hours; to observe that brothers give the signs correctly and behave properly; and to report to you the names of such brothers as do not conduct themselves according to the rules and laws of the order.

V. G. Left Hand Supporter, what is your duty in the lodge?

L. H. S. To act in conjunction with your Right-Hand Supporter, and to officiate occasionally in his absence.

V. G. My officers are correct, N. G.

N. G. Worthy Secretary, what is your duty in the lodge?

S. To keep accurate minutes of the transactions of this lodge; to keep correctly the account between this lodge and its members, maintaining the same without prejudice or partiality; to receive all monies due this lodge, and to pay the same to the treasurer.

N. G. Warden, what is your duty in the lodge?

W. To examine the brethren with circumspection before the lodge is opened; to give the charge of my office on the initiation of a brother; to place and replace the regalia in a careful way, and to report any damage that may be done, to you most Noble Grand.

N. G. Right Hand Supporter, what is your duty in the lodge?

R. H. S. To support you in keeping peace and good order; to execute your commands; to assist at the initiation of a brother; to open and close the lodge in due form; and to see that the signs and tokens are given correctly.

N. G. Left Hand Supporter, what is your duty in the lodge?

L. H. S. To officiate occasionally in the absence of your Right Hand Supporter, and to assist at the initiation of a brother.

N. G. Outside Guardian, what is your duty in the lodge?

G. G. When candidates are to be initiated or brothers admitted, to see that they are properly dressed according to lodge rules; to examine and reject any one I may suspect until your opinion is taken; to receive the password and sign and give it to admission, and to guard the lodge against improper intrusion; to prevent the admission of any one during the transaction of lodge business under your orders; to prevent any one listening to acquire a knowledge of what is going on in the lodge; and to act in conjunction with the Supporters and the Inside Guardian in the execution of your commands.

N. G. Inside Guardian, what is your duty in the lodge?

I. G. To act in conjunction with the Outside Guardian; to raise the explanation of the password; during his absence to officiate for him, and to obey his commands.

[In all lodges there is a room which is called the ante-room. Here the O. G. is placed, and no person can enter this room unless he gives him the password. The password is changed every three months. It proceeds from the Grand Master of the State. Consequently all the lodges in each State have the same password. There is a password and an explanation of it; as for instance, if "Washington a great general" was the password, at the outer door give "Washington," at the inner door give "a great general."]

N. G. Vice Grand, officers and brothers, I hope and expect each officer to do his duty, and that brothers will be steady and attentive to the business of the evening, so that we may not be under the necessity of reporting any infringers of laws or fines. It is a duty incumbent on the Noble Grand to admit no brother who has not received the password of the current quarter: to judge impartially, without prejudice or favor, of every transaction. And I trust all will act with prudence, zeal and integrity, as on these principles depend our happiness and comfort; keeping in view that philanthropic principle by which we bail each other as brothers, regarding our lodge as our family, whose welfare is founded on that grand principle make men social and humane.

Vice Grand, officers and brothers, I will thank you to be standing, and assist my Right Hand Supporter to open the lodge.

They then sing the following song:

Attend, most ancient brothers,
For Honor o'er us hovers;
Attend, most sincere brothers,
For Honor's court is here.

The man that Honor lands not
A welcome with us finds not;
The man that Honor binds not
Can never enter here.

The man the Honor holds dear
Alone a welcome finds here;
The man that Honor holds dear
Alone can enter here.

Our motto's spirit and harmony,
Friendship, truth and unity;
Our motto's spirit and harmony
Is brotherhood combined.

The last two lines in each stanza are repeated. A prayer is then offered by the chaplain.

R. H. S. By the desire of our Noble Grand, I declare this lodge duly opened until ——o'clock this evening for the transaction of such business as may be brought before the lodge, and the diffusion of the principles of benevolence and charity.

Chorus: "Which nobody can deny."

N. G. During which time we admit of no improper debate or conference to be held or attended, under the usual fines.

God save the republic!

[It is usual for the N. G. to proceed to business by giving three raps with his gavel, which are repeated by the Vice Grand to whom the order immediately after opening the lodge. The Noble Grand then asks the Secretary to read the proceedings of the last lodge night. The next is unfinished business appearing on the minutes to be attended to; proposition for new members, initiation, &c. After attending to all the business, the lodge proceeds to close in the following manner:]

N. G. Vice Grand, officers and brothers, I will thank you to rise and assist my Right Hand Supporter in closing the lodge.

R. H. S. It is by the desire of our Noble Grand, I declare this lodge closed until next lodge night at —— o'clock, when it will be reopened for the transaction of such business as may be brought before the lodge, and the diffusion of the principles of benevolence and charity.

Chorus: "Which, nobody can deny."

N. G. Let us thank you for the last duties of your office!

V. G. To thank the brothers for their attention this evening, and request the company of as many brothers as can make it convenient to attend on any future evening.

N. G. Warden, what is the last duty of your office?

W. To collect the regalia and deposit it in its proper place.

N. G. Guardian, what is the last duty of your office?

G. To open the door and allow the brothers to depart in peace.

N. G. I will thank you to attend to that duty, G. I will.

[TO BE CONTINUED.]

NOTES.

This is a fair sample of the importance and value of the exercises of Odd-Fellowship, in an intellectual and scientific view. How frightful with growth in knowledge! How sublimely elevating it must be to spend hour after hour in memorizing and repeating such profound mysteries of science and art as these, and to repeat the same lesson at every meeting. It is so valuable and recondite that it must all be memorized, lest if trusted to paper, the priceless treasures might fall into the hands of the profane, and the brotherhood sustain a loss beyond computation,—a loss which all the libraries and universities of the world could not restore. Seriously, these forms of proceeding are well enough for the conduct of a club meeting, excepting only the military or despotic authority, with which the leaders is invested, which is decidedly objectionable and must be of evil tendency, as it respects the true doctrines and spirit of liberty and equality. There is a tendency in these forms to educate our young men to the exercise of arbitrary authority on the one hand, and base submission to it on the other. This influence must be unwelcomed and unfriendly to our free republican government.

In other respects there is no value or importance attached to these rules thus far, beyond those of any well regulated debating club. As to the definition of the principles of benevolence and charity," there is no glimpse of any such principles as yet. If any such principles are ever brought to light in the lodge there is no *diffusion* of them, but just the opposite. Whatever they display in their conclaves is diffused as quacks diffuse the knowledge of their secret nostrums. From all which, we are justified in coming to the conclusion that in their parlance benevolence and charity mean a supreme concern for the welfare of members, from the world whatsoever can be made specially service able to Odd Fellows.

As to the ode which may be supposed to be the manifestation of the spontaneous sentiment and feeling of the fraternity, it may be remarked that it is not in praise of Christ, or of anything Christian. But it is in praise of honor,—the law under which duels are fought,—which characterizes the generation of whom Solomon says, "Oh, how lofty are their eyes!" She does not know that the cede of honor is the rode of hell! It sets a conceited mortal up above all reproof, but not above the meanest crimes that ever disgraced a duelist, a shoulder-hitter, a highwayman, a ruffian, or a libertine. yet, upon the slightest imputation of dishonor, they are ready to avenge themselves by shedding your heart's blood.

This false spirit of pride and Belial is that which Odd Fellowship delights especially to honor. Doubtless they are honorable men; but true honor, and the relation of it to humility, the framers of these rites seem never to have understood.

IMPORTANT TESTIMONY.

The following declaration of sentiment was adopted by the general council of the Evangelical Lutheran Church in America, Nov. 17th, 1868, with only two dissentient votes, and these not on the ground that the testimony was too strong, but that it was not sufficiently explicit in not naming the particular secrecy aimed at. We quote from the *Pittsburg Commercial* of November 18th:

II. AS REGARDS "SECRET SOCIETIES."

We recommend the following declaration:

First. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and in its abuse may work, as it has often worked, great mischief in a family, Church and State, we earnestly beseech all good men to ponder the question, whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

Second. Any secieties that exact of members religious oaths which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true Mediator between God and sinners—which put men—which teach doctrines or have usages or forms of worship condemned in God's Word and in the confessions of His Church—which assume to themselves what God has given to His Church alone, the ministere—which require undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our members and ministers against all fellowship with, or connivance at associations which have such features.

Third. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient monition and teaching from God's Word, the cutting off the persistent and obstinate offender from the communion of the church until he abandons them and shows a true repentonce.

We would earnestly direct the attention of our congregations to the great importance not only of purer and larger benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by church members for the time of sickness and want for widows and orphans.

SOUTHERN SOCIETY.

The report of General George H. Thomas gives an account of the state of Southern society which no one will dispute. The main feature of it is the preponderance of the rebel class, and the utter disregard for their defeat which still animates them. It is a society in which a man that is known to be loyal to the government of the United States stays at the peril of life and property; where the men disbanded from the rebel army and their officers organised in a secret society, keep up a reign of terror and a practice of outrage and murder; where the few spots that are peaceful are so by the actual presence of the United States troops; where the machinery of revenue is collected only by the aid of armed force; where justice is denied to citizens loyal to the national government, and any crime can be done with impunity by those who sought its destruction; where the soldiers of the United States are persecuted in the local courts, robbed by fines, and driven into exile, for acts done in the military service in putting down the rebellion; where paroled rebels defy the mercy that let them go, and breed revenge on their conquerors; where the tone of the ruling class justifies every cruelty upon the unoffending and defenseless blacks; where the public press is devoted to exciting the most malignant passions and the most brutal crimes, and where the political, social and religious influences are devoted with intense application to the overthrow of making republican, and fidelity to the National government odious.—*Cincinnati Gazette.*

THE RELIGION OF MASONRY.

Last week the Grand Lodge of Free and Accepted Masons in the State of Ohio was in session in this city, and the event was made the occasion for an extensive assemblage of representatives of the order in south-western Ohio, and other parts distant parts. About twelve hundred persons, of different degrees of this institution, including a deputation of Knight Templars from Detroit, Michigan, were present, and Tuesday was devoted to the purposes of a grand jubilee. In the afternoon an imposing procession was formed, at the close of which an address was delivered, the orator being Rev. Wyllis Hall, of the Protestant Episcopal Church.

We have no special fault to find with the procession. We rather like processions, whether military, civic or religious. And this procession, in its orderly and quiet march, and elegant apparel, certainly presented a very pleasing spectacle, nor could we believe it any way demoralising except for the fact that Masonry stands, as constantly affirmed by itself, a denier of Christ. We could not, however, resist the impression of the incongruity of ministers of the gospel, Jews, some of whom we recognized in the procession, thus publicly appearing decked out in the trappings of the mural barbaric knights of the middle ages. And we may add our ever-abiding sense of the incongruity of any Christian man appearing in public processions, or holding private close affiliation with a society which constantly proclaims that it is "a religious institution," and as constantly affirms that Christ has not and never had a place in its "mysteries." For men who do not believe in Christ, or men who make no profession of adherence to Christ, holding such connection may not be inconsistent; but for the Christian, to whom the name of Christ is above every name, to do this, indeed, is an inconsistency most palpably apparent.

It was our fortune to listen to the address delivered on this occasion, a copy of which now lies before us. A considerable portion of this address especially devoted to showing *only the name of Christ should be omitted from Masonic prayers*, and furnishes the reason for one present reference to it. The orator finds several classes of persons opposed to the institution. One of these are "the haters of all secrets and religion," who, like the heathen, rage and imagine vain things, "blue-bottled minds, whose real outstrips their knowledge, and whose prejudice stabs their candor." Others are "opponents of the order, whose opinions, grounded upon honest and conscientious convictions, are entitled to respect." To these the "defence of Masonry" is especially directed. Mr. Hall finds one of these sincere persons presenting the following objections:

"From your manuals and your rituals you expunge the name of Christ, you pray without the mediation of that all-prevailing Name, and therefore, your prayers are a mockery, and your institution subversive of the very cardinal truth and doctrine of Christianity."

The fact of such expurgation is admitted, but not the conclusion. And the address proceeds to defend the practice complained of. The defence consistent in these two separate pleas:

First, Mr. Hall finds Scripture precedents. The prayer of the publican in the temple, and the Lord's prayer, are cited as examples in which the name of Christ does not occur. A further plea in this connection is found in the fact that in some of the books of the Old Testament the name of Christ is not found, while in one of the books no name whatever of God is mentioned.

The second argument is thus stated:

"The second objection here comes in a grand argument, double in its power, supporting two of the foundation-stones of Masonry. It testifies as Masonry is no one religion, specifically as such, but rather embraces and is interwoven with them all, the absence of every name is a strong proof in favor of the *universality* of our order."

No wonder will hardly be impressed with the strength of a sense that is obliged to make use of an argument like the first one above mentioned in support of itself. In presenting the case of the Pharisees and the publican, the purpose of the Savior was to teach that a spirit of sincere and humble confession, as opposed to pride and self-sufficiency, was essential to true prayer, and not to give instruction as to the specific form which a prayer should assume. And in the second case the Savior did teach the disciples that form of prayer which has passed into so universal use; and, from which his own name is omitted, it is equally certain that he afterwards distinctly taught them to ask in his name. "Hitherto," said he, "ye have asked *nothing in my name*. Ask that your joy may be full." And, "Whosoever ye shall *ask in my name*," &c. To drag this prayer into support of the practice of an institution which rigidly excludes the name of Jesus, is a sneering at Jesus, is a wresting and perversion, which a minister of the gospel, not to say any other sondid believer, or unbeliever, ought to be sincerely ashamed of. If the logic, merely, and not the spirit and integrity of the case be considered, the most immature college fledgling ought not to perpetrate it.

We may add that no one holds that in every prayer the name of Christ must need be distinctly mentioned, though every Christian expects his prayer to be accepted only through the mediation of Christ. The Christian's objection to Masonry is that while it prays, and makes distinct provision in its rituals for prayer, it does not *tolerate* the mention of Christ's name.

As for the book of Esther, in which no mention is made of the name of God, the address admits that it was written in time of captivity, and when the writer feared to speak of any other God than those that were worshipped by the heathen. It does not appear, then, that the author had voluntarily assumed a relation in which he was under a solemn obligation he was prevented from using such name.

For the second argument, that the absence of the name of Christ from the rituals of the order furnishes a proof of its universality, the Christian who rightly estimates the obligations of reverence for that name will hardly entertain any more respect than for that just referred to. That the argument proves what is claimed for it, is admitted. But that constitute one of the strongest objections to the order itself. Masonry is a religious institution. Every intelligent Mason understands it. "*Far be it from my mind,*" says the author of the address, "to allow one to infer that Masonry is not a religious institution * * * * I claimed, without any sort of hesitation, that Masonry is, in the true sense of the word, an eminently religious institution—that it is indebted to its religious element for its original and continued existence." He thus continues:

"Christianity it is not; but teaches, as we have seen, the morality of the religion of Jesus Judaism, it is not, nor is it Mohammedanism. Rather it is the universal religion of man to man, and while it does not commit itself to any system of religion, strictly so called, yet, as its venerable teachings assert, it "is as far interwoven with religion as to lay as under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness," so that it speaks to the pious heart, be he Jew or Christian, and such may see in its symbols and upon the seal-stirring truths of God and the Bible.

That is, the religion of Masonry is simple deism. It is religion, but that religion is Christless. The crucifiers of Christ, the contemners of His name, the disciples who affirmed his resurrection, and proclaimed that "out the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess" him—there may be, and there are variance with each other; but should they meet together in a lodge, they would find their "sectarian creeds or doctrines" vanishing away, and be enabled to join their hands in the bonds of a universal fellowship.

If Masonry were not a religious institution at all, one of the strongest objections to it would disappear. It is its bone that it has a religion, and that that religion, by its own confession, may, by its own greatest boast, is deism. That it is not what it was before us, it is held that no infidel can be a Mason, that, "We can't have infidel Masons any more than the church can have saintly devils," is contradicted by the fact that numerous Masons have been notorious infidels. Among its learned men, of the French school, for example, stands that of Voltaire, of whom *The Mystic Temple*, a paper recently discontinued, says that he was "among the shining lights of the pre-revolutionary lodge of the *Nine Sisters.*"

A natural tendency of this deism of Masonry is toward that which is worse. In France it is blossoming into rank atheism, and the disciples of this school of Free-Masons are appearing on this side of the waters. The *National Free-Mason*, an acknowledged authority among Masons, laments this tendency. It says:

"There is a class of Free-Masons among us who are infidel in their views, who are not satisfied with the comprehensive and non-sectarian character of the institution, but who are desirous of making it an instrument of propagating infidelity and deism. Their co-laborers in France have gone so far as to make their way openly up into the darkness of atheism itself. The Masonic papers that are propagating deism and infidelity in the United States are few in number, although at least meet with no favor from Christians. The *National Free-Mason* was a great favorite at one time with some of this class, because they mistook our love of freedom and of the entire rights of our institution for an approval of their views."

Here is a class of Free-Masons who are the champions of atheism. They are out-spoken, and have their periodicals, under the name of Masonic journals, to propagate their sentiments. The reverend editor of the *Free-Mason* sees this tendency and raises the alarm. Had he not better begin with the deism which his institution universally teaches? He would then apply the knife to the root of the evil tree.

Our friend, the author of the address we have been considering, as a clergyman of the Episcopal Church, claims the special advantage of direct apostolic descent. Would not he, as a successor of the Twelve, find, in the exclusive advocacy of the claims of Jesus to universal recognition, a nobler employment than in going about to show cause why men may pray without mention of the blessed name, and apologizing for the deism of an institution which, while it meddles with no man's religious opinions outside of its own doors, yet within these doors no man may, without direct violation of its "ancient laws," affirm himself a Christian.—*Religious Telescope.*

Chess, Checkers, Dominoes and Other Games in Rooms of Y. M. C. A.

BY J. D. MICHAEL,

(Young Men's Christian Association, Baltimore.)

Upon this subject I take the ground that games are out of place in our rooms, and are entirely useless in carrying out the objects of our associations. I see no difference as regards the harm or sin between chess, checkers, cards, billiards, ten pins, bagatelle, etc. If we have the right to have the same ground, might have all of them our rooms would vary but little in appearance from the many gambling saloons of our large cities. Time spent in playing these games is time lost. If we labor diligently to earn the bread that perisheth, and to get the bread of heaven; to work out our own salvation and to save others, we will have enough to do, with no time to sport in idle games. We ought to remember that we are dying men, with a great work to do, and with little time in which to do it.

Some say that in the conflict with the devil it would be right for us to take from him the weapons he uses, and turn them against him; but I deny its utility or expediency. Games are Satan's weapons. We, as followers of Jesus, ought to have nothing to do with them. And to carry out the idea, we might as well try to use any other of Satan's devices, such as lying, hypocrisy, liquor drinking, etc., in fact, we might have a genteel saloon fitted up in our rooms, where mild drinks, wine, champagne, beer, etc., could be obtained, in order to seduce young men from bar-rooms, and win them to Christianity.

In using such means to help in winning souls, we would be, as it were, pointing with one hand toward heaven, and with the other toward the gates of hell itself.

A great deal has been said and written, lately, upon the subject of "Cheerful Christianity," and I believe in it. There is power enough in the religion of Jesus to make the soul of its possessor supremely happy. Love, joy and peace Christ gives to its possessor. The presence who requires games, or other worldly amusements, to make Christianity cheerful, knows little of it experimentally. If we live up to our privileges in the gospel, and use gospel means to accomplish the work before us, it will be simply unnecessary to call in games or other worldly things. What some would call cheerful Christianity is simply lowering the standard to suit the world. The gospel contemplates no such thing. The gospel itself templates no such thing. The gospel itself commands no such thing. Let us rather rise the standard higher, and put on the whole armor of God. Our weapons are spiritual, not carnal; "to be carnally-minded is death, but to be spiritually-minded is life and peace."

If these views are not in accordance with those of the majority, we will be satisfied to be in a minority. What some would call cheerful Christianity is simply lowering the standard to suit the world. The gospel contemplates no such thing. The gospel itself commands no such thing. Let us rather rise the standard higher, and put on the whole armor of God. Our weapons are spiritual, not carnal; "to be carnally-minded is death, but to be spiritually-minded is life and peace."

If these views are not in accordance with those of the majority, we will be satisfied to be in a minority. We are willing to be out-voted, but we have no right to shut our association on a minority. "Therefore let us stand fast, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Praying always with all prayer and supplication, and looking for the mercy of the recompense of reward which is in Christ Jesus."

Masonic Unity and Fraternity, Alias Republican, Equality and Christian Simplicity.

The following is the action of the Sovereign Sanctuary of the Rite of Memphis in and for the continent of America, which has recently been proclaimed:

"WHEREAS, The Rite of Memphis, on the American Continent, derives its authority from the Grand Orient of France; and,

"WHEREAS, Moreover, the spirit of Free-Masonry, as inculcated and practiced by said Grand Orient, teaches toleration, and especially among all Masonic rites, be their distinctive designations as they may;

Now, therefore, We, the Sovereign Patriarchs General of the Memphis rite in and for the continent of America, at a conclave of the Sovereign Sanctuary thereof, assembled and convened, proclaim and ordain that it is permissible and allowable for the officers of subordinate bodies of the Rite, working by the Sovereign Sanctuary, to receive as visitors to the bodies under their charge Masons in good standing of other rites who shall be received in degrees corresponding to those of their rites. For instance, R. A. Masters will be admitted to the degrees of Dungeon Master, Sub Master and Sacred Arch; Royal and Select Masters to the fourth, fifth, sixth and seventh degrees; S. Y. degrees; Knights Templars to all degrees from the fourth to the sixteenth, or Knight Kadosh, inclusive. Members of the Ancient, Accepted and Scottish Rite (provided they be recognized by the Grand Orient of France) may be admitted to degrees corresponding numerically with those of their rituals.

"Done in the Sovereign Sanctuary, Grient of New York, September 30, 1868. E. Y. Witness our hands and seals.

"Albert Pike, Sovereign, 33, T. H., Sov. G. Mas Gen.; John J. Crane, M. D., 33, G. Administrator for Gen.; Bradley Parker, M. D., 33, G. Keeper G. & Sec. Gen.; Robert D. Holmes, 33, G. Keeper G. of the Expert; Stephen H. Johnson, 33, G. Chancellor Gen.; and others.

THE DEVIL FAID IN HIS OWN COIN.

A correspondent writes: I know of a case which was tried in court, where the plaintiff obtaining the judgment was a Mason, and the judgment obtained was believed by the defendant and others to have been obtained by Masonic trickery.

The sheriff went to levy on property. Of course the debtor could turn out what he could spare best, which was in this case *twelve copies of Morgan's book*, and a *complete set of lodge ship*. The sheriff himself being a strong Odd-Fellow, belonging to the Encampment, seeing it exposed his tricks as well as the Masons, at first stoutly protected. He said: "I will not take them:" and the debtor said: "I will not sell them myself." He saw he was blocked and at once entered them on the execution. But when the day of sale came the sheriff and plaintiff, as it was right in court time and a big crowd around, pocketed the books, and said that the debtor would withdraw the books, which was agreed to.

The plaintiff could not bear the idea, nor could the sheriff either, of selling a chest of books which, according to their covenants of secrecy, they were bound to keep out of public circulate. The obligation of secrecy was not so profitable on the execution as it had proved in obtaining the judgment. This is perhaps a good illustration, and may very properly be called a case in point in the "Masonic vein." Let other parties through the country do likewise. Nothing but prompt, vigorous and earnest action will ever bring these fellows to terms.

VERITAS.

EXTRACT FROM A MASONIC ORATION.

June 24th, 1825, W. F. Brainard, before the Union Lodge, New London, Conn., asks, "What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes in the community, to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have *the force of concert throughout the civilized world.* They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating in secret. They have a legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in as open place as well as in another, so powerful indeed is it at this time, that if fears nothing from violence, either public or private, for it has every means to learn it is meant to counteract, defeat and punish it." Was not this boasting verified the the following year, in the abduction and murder of William Morgan.

AN EXHORTATION TO REPENTANCE,

Addressed to all who have been beguiled into the great sin of taking the oaths of Free-Masonry

BY SOLOMON SOUTHWICK, ONCE A MARK MASTER MASON, FROM AN ORATION DELIVERED AT LEROY, N. Y., JULY 4TH, 1828.

"The first duty of all men is to abstain from the commission of sin; and the second duty, after having either wilfully or inadvertently committed it, is to confess the error or the crime frankly and boldly, and atone for it in the speediest and best possible manner.

"If I swear reality to slay the first person I meet, this is a promissory oath, at variance with the law of God and my country, and instead of abiding by it, I am bound on reflection to violate it, though it was made in the name of God: For as it is dishonoring God, to take such an unhallowed oath in his holy name; the sooner I retract it, the better it is for God's glory, and my own salvation. So when I swear that if I see such a crime as murder or treason committed by another person, or such other person confesses to me that he has committed such crime, I will conceal the fact and shield the criminal, I am equally guilty of dishonoring God and violating his law, as well as that of my country, and equally bound to retract the oath, and expose the criminal.

"It is granted by the first of moralists and civilians, that if I promise a highwayman, who has taken me of my purse, that I will not expose him as to the robbery, provided he will spare my life, and seal such a promise by an oath, I am, nevertheless, absolved from this unlawful promise by my previous civic obligations, and it is my duty to take every step in my power, without delay, to have the criminal secured and brought to justice, and this upon the twofold principle, that the promise was not only unlawful, but extorted by duress or force. The robbery was a crime against the state, which the state only could either punish or pardon. And here I may, with propriety, appeal to every Free-Mason, who dare tell the truth, to determine the difference between the duress, or force, in this case, and that under which the unlawful and blasphemous Masonic obligations have been taken.

If, indeed, we are in any case bound to perform work or wicked promises, or obligations, after their sinfulness or wickedness shall be made manifest, then we are bound in all cases of a similar nature, and having once plunged into folly or crime, we are not at liberty to repent, but are bound to persevere to the destruction of our lives and liberties, as well as our immortal souls!

"But there is no need of theorizing or moralizing on this subject. There is a positive prohibition against Masonic oaths, in that law which is the supreme and immutable law of the universe, since the eternal and unchangeable God hath decreed it: *'Thou shalt not,'* says the law, *'take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.'* Deut. v. 11.

"If we admit that in judicial oaths the name of God be not taken in vain; a doubtful case, by the bye, in the minds of many *Christians*, still we cannot admit that this holy name is so profaned whenever it is bandied about in voluntary affidavits, or made subservient to frivolous, weak or wicked engagements. What rational being will dare to say that it is not profaned in the most shocking manner in the Masonic oath, or more, or offending the majesty of that pure, holy and spotless being—then may we make it a by-word, and throw off at once all reverence, all allegiance, all obedience to its divine possessor. But surely it is that '*we not only lift up the name of the Lord our God in vain*, when we invoke it to witness and confirm the promises and the penalties of our Masonic obligations, but we blaspheme it in the most infamous manner and the sooner, brethren, that we right from our souls the foul stain of that blasphemy, by acknowledging our guilt, and imploring the divine forgiveness of it, the sooner shall we enjoy that peace of mind, which the world can neither give nor take away!

If, then, our Masonic oaths be tested by these just and rational moral views and principles, we shall find them not merely voidable, but absolutely void from the beginning. And if the first of moral philosophers have decided that oaths or promises, taken or made in contravention of mere human laws, are nugatory, how much more so are they, when taken or made in defiance of that Supreme Law of the Universe which the Almighty pronounced in the voice of his thunder, and sent forth on the wings of unlightning, from the pinnacle of his holy mountain!

In connection with these principles and prohibitions, let us briefly review our Masonic obligations.

Firstly—We blindly swear never to reveal any of the secrets of Free-Masonry, before we know what those secrets are.

Secondly—We blindly swear to support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of this state, before we know what those constitutions are, and whether they be or be not subordinate, in their provisions, to the supreme laws of the land

Thirdly—We blindly swear to conform to all the bye-laws, rules and regulations of the lodge in which we are initiated, or any other lodge of which we may at any time hereafter become members; being in the same state of ignorance as before of what those bye-laws, rules and regulations are or may be. They may enjoin the commission of any positive duty which we owe to God or our country, or the commission of any prohibited crime against either.

Fourthly—We blindly swear, whenever we see the grand hailing signal of distress given, or the words accompanying it, and the person who gives it appearing to be in distress, to fly to his relief at the risk of our lives, should there be a greater probability of saving his life, than of losing our own. And this blind oath, without any qualification as to the cause of his distress, whether it flow from the commission of crime, or the visitation of misfortune.

Fifthly—We blindly swear, that a Master Mason's secrets, given to us in charge as such, and we knowing them to be such, shall remain as secure and inviolable in our breasts as in his own, MURDER AND TREASON ONLY EXCEPTED—and these left to our discretion, when communicated to us, to conceal or not; thus binding ourselves, by fair implication, to conceal all the crimes which my brother Master Mason may acknowledge to us that he has committed, however great they be, *contrary only to moral order and reason*, and the concealment and exposure of these *discretionary*.

Sixthly—As Mark Master Masons we blindly swear to support the constitution of the General Grand Royal Arch Chapter of the United States of America; also the constitution of the Grand Royal Arch Chapter of this state, under which this lodge is held, and conform to all the bye-laws, rules and regulations of this or any other lodge of Mark Master Masons, or from the bodies of just and lawfully constituted lodges of such, provided they be within the limits of our cable-tow, and this oath, too, under the same ignorance as before of what may be the provisions of the constitutions to which we are bidden to, or the object of the signs or summonses, given, handed, sent or thrown, as stated in the text. They may be given by a thief or a highwayman, flying from justice; a traitor making his way to the enemy; a murderer, a criminal, at the bar, to a brother in the jury box, or on the bench; or by a murderer whose hands are still reeking with the blood of innocence!

"Thus far I have stated the oaths of Free-Masonry, from my own knowledge and experience, and thus far I do not hesitate to say that it is our duty, our imperative and indispensable duty, to hold them in utter contempt and execration, and to rely on the aid of the enemy and disgence of them, by openly violating and renouncing them in the presence of our Creator and of mankind. They enjoin upon us the preservation of secrets, and the performance of services, of a criminal nature, destructive to the welfare of our country, to social order, sound morality and true religion, and hence they are not merely not binding, but we are called upon by every tie that can bind us to whatever is sacred and honorable among men, to renounce and to violate them. And the more especially when we consider the bloody and blasphemous penalties annexed to their violation, by which we contract away our lives, contrary to the laws of God and our country, and to the high prerogative of our Creator, at the same time, to witness the sincerity with which we consent to such abominable prostitution of our moral and intellectual faculties, such horrible degradation and destruction of our precious souls!

"I may now conjure you, brethren, in the names of truth, honor, morality, liberty, justice, patriotism, piety and religion, to come out from this "MYSTERY OF INIQUITY," and have no more to do with its dark, bloody and abominable rites. There is no time to be lost. Every moment that you continue within the pale of its jurisdiction, you stand upon the verge of an awful precipice, the fearful abyss which overlooks the gulf of eternal ruin: *'Choose,"* I beseech *"you, this day, whom ye will serve."* *"Choose you this day,"* whether you will be found in the temples of the Lord Jesus, and in the sanctuary of his holy word, the rights or attending at the altars of an order, which is upheld by such criminal and blasphemous obligations, and which, in the pride, if not in the malice of hell, dates its records from the *year of light*, as if *Christianity* was an age of darkness and *Free-Masonry* the *true light which cometh from above!*

"I am no orator—but if I were one, might I not exclaim, after the manner of Brutus, 'if there be any man here, who is still willing to witness the commission of crime, and the prostration of law, and conceal their guilty authors *—let him speak, for him have I offended.* If there be any man here, who can behold the dagger of the assassin strike its victim, and the torch of the incendiary consume, or ruin the peaceful dwelling of his neighbor, with its unsuspecting inmates, and still conceal the fiends of hell who are guilty of such enormities, from the public eye—*let him speak, for him have I offended.* If there be any man here who refuses to ready to embrace the murderer, the traitor as a brother, and to shield him from the arm of the law—*let him speak, for him have I offended.* And finally, if there be any man here, who can put a human shell to his lips, and inhale the breath and profane the name of his Redeemer at the same time by invoking it in so vile and revolting a ceremony, let that man, or rather that monster, rise up and show his cannibal front, his brazen face, his accursed badge—for HIM DO I GLORY IN HAVING OFFENDED!

*The following are the penalties of the oaths which I have seen in lawless, incapacitated vaults, viz:

The Entered Apprentice—Have his throat cut across, his tongue taken out by the roots, and his body buried in the ocean.

Fellow Craft—Have his left breast torn open and his heart and vitals taken from thence and given over which I am under, and carried into the valley of Jehoshaphat there to become a prey to the wild beasts of the field and the vultures of the air.

Master Mason—Have his body severed in two in the middle, and divided to the north and the south, his bowels burned to ashes in the center, and the same exhibited to the four winds of heaven.

Mark Master's penalty—To have his right ear smote off, that he may be forever rendered incapable of hearing the word; and the right hand chopped off as an impostor.

DO RIGHT AT ALL HAZARDS.

WHEREAS Secret societies are justly watched with suspicion, their workings by precept and example being opposite to the teaching and example of Christ; and

WHEREAS, Truth to be effective must be heralded abroad, that the greatest possible number may be brought under its saving power; therefore

Resolved, That we oppose secret societies believing that they are calculated to enlist the membership of Christ's church, and hereby advise all christians to withhold their influence and connection from them.

The above resolution, in spirit, was offered for adoption to a religious body in the United States in the present century, and voted down in less than two minutes. A rich discourse had just preceded, on union with Christ, and christian hearts drank deep of the blessed spirit, but the secret element in that body, upon the presentation of this resolution, developed itself by a hasty motion and second to postpone indefinitely, and while the chairman was showing his cowardice and weakness in an apology for entertaining the motion by saying: "Brethren we do not want to bring this subject now before you for agitation, for we are weak," he was declared out of order, took the vote and the spirit of darkness gained the victory. Christ was crucified afresh, and the good sermon just preached virtually declared untrue.

Now let me say that none have strength without union with Christ. "Without me ye can do nothing." "One with God is a majority," Numbers and wealth without Christ, however much they like to sail under his bloody banner are the greater weaknesses for Christ and the greater strength for his enemy. Let it be known everywhere that in the higher degrees of Masonry, Christ is by law ruled out and the only approach to the Father is rejected. Let it be deeply felt before it is too late that every Free-Mason who knows the law and is in heart and sympathy with the institution is an enemy to Christ. "Ye cannot serve two masters." And every apologist for Masonry, whether male or female, no matter how loud their professions of love to Christ, are his enemies, and virtually saying: "Crucify, crucify him!" It ought to be known that there is no excuse for ignorance on this subject now. The kingdom of Christ is a kingdom of pure spirits. His subjects below are his by continuous chains of faith, having their connection in Christ before the throne, and a wrong thought, desire, word or act invades this kingdom and breaks the links of faith, and are only welded by Christ in answer to the prayer of faith on the following conditions. 1st, Hearing Christ, 2nd, Confession, 3rd, Forsaking the sin and 4th, restitution to our fellows for the injury done in hedging up their way to the blessed realities of an endless life.

Now apply these rules to Masons and their sympathizers and what are their duties? Can they simply withdraw and say and do nothing? We call upon all ministers who would be wholly by the Lord's to "come out from among them and cry aloud and spare not," and all professors of religion to come to investigate this subject, deny themselves and follow Christ and Him only. "The time is short. Every man must give account of himself to God."

M. S. DRURY.

A WIDE-AWAKE LETTER.

We publish the following for its earnestness and manifest sincerity, not, however wishing to be understood as endorsing every sentiment, and still less every word. "God's black flag," has a startling almost profane sound, but the writer evidently means that those false and corrupting institutions are to be assailed in God's name, and no compromise is to be thought of and no quarter given to them. He intends nothing short of extermination to the entire work of organized sorcery.

If he means to adjudge every adhering Mason to be a human devil, that we should consider as too sweeping. Thousands sustain a Masonic connection with the lodges in good heart abhor them, but lack the discernment and moral power and courage to assert their freedom and express their convictions. Thousands more feel literally blindfolded into the mysteries of the magnetic arts of sorcery kept intellectually and morally blindfolded, so that they do not detect the presence of the invisible spirit of evil that inhabits and actuates the whole mystic machine. The devil is there but they are so deceived that they do not see him. His legerdemain is so skilfully performed that for the life of them they cannot detect his tricks. These are the deceived ones, more enticed against than sinning. They are what Theodore Parker terms the lecture Masons, by which the christian instructions of the lectures and the outward forms of worship to be Masonry, and foolishly to be sure, but sincerely, imagine that the oaths or covenants must be interpreted according to the lectures, so that although the oath, according to the plainest laws of language binds them to conceal a brother's crimes they bind only when the laws of God and the land permit. The simon-pure Masons who understand the unqualifiedly, and enforce them and practise them according to their literal and just interpretation who understand the intense selfishness of the scheme and use it for the purpose of securing these selfish ends, are perhaps not much worse than sworn bandits and we dare say they are better. And if our correspondent applies these epithets to such only, we have less fault to find with his terms.

YORK, PA., DEC. 24th, 1868.

REV. I. A. HART—*Dear Sir*:—I have just received the thirteen back numbers you sent me and have perused them, and am pleased them as hands to be read. I intend to go after them in a few days and place them in other hands, and keep doing so until they are worn out, at the same time begging people to subscribe. I send three copies by mail, with letters requesting the parties I sent to, to get up clubs.

This town has about fifteen thousand inhabitants, a dozen churches, one Masonic temple, an Odd Fellow's hall, a temperance temple and one Good Templar's hall, having secret organizations So far as I know, I am the only one that has *openly* declared war against them all, and have raised God's black flag in this benighted region.

Masons here hold high carnival, and the villains have tried to intimidate me. I have been warned and am now on a "war footing." You may talk about *christian* Masons if you please, but allow me to say that when Masonry becomes one of a man, christianity is *forced* out of him, henceforth he is a human devil, and a greater devil just in proportion as he *professes* to be a good christian. Every one of them should be cut adrift from the churches and from respectable society, until they renounce Free-Masonry. You might as well allow grizzly bears or stealthy tigers to come into your churches amongst your innocent women, children and young men. There cunning devils get their orders from Satan himself whose headquarters is in their temples, and they go abroad preying upon the innocent and honest especially upon those who have not logical and penetrating minds, capable of judging good and evil. I believe all the churches here, except the Catholic, are under the control of Masons (even the United Brethren is invaded) some of these latter church members are working secretly against secret orders amongst their own acquaintances; it was one of them who first showed me "light." I have busts of one ties, even the contemptible Good Templars (?) assail me. I feel the same contempt for them that I presume a lion feels for a little cur that would have the audacity to bark at him. I direct all my big guns at Masonry and now and then fire a shooting cracker at Good Templars, Red Men and other fools who are not dead yet. With the Masonic tree all the suckers will fall to the ground; but it will apply the axe vigorously to the tree which brings forth such rotten fruit.

I enclose fifty cents for more back numbers (or any numbers) to circulate in behalf of your paper and the Goddess of Liberty. May your days be many that you may enlighten heathenish christians, and strike terror into fiendish Free-Masons and all other asses in lion's skins, sheep skins or any other skins.

Yours truly, E. I. CHALFANT.

P. S. I would spend more money on your paper if it was more plentiful with me. I am a poor man, and have spent this year about forty dollars on Free-Masonry that I am circulating in York, Baltimore and Philadelphia. There are many thousands who will flock to our standards if we keep up the fight a year or two. Your paper is mighty and will prevail and be the first paper in the land. I intend to work hard for you, not only in Pennsylvania but in other states. E. I. C.

EDITOR CYNOSURE:—Let those who have Bernard's Light on Masonry and Odd-Fellowship turn to the pages where the signs are given in Odd-Fellowship, and it will be found that the following is a good key for the five degrees given in the first five degrees in the subordinate lodge. The key is used now in some of the lodges, and for aught I know may be used in all.

1. Being in town the other day I thought of getting shaved, (feeling of my beard with my right hand.)

2. I started off in quite a hurry to the barber shop, I found I was all in a sweat (which I rubbed from my forehead with my right hand.)

3. In waiting for my turn I became quite chilly. (Placing my right hand in my left shivering.)

4 Being scarce of money, I studied over the matter (placing forefinger of right hand between my brows.)

5. I then concluded to not get shaved as it would cost me a V"—five cents. (Placing second and third fingers of right hand upon teth arm.) I therefore left without getting shaved at all.

It will be soon that this is a very pleasant little story and pleasantly associated. This shaving story is certainly the very thing to illustrate that *shaving institution*—Odd-Fellowship. J. S. HICKMAN.

EXTRACTS FROM PUBLISHERS' LETTERS.

DODDRIDGE, Ind., Dec. 25, 1868.

This beautiful Christmas morning I feel in my heart, and in the name of our brethren here, that we must send you by this letter a happy greeting. Also, my hearty acknowledgement of a happy disappointment in the character and spirit of the CHRISTIAN CYNOSURE. I am much better pleased with it than I expected to be. It not only points out and makes plain in a bold, candid and Christian manner the greatest evil that now curses this nation and the church of Christ,—secret combinations of wicked men,—but it points with equal plainness and power to the shining light of Christ. A living, Holy Ghost religion enjoyed in a living branch of the church of Christ is a sure and certain remedy for every sin, social and political. And I verily believe the devil is doing more now to destroy true christian happiness and comfort in the Christian church, by the means of *secretism*, than by any other means.

With these honest convictions in my heart, permit me to say sincerely to you, brother Blanchard, and all your co-workers, God speed you in your noble, heaven-born, soul-saving, and God-honoring work.

We are now making up a few dollars for you, want some more CYNOSURES and a few more urged by Walsh; we will remain yours. C. W. WITT.

ELDRIDGE, DEC. 30, 1868.

"Watchman, what of the night?" Is it clear in the west, clear in the east, clear in the south? Of course the north is a dark corner, any way, and no use of asking any questions relative to the north pole.

I guess you would write a regular built leader on one point [Write it yourself.—ED.]' and that is, to inspire, if possible, in the minds of the haters of Masonry a courage unswerving to the demands of the case. Now, there is no need of the unpleasant dread and fear; just look—look at it as it is. There is but about one-tenth of the voting portion of the inhabitants that are out-and-out adhering Masons. Now, a large percentage of them can be persuaded to be withdrawn peaceably, or otherwise, as the battle progresses You will always notice that a culprit is a coward, and the wicked flee when no man pursueth, but the righteous are bold as a lion.

JOSEPH B. NESBIT.

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THE RELATIONS OF THE CHURCH TO SECRET SOCIETIES,

And an Inside View of Masonry, as Illustrated by a Masonic Rule and other Extracts, from a Masonic Paper, Edited by Robt. Morris, K. T.

[We invite special attention to the communication of Rev. Mr. Candee, of Berlin Hights, Ohio, on the relation of the church to secret societies and an interior view of the workings of Free-Masonry. The communication is long, but will repay the most careful perusal. It pours a strong light upon the darkest mystery of Free-Masonry, viz: the question why so many good men adhere to the order and declare that they see nothing in it inconsistent with morality and true religion. It shows the institution becomes responsible for the grossest crimes of its members, and yet its members are kept as much in the dark as to the iniquity, as outsiders, and even more so. Hence the lodge is composed ever of two classes, the covenant and the lectures Masons—the deceivers and the deceived. An enigma like Babylon—a mystery of iniquity delighted in by the good for its supposed goodness and by the worst of outlaws for its known corruption.—EDS.]

THE RELATION OF THE CHURCH TO SECRET SOCIETIES.

The relation of the church to societies, and its duty towards them, can be seen by comparing the sin and tendency of the church with that of these secret societies.

Secret societies are of two classes. First, those that have for their prime object the overthrow of intemperance and wrong by the secret use of lawful means; and secondly those that have for their prime object the personal benefit of their members, to be secured by the use of secret means, some of which may be lawful while others are unlawful.

Now so far as these societies have for their object the overthrow of wrong and the securing of benefits to their members, they do not necessarily differ from the church; for this is part of the object of the church. Its design and special mission is to overthrow all wrong and to secure the richest blessings to its members and to all men. But its method of operation is so distinct from that of these societies, and its nature, and extent and application of its benefits so different that it gives but little, if any, encouragement to the former class, and directly opposes many, if not all, of the latter.

The church is the "light of the world and the salt of the earth." Its light comes directly from the Sun of Righteousness, and cannot be shut up from the world in secret lodges, any more than the light of the sun can be carried away into the caves and dens of the earth, never to be employed by men for secret purposes. Any light that may be enjoyed in such secluded places is not the light of the sun; nor is any peculiar secret light enjoyed in secret societies, the light of the Sun of Righteousness. This light cannot be hid under a bushel, for like the light of day it goes out as soon as separated from its source. Christ said and did nothing in secret, that he ever did or taught was for the world, and hence was done *before* the world even at the cost of his life. He commanded his disciples to let their light shine before men thereby indicating that their light has no secret mission any more than has the fire and open light of day. This is an intimation, at least, that good men should employ open means in trying to advance moral reforms. It is extremely doubtful whether any reform can be prominently sustained by any other means.

The great object of the church is to promote the law of love in the earth. This law seeks the universal good of all men. It works all to none. "Love worketh no ill to his neighbor," therefore love is the fulfilling of the law. Hence the church can promote no more personal interest that may not be freely shared by all without injury to any. Indeed it is especially opposed to any selfish and clannish interest which ignores and sacrifices the public interests of others. And hence it is opposed, in every particular of its spirit and method to *all secret societies* which exist for the purpose of promoting the selfish interests of their members at the expense of other men's rights.

But all societies which have secret interests that require horrid oaths and penalties to guard them must be of this character. If they existed merely for the lawful purpose of securing the united benefits of their members to each other, there would be no need of such guarded secrecy, for there are multitudes of mere mutual benefit societies, such as life and accident assurance companies, which have no such secrets and need none. Indeed, they are anxious to have the world know all their plans and operations. The members of these companies render mutual benefits to each other without doing injury to anybody, hence they have no secret to conceal from the world. But societies whose members receive and bestow benefits, unjustly, at the expense of outsiders, do need such secrets to cover their iniquities.

But what is meant by benefits unjustly bestowed at the expense of outsiders, is illustrated by the following quotations from a Masonic paper. They are taken from the *American Free Mason*, new series, volume two, number 2, published in Louisville, Ky., April 8, 1864, and edited by Robert Morris, K. T., LL. D., author of "Lights and Shadows of Free-Masonry," "Life in the Triangle," and various other Masonic works, a lecturer in the craft, a late president of a Masonic University, and, at present, the Masonic Palestine explorer. Authority therefore, that comes from such a source must be reliable Masonic authority. The first question given in from a correspondent, with an editorial remark:

"LYNN, IND.—In hauling a load of pork to the depot, a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me, for I could not lose so much time from my business, and I was seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent, learning from a casual remark of mine that I was a Free-Mason was kind enough at once to order my errand attended to, and in three hours I was unloaded and ready, with a bright heart, to set my face homeward. Is it not an admirable thing this Masonic spirit of brotherly love?" The editor responds: "Verily, it is. We have seen it in many varieties of form, but our kind-hearted brother is but an every day experience of Masonic practice, yet to the world how inexplicable do such things appear!"

Now, it is granted that the freight agent might have had the right to bestow his benefit upon a Masonic brother if he had done it at his own expense. In such a case, however, there would be no need of secrets guarded by horrid oaths and penalties. But the case was essentially different. The Masonic work-teller received a benefit which justly belonged to other men. Other men had waited their turn for days, and when this service became their due it was turned aside from them and most unjustly bestowed upon a man to whom it was not due, simply because he could show a secret sign. He received a benefit, it is true, at the hand of a brother clansman, but it was at the ungranted and unknown expense of other men.

It was, indeed, "stooping trade" to the world but it was sheer robbery. It was taking from all these men who were in advance their just rights and dues and bestowing them, without their knowledge and consent, upon this Mason brother. And this is the principle and rule of injustice as it is, this distinguished editor and author tells us that it is "but an every day experience of Masonic practice," and that he has "seen this Masonic spirit of brotherly love in many varieties of form."

It is such benefits, then, and only such, that need to be secured and protected by secret oaths and penalties. And if there is any bad thing in this world that the true church of Christ is opposed to it is the subject which thus seeks to promote the selfish interests of its members. Moreover, such a secret society is an arrant tyranny. It says to honest outsiders "You must come within the folds of my slimy coils, and bow down at my shrine, and swear to keep my oaths and secrets, and assist in robbing other men, not of our craft, of their just rights to benefit your brethren or you cannot receive equal and simple justice at the hands of my members." In the mean time, the men who will have been so long waiting their turn had all been Masons they could have received their just dues from the Masonic freight agent. As it was, they must all be robbed of their rights for the benefit of a Mason. They must all be compelled to wait longer than their turn, while a Mason is served before his turn. And thus this tyrant says to such of these men, and any others who may choose to know of the fraud perpetrated upon them: "If this be your first time down and worship me, and ye shall have your just dues, otherwise ye must wait till my friends are served."

Now to say nothing of the criminality of taking and keeping the profits realized by others on the candidates for such unlawful favorites—oaths which gender bondage to weak and unenlightened consciences—it is a mean and wicked tyranny that requires a man to join any such clan, in order to receive his own just and honored justice from his fellow-men. But a thing more great than this, even in the fact that with the institution in question, (and the same is probably true with all other secret oath-bound benefit societies) the very classes who need most the advantages of favoritism are, by constitution and practice, excluded from its pales, and thereby, in their helpless weakness, forced to contribute (as above illustrated) to the benefit of its members without cost to them. The cost of joining the order and sharing its benefits, in the paper from which the above quotation is made, is a copy of what is entitled "The thirty-four articles of New Testimony." Robert Morris introduced them into his paper with the following words: "Our New York brethren are eminent for the matchless nobility with which their Grand Lodge documents are prepared. In this department they have set but a sample for others, and there are yet a few that could be well to look to the east for more light. We copy their 'thirty-four article' with some condensation and a few comments of our own, and present them to our readers as a well digested system of Masonic law and usage."

Then follows a copy of these articles from which is here given only a short extract from the first article.

Article I. It is not proper to initiate into our lodges persons of the negro race; and their exclusion is in accordance with Masonic law and the ancient charges and regulations. Because of their impaired social condition, &c.

Here, then, is an acknowledgement made by the New York Grand Lodge that Masonic law and the ancient charges and regulations do not include men because of their depressed social condition. It is for this reason negroes are excluded in this country, and not because of their color; for they are received in the lodges in other countries, and the ancient Masons are recognized by white Masons in this country. Mr. Morris, who fully endorses the teachings of this article from the New York Grand Lodge says in his comments: "A negro or a mulatto applying for, admission at a visitor may be admitted if he hail from a foreign jurisdiction—but he must not half meddle in an American lodge, for no legal American lodge will make a Mason of a negro; this rule has no exception. The colored lodges at Louisville, Cincinnati and other places are all clandestine with reference to us."

It is true, then, that the highest Masonic authority in this country acknowledges that Masonic law and usage excludes men from that order because of depressed social condition. Hence this fraternity, by its fundamental law, is guilty of sin. James says: (chap. iii:9) "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Not only does Masonry thus openly and purposely violate this law of God by excluding them in depressed social condition, but it reaps secret benefits from them without giving them even the very poor, but only chance of receiving renumeration—that of joining its order.

But these are not the only nor the worst forms of wrong which grow out of these systems of secret favoritism. They protect their criminal craftsmen from the just penalty of violated law (when their crimes are perpetrated against the uninitiated) thereby encouraging crime in their members and jeopardizing and sacrificing the property and the lives of innocent men.

Mr. Morris says in reference to Free-Masonry, that he has seen "this Masonic spirit of brotherly love in many *varieties* of form," and he gives, in the same paper from which the above extracts are taken, a most graphic illustration of the act and method of Masonry in shielding criminal members to escape the penalty of violated law. The illustration consists of a Masonic tale entitled, "The Free-Mason's Flight, or Triumph of Innocence," written by himself, and first published in the *Masonic Signet*, but afterwards copied into the one now quoted, was written in pursuance of a proposition, a silver cup for the best Masonic tale, in 1848, by the publisher of the *Signet*. It will be observed that the tale was written by a distinguished Masonic author and endorsed by other Masonic organs, the *Masonic Signet* and the *American Free-Mason*. Hence the principle presented and illustrated by the tale is hereby set forth as a *Masonic principle*, and has the stamp of Masonic authority. It is more graphic, and instructive even than a fact could be. A fact might be regarded as an exception and a violation of Masonic principle. But a tale produced and endorsed by such high authority is a standard. And the principles and teachings of Masonry in all such cases. It goes in advance of facts, and justifies all facts of the kind. All tales are not reliable, because their authors are not reliable. A tale is a parable put forth to illustrate a principle. Christ's parables are reliable explanations of his doctrines. When a christian teacher, as John Bunyan, writes a tale to illustrate some particular application of the christian religion, he has the full force of his subject which he treats. If he is a reliable exponent of the christian religion his tale teaches the principles of that religion. So with a Masonic tale written by a reliable Masonic author and lecturer. It teaches Masonry. The following is the caption of the tale and full extracts and comments:

MASONIC TALE.

THE FREE-MASON'S FLIGHT, OR TRIUMPH OF INNOCENCE.

By Robert Morris, K. T., Author of "Lights and Shadows of Free-Masonry," "Life in the Triangle," and various other Masonic works.

CHAPTER I.*

THE DISMIGHT ESCAPADE.

"The full face of the moon looks kindly on, as Charles Wilton, no longer a prisoner, extricates himself from the cord that had lowered him from the jail window, and took the western road through the village. That moon was a friend indeed to the hell-fated intelligencer, as, with a farewell glance at those hated walls, he commences his journey.

[CONTINUED IN OUR NEXT.]

*The writer has never seen but one chapter of this tale containing it, to-day, (Oct. 26, 1867) and will be much obliged to any brother who will procure for him a copy of the remainder of it. Will it stopped coming to him after three numbers.

"NONE ILLEATH FOR JUSTICE."

The following extract is inserted a little out of time and on account that it is never unseasonable to discuss or practice the true principles of justice. Justice is well nigh expelled from our government, and must be recalled, or her absence will be heralded amid the mutterings of the woes inflicted by unrestrained villainy. We publish this as a call for justice. We publish it for the intrinsic importance of its sentiments. We hope it will be not only read, but deeply and prayerfully pondered:

ACCEPTABLE THANKSGIVING.

[From a sermon on Nov. 28th, at Blue Island, by the Rev. T. Foster.]

One vital quality or element in acceptable thanksgiving to God is sincere repentance for all abuses of His mercies and blessings, and all visitations of His will. True gratitude must lead us to it.

We need then, on such an occasion as this, when we confess our gratitude to God, to think about us and see if we are not called upon to exercise this repentance now. We should do this, individuals and communities, reviewing all our relations and obligations; but especially should we do it at this time as a nation, as this is a national observance.

We are all aware that God has lately, in a wonderful manner, preserved our government from being overthrown by a dreadful rebellion, the natural effects of which are still upon us. heretofore been presented as ground of national thanksgiving We have also before shown, by inevitable deductions from God's Law, and from the laws of nature, that every life lost in battle, which in this late war in our land, was a murder. Vattell, in his "Law of Nations," declares that the blood of all those cut off in our unjust and needless war against a good government, lies at the door of its instigators. In all a most guilty shedding of innocent blood.

And God's law is that there shall be no satisfaction taken for the life of those that shed innocent blood: "For blood (says He) it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood that shed it." And now we know that some five hundred thousand of our fellowmen were cut off in this late most wicked and unjustifiable war. And have its instigators paid the penalty required to expiate their guilt? Not one of them! no, not one! The land is still, in God's sight, defiled with all that blood. We have no such reason to trouble before Him, and betake ourselves to deep repentance as a nation for this!

But more—when this rebellion was overthrown, and open war ceased, then, by that guilty sympathy and connivance which spared its instigators, its spirit and its murder were continued. It was this, indeed, which assassinated a beloved president. And when this was done there was on the part of a succeeding executive, such a connivance with, and betake ourselves to deep repentance as a nation for this spirit as greatly emboldened it in its work of blood.

In two years, before the present, as was reported from reliable sources, more than two thousand men were murdered, both white and colored, in the single State of Texas. And we all recollect that horrid massacre of loyal citizens when peaceably convened in New Orleans, which not only was not *hindered*, (as easily it might have been,) but helped by an executive act.

And so this work of misrule, blood- and murder went on, and spread abroad with impunity, strengthened and sustained by this same connivance, until a widening and indignant public loudly demanded that he who from his place and authority was the chief and most guilty cause of all this crime and blood, should be set aside. In obedience to this loud call, and as all justice required, our public servants in Congress very earnestly and conscientiously, as we presume, engaged to do it.

But just as it was about to be effected, some conscience, it seems, were strongly metamorphosed; and so the primary and most guilty cause of this continued anarchy and bloodshed was voted by our Senators "*Not guilty!*"

And this vote, as naturally it must, gave a new impulse to the spirit of lawlessness, bloodshed and crime, and led on to systematic arrangements and Ku-Klux organizations, to carry it out. And, since that (for the past summer), we are told that a hundred and fifty of these horrid murders of loyal men have taken place in the single State—and all this with bold impunity! Government arms, sent out for the defense of loyal citizens, are intercepted and destroyed; judges of courts and sheriffs of the south—while though they may how—if tainted with loyalty, are shot down in the streets; ministers of the gospel, traveling on their sacred duties, are shot off the platform of the public cars; the mangled corpse of the 19th boin soldier, murdered there in his peaceful pursuits, is left to lie unburied, as though he had by a heart-broken wife to be buried at home.

Yes—hundreds, and no doubt thousands, of these horrid murders, committed with impunity all through the south, have come under the eye of Heaven since last spring; and they are all the natural result of that vote before mentioned, declaring him who had connived at and sustained such horrid work for two years "*Not guilty!*"

And here it should be remembered that that vote was given by those whom we, as a people, had empowered to do it; *they were our* representatives: we voted *through them*, and by that vote gave our approval to their acts. Have God and the world, of this lawless work through these past years. We virtually said, before high heaven: Let all this blood lie on us and on our children; we *assume* this guilt as our own.

I know that not a few justified that vote. So much the worse for us. Yes—some *editors* justified it, even before it was given, as if engaged beforehand to do it; and the plea for it was, that our representatives must be *conscientious* in their votes! And so they were, no doubt; they did not vote as guided by *conscience*, how could we trust them with a nation's interests?

Guided by conscience! What are consciences good for? Are they not often consciences as those? And is the human conscience infallible —and that, too, right against justice, and right and God's law? Paul was conscientious when he helped to murder Stephen—verily thought he ought to do it.

So rebels and Ku-Klux murderers will tell you they are *perfectly conscientious* in what they do: and must life and government be given up to suit their consciences? How absurd—how abominable! Besides, was it not for the millions of our people got consciences as well as those few men at Washington who turned that vote?

But it is now urged that their actions were, and for good; and the editor even of our religious paper in the city now boasts of having defended them in it against the popular condemnation, and that because it had resulted so well.

Have we seen the *end* of it? Has that editor made an estimate of its results; has he turned over the leaves of the recording angel's book, and seen how our account for this lawlessness and blood stands there with God? Remember, that our national thanks are attended with honest repentance for all this, there is still a fearful settlement before us.

But, it is said, we are already prospered, and have been successful in the late election. And here it is asserted that if the impeachment vote had been carried straight through, the election would have been disturbed by it and lost; and hence the wisdom and benefit of stopping it.

Such late assertion is utterly without foundation. Had those Senators stood firm by God's precepts, and, last spring, set up and inaugurated the reign of justice and judgment in our land, how great had been our glory in the sight of Heaven! crime and bloodshed had been prevented? Yes—had they put old Ben. Wade in the executive chair, this direful work of blood and murder through all the south had been stopped, the wounds of the country healed, the growing assassins, in their secret, infernal Ku-Klux combinations, had met their doom; and security, and peace, and enterprise, and prosperity, had smiled through all the south.

Let the whole matter of God's controversy before us of the necessity and blessings of our God-given republic, there had been one general rising up everywhere, almost without regard to party, to sustain it; and to sustain it, too, by the election of him who had done so much at the head of our armies to preserve it.

Then, also, God's favor had been with us as Republicans, and we had stood upon the high ground of righteousness and obedience to Him, instead of lying under the curse of "saying to the wicked, thou art righteous."

And even now, after resorting to paltry *expediency*, and greatly strengthening this spirit of rebellion and blood, we must still overcome it by righteousness, or else we have to do it from this guilty, false, position True, we are pointed, with an air of triumph, to the successful election of our noble candidates, and we will thank God to-day for that.

But *they*, when in office, can be no more to us than we, as a people, are prepared to have them, and no more than God makes them to be. Will our success in their election wipe out that score of blood which *we*, our government—aye, as *Republicans*,—have virtually assumed? I tell you, my friends, if we do not, as a people, keep our *acceptable* thanksgiving to God, that brings a true repentance for all this, we are gone! His judgments will yet, in one day or another, overwhelm us. Our sun will go down in political intrigue and corruption, or also in seas of blood.

RENUNCIATION OF JOHN R. MULFORD.

In making the following statement of my views and disclosures on the subject of speculative Free-Masonry, I am not conscious of being governed by any motives except a desire to discharge my duty as a member of civil society, and of the church of Jesus Christ, and also to promote the cause of truth and justice in our social relations; but above all, the cause of a pure and undefiled religion, as it is taught in the living oracles of God, without the corrupt mixtures of human invention.

I joined Whippany lodge, in this county, about thirteen years ago, and took the first degree of Masonry, and continued to visit the lodge about five years—then I silently withdrew, and have since had no fellowship with Masonry.

My reasons for thus forsaking the lodge, and why I felt it my duty publicly and forever to renounce the order of Free-Masonry, are as follows, viz:

That the principles of Masonry inculcate neither religion, morality, truth, nor justice, but the contrary of all these, which I have both experienced and witnessed. While I continued a lodge-going member, a Mason told me he did not believe there was any better religion than Masonry. This shocked me; and I began to look at the institution with a more jealous eye. Since that time, I have seen and felt its pernicious influence in many ways, some of which I will mention.

I have seen a grand jury selected by a Masonic sheriff, with an express view to prevent an indictment against a brother Mason, and was told by the foreman of that jury, that had it not been the case of a brother that was constantly before them, *he* should not have been there.

I have also seen a Mason brought up to be tried on an indictment, and observed him make the Masonic signal of distress, and another Mason in the court made a similar sign of the hand drawn across the throat, two of the jurors answered; and these same jurors, when put, refused to convict on a clear case of guilt. I have also seen the Masonic sign exchanged between the bar and bench. I have also seen its influence in the choice of public officers, having heard it mentioned in the lodge that such a brother was going to run for assembly-man, by which I understood, that we (the Masons) were to support him, and he was to run and elected.

I have seen three citizens of Morgan's Illustration of Masonry; and, to guard the public from misconception in so important a matter, I feel it my duty to state that the first one is a true and genuine exposition of Masonry as I was taught it in the lodge; whereas, the two last have been altered; the one in many particulars, and the other in pass-words and in changing the signs, no doubt to deceive the people.

For these reasons, and many more that I could name, I consider Masonry as a corrupt and wicked institution, and unfit for the free society of christians or honest men; and, considering the pretensions it makes of republicanism, charity, the handmaid of religion, &c., I view it as one of the greatest impositions ever practiced upon mankind, that of Masonry not excepted. I am perfectly satisfied from what I have seen, had the Masons the reins of power in their hands, or the hands of men whom they could, as they say, "*manage*," the inquisition would be revived, and unfit for the eyes of wood and drawers of water;" they our "Grand Masters," "Most Worshipfuls," &c, and we, *the people, their* SLAVES!

I would here forewarn all persons, especially the young, from entering the lodge to find the secrets of Masonry, or anything good; they will only find a scene of folly and wickedness, and purchase them at the expense of both money and credit.

Of this latter clause, I have known individuals to enter the lodge with correct morals and steady habits, and in a few years become dissipated and worthless members of society. Such is its corrupt and corrupting influence.

If such persons wish to know the true secrets of Masonry, and will take the trouble to call on me, I will communicate to them as far as I have gone in this "mystery of iniquity," without money and without price.

As a member, therefore, of the church of Christ, and of civil society, I do hereby publicly, "solemnly and sincerely" renounce Free-Masonry forever, and can, and will hold myself no longer bound by its horrible and bloody oaths.

JOHN R MULFORD.

THE MASONIC DECALOGUE.

Thou shalt not take the name of the Lord thy God in vain—excepting when taking Masonic oaths.

Thou shalt do no murder—except for the offense of divulging Masonic secrets.

Thou shalt not commit adultery—with the wife, mother, sister or daughter of a Mason.

Thou shalt not steal to the value of one cent from a Mason.

Thou shalt not forswear thyself—except it be to extricate a brother Mason from a difficulty.

Thou shalt act with strict impartiality towards all men—always giving a preference to a Mason.

Thou shalt appreciate thy neighbor of approaching danger—if he be a Mason.

Thou shalt love thy neighbor as thyself—if he be a Mason.

Thou shalt be charitable to the poor, according to thy necessity, and to the masonic obligation of relieving the widow and orphan of a Mason.

If they be not so related, they must ask charity of a christian.—*Providence Free Press of July 1, 1860.*

—Sanctified afflictions are like so many artificers, working on a plous man's crown to make it more bright and massive.

A CANDID MASON.

NEWBURG, N. Y., Nov. 8, 1868.

MR. EZRA A. COOK—*My Dear Sir*:—A copy of your paper—the CHRISTIAN CYNOSURE—having fallen under my eyes, and having been carefully perused by me, I desire that you place me on your subscription list, and forward forms the paper. I enclose one dollar, which I see is your price; please send receipt by return mail.

I am one of those "High Masons" you speak of, have taken all the degrees in this and the old country, and find nothing inconsistent with my christian belief and practice. I see many misrepresentations in your issue before me (Oct. 20), and am very desirous to see how far the spirit of intolerance and bigotry can be practiced in connection with christianity. You will pardon me, but I think our institution is calculated to assist and advance the cause of christianity much more than your paper.

Hoping to receive the paper,

Believe me, Sir,

Yours respectfully,

G. FRED. WILTBERS,

Grand Master 7th Masonic District State of New York.

We are happy to publish the above, and commend Grand Master Wiltbers' frankness and candor in the expression of his opinion. His example in reading the CYNOSURE, and especially in becoming a subscriber, we commend to the fraternity generally.

We thinks Masonry calculated to advance the cause of our Redeemer, and our paper to injure it. We reverse the order of these opinions, with equal sincerity, advocating exactly opposite positions. We read carefully every Masonic production that comes in our way; and we are happy to find one Mason ready to reciprocate our courtesy, with a view, we trust, to "prove all things, and hold fast that which is good;" like his own looking at a particular picture of Napoleon at his tomb—one says: "There is the shade of Napoleon haunting his tomb, with scenes of his life;" the other says: "Not so; I see no image of Napoleon—there is none there." But the painter's art has accomplished his design of placing the image there, yet making it invisible to both the unbeliever and the enlightened eyes, not seeing the picture, cannot overthrow the testimony of one that does see it; so, if one man, having spiritual discernment, clearly sees the devil in Masonry, his testimony outweighs that of ten thousand who don't so him.

If Mr. W. reads the CYNOSURE for a year, we are very confident we shall be able to show him a figure in Masonry which has hitherto made itself invisible to him; and this is no marvel, for the prince of evil was, at the beginning, one of the highest created intelligences, and he has had some six thousand years to perfect himself in the art of rendering himself invisible, and thus deceiving the very elect, were God, by special grace, deliver them from his wiles.

—Dr. Longley, the late Archbishop of Canterbury, who died lately in his 74th year, bore this testimony at the last:

As to the faith in which I wish to die, I can not believe anything than in Richard Hooker's dying words, as indicated in the underlined passage I have written out. A poor and guilty sinner I know myself to be; but I believe that those who kneel at the foot of the Cross with this sincere confession of sin, I do not doubt if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance." The following is the extract from Hooker: "Though I have, by his grace, loved him in my life, I shall love him better when I shall be freed to have a conscience void of offense to him and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me, for the mercies of my righteousness, but the forgiveness of my own unrighteousness, for his merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, O Lord, let it not be terrible, and then take from me my fear. Let not mine, O Lord, but Thy will be done." He received the Holy Communion about midday on Tuesday, making all the responses with a cheerful and happy face. His last intelligible words were those of the *Gloria in Excelsis*.

A NEW YEAR'S WISH.

We wish to treat the secret orders as our soldiers would have been glad to have treated Libby prison and Andersonville—released the inmates and then blown the prisons sky high, or sunk them into the bowels of the earth, that no trace of them might remain henceforth. We look upon these institutions as horrid bastiles, as inquisitorial dungeons. Could we rescue the members, we could use almighty power, if we had it, to burst the institution like millstones into the sea of oblivion. We are beginning to believe we have omnipotence in this matter. I. e., we have with us in this war Him who is almighty, and what we ask Him, He will do.

BUSINESS NOTICES.

All exchanges with the CYNOSURE must be sent to Wheaton, Ill.

All communications intended for publication, or for the editors, should be addressed to that place.

Remittances of money to the CYNOSURE, or the National Association opposed to Secret Societies, should be made to Ezra A. Cook, Esq., 88 LaSalle St., Chicago.

Any subscriber failing to get the CYNOSURE should call at once on the postmaster, and learn the cause of its non-delivery.

The law requires postage to be paid in advances.

☞ The calls for some numbers of the CYNOSURE have been so great that our editions of them are exhausted. We have no more of No. 1, No. 7, nor of No. 8. When back numbers are called for, we will send what we have; can do no more.

OUR GUARANTY OF FREEDOM OF SPEECH

It was sealed for us by our Revolutionary Forefathers.

Free speech is guaranteed by the United States Constitution. It is of fundamental importance. If a community is to remain intelligent, self-respecting and self-governing, it must guard jealously its right to discuss, in an orderly assembly and unmolested, any institution or principle which affects society. To discuss individuals, however, and personally criticize or condemn them, is quite another matter, and the guaranty of free speech does not justify indulgence in personalities.

Thru the encroachment of selfish interests and organizations and the indifference of the people this priceless birthright may be lost!!

It was saved for us by our Fathers in the Civil War.

Slavery had destroyed free speech in the South; and reaching into the north it had put a price upon the heads of men who wrote or spoke their convictions. It had even invaded the United States Senate and sought to stifle

free speech, as was instanced by the assault on Charles Sumner and the attempt to mob Thaddeus Stevens. The Civil War saved not only the South, but also the North. Freedom of speech and the press were restored, and the Constitution was preserved.

How shall we maintain our inheritance?

The sons must perpetuate the fruits of the suffering of the Fathers.

The old conflict must be fought over again. Bills have been introduced into Congress and into some State Legislatures to prevent criticism of established institutions. Today from every point of the compass we hear of the angry mobs preventing the discussion of the Catholic Church. If we are loyal sons we cannot be indifferent to the efforts of our "best citizens" to prevent the light from shining upon any institution, Catholic or Protestant that seeks a shelter under the flag of the Union. We as a people have a constitutional right to be protected in uttering our approval or disapproval of any church or institution, **secret** or **open,** without being browbeaten or attacked by anyone, be he high or low, in church or state. We must stand for this right.

For free speech and a free press.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME I. CHICAGO, TUESDAY, JANUARY 28, 1869. NUMBER 12.

THE RELATION OF THE CHURCH TO SECRET SOCIETIES.

And an Inside View of Masonry: as Illustrated by a Masonic Tale and Other Extracts from a Masonic Paper. Edited by Robt. Morris, K. T.

[CONTINUED FROM LAST WEEK.]

"Through the shadow—every where presented in strong contrast with the bright light,—through the thick night-shadows, taking advantage of every friendly wall and bit of sheltering foliage, leaning the scattered habitations drawing more closely to the tree sides, then alarmed by the sound of his own step, and excoriating a vigilance withal that took in every object, he pressed forward, elated by the hope and spurred by the fear that might be supposed to alternate in the breast of one now closing a twelve months' confinement in a county jail. * * * * Is it not, then, an excusable triumph for Charles, built on the first hope of escape, to whisper, exultingly, 'No more a prisoner.' No more a prisoner! Forward, then, freeman, while the bright moon guides you forward, while in that village, lately so watchful, you are the only watcher; while the jailor slumbers by his useless keys; while the judge with your sentence yet trembling on his lips, and the jury, whose scruples against shedding man's blood were so difficultly overcome; and the men of nerves who have cast lots for your hangman's; and the crowd who wept for you, while your cheeks were dry; and the multitudbrothers, whose kindness comes ever so promptly and never too late."

This foot-note is made by the author of the tale. If it is true that executions are so rare in a Southern State, where there is so much blood shed and murder among the white chivalry, it must be because these "*mystic brothers*" never come too late with their kindness.

It cannot be denied that Masons do help their criminal brothers to evade the just penalty of the law. However, that many of the better class of Masons are ignorant of the most flagrant facts of this kind is also illustrated by this tale, as the reader will see. The tale throws light upon multitudes of cases which outsiders are called upon to witness, but which are shrouded in mystery.

2. "While these hopes are so buoyant in his heart, and lend speed to the fugitive, he has a good time to offer the reader a sketch of Charles Wilton's real character, as developed in his history, that no partial or hasty judgment may be formed against him."

The reader will observe that we are not dealing with the character of Charles Wilton, but with the character and working of Free-Masonry as set forth and illustrated by its own responsible authors. It is also expected that the author of this tale will show that his hero is worthy of Masonic protection. Very likely he makes him return again and prove his innocence, (before a Masonic court), as he proposes to do. But what the reader needs to observe is the fact that this tale is a Masonic publication, and that Free-Masons do assume the responsibility of protecting censured, and even convicted, Masons, and of reversing, by fraud or violence, the legitimate action of civil courts.

Suppose Charles Wilton is a Mason, has Free-Masonry a right to exercise this extra-judicial authority, and release a sentenced man from civil authority? If it has this right, then the Roman Catholic church has the same right; so has any church, or any society or club of men in the country.

But if Free-Masons are granted the right and power to judge and rescue innocent brothers from the custody and penalty of civil law, there is great danger that they would abuse that power, and turn loose and protect enemies of the public weal; for they are not the most unsatisfied generation in the world. It is a well-known fact that hundreds of unpunished criminals in the country are Free-Masons.

Now, if Free-Masonry assumes this right, as Mr. Morris teaches that it does, is it safe to entrust members of such a clan with civil office, where they can use this private judgment and secret power? Can such men fill judicial or executive offices without perjury? Can they support the government, and obey the private demands of their brotherhood?

3. "Charles Wilton was a Free-Mason; and when, on the preceding day, he had turned away from hearing the solemn sentence of death pronounced against him, and, looking around, beheld the crowded audience bathed in sympathy, he signalled to the undersigned, Warren."

He had not up to that moment made himself known as a Free-Mason. The charges were so grave, and his circumstances so peculiar, that, while there was hope, however distant, of escape, he had trusted that the favorable trouble in his case would of themselves be sufficient, and had looked up hand and lip, and made no confidant. But he felt now that he could stand alone no longer, and demanded a friend by that token which no Free-Mason can refuse. His token was acknowledged, and within an hour he was visited in prison by a committee of brethren, who brought him physical and spiritual comfort, and offered to give him every *honorable aid.*"[1]

It will be noticed that Wilton is a stranger. He is arrested for murder, thrown into jail for twelve months, has his trial, and receives his sentence of death, before he makes himself known to his brethren as a Mason. This is a significant fact, and illustrates a fundamental principle of Masonry, viz, that every Mason is bound by most solemn obligations to protect the craft from reproach. Even the interests of individual members must be sacrificed to protect the craft. Hence, when one is involved in crime, he is bound to get out of his trouble, if possible, without even letting himself be known as a Mason to his brethren. He is bound not to tax and annoy them with his criminal trouble until the last hope is gone. The reason of this requirement is quite apparent. If a criminal Mason reveals himself to his brethren, he thereby throws upon them the responsibility of concealing the fact from the world; for if the world knows him to be a Mason, the craft is subjected to suspicion. And as every community of Masons has members in it who would be liable to expose the fact of his membership to the world, and would not sympathize with a connivance to aid him, he is required to "look up hand and lip," to keep his secret to himself, and get out of his own trouble if he can. But in the last extremity, when he can "stand alone no longer," he may give "the ancient sign of distress," which is a "token that no Free-Mason can refuse," as says Mr. Morris. This sign commands recognition and aid, where the craft is not endangered. It secures much aid in the Third or Master's Degree; but in the Seventh or Royal Arch, and all higher degrees, it secures all the aid that can be rendered by individuals, with safety to the craft, provided the crime is not committed against the craft or any of its members.

This aid is demanded not of a lodge, but of individual Masons.

4. "In testimony of his gratitude, and to prove the instant necessity of his case, he gave to this committee, in Masonic trust, an account of his life. * * * * Recurring to a secret pocket which his jailor had not suspected, he drew forth sundry documents that fully substantiated his assertions, and which presented him before them in his true light, as a man and Free-Mason. His concluding words are especially worthy of notice: 'I have now made known to you, by indisputable evidence, that I am innocent of the murder of this man Hardy, and I see that you believe me. I have told you in Masonic faith, these things, which I would not tell the jury, and which the desire of life alone calls from me now. * * * * There is no help for me but through you. Although I am innocent—I must die—and that, too, in a manner the most degrading to man. *No sentence* will be mingled with the ashes of one who has often dropped *the first sprig* in the grave of his brethren. * * * * * * I implore you—see it is upon a knee never before bent save unto God. I beseech you for that aid which will enable me to escape and prosecute this search. I will return again. My pledge is the plighted word of the ancient king, and within three months you shall behold me here, with indisputable proofs of innocence, or to go to that death to which I have been condemned by men. Then let your tears plead for me, and when in your own death hour you shall be called to wrestle with the king of Terrors, oh, may you have a quiet heart in the remembrance of your Masonic aid tonight.'"

Mark, the aid desired and rendered (he did to break jail) is acknowledged to be "*Masonic aid.*" The method of rendering it is seen as we proceed with the tale.

5. "The committee retired to report the result of their conference to their brethren, and so much were their own hearts affected by the earnest appeals of the prisoner, that they could hardly resist the desire to make confidants of the others in the mysterious facts of his history. Every comfort was liberally purchased, by order of the lodge, and the chaplain directed to make regular visits to the condemned man, in which well-chosen kindness a large and respectable committee was selected to assist him.

Every proposition that tended to alleviate his sufferings and smooth his passage to death was entertained and adopted, but *not a voice,—not a whisper,*—in answer to his appeal for escape. The committee did not even feel it right to mention his request to the lodge: for it must be remembered that the documents, so satisfactory to them, in support of his innocence, and which alone could justify any person in interfering with the laws, were imparted in the strictest confidence to the committee. So the lodge, having done what an enlarged charity dictated, adjourned; and to them their brother seemed given over to die."

Here we have an illustration of the method of "Masonic aid," where law needs to be violated for the release and protection of criminal Masons.

Notice, the lodge did not provide for this demand, nor did it even know that the convict asked for release. Why not? The aid desired was "Masonic aid." The reason is obvious: In every lodge there are members who have some conscience and some feelings of patriotism, —many be professors of religion or preachers of the gospel,—who do not see that their Masonic obligations extend so far, and who would revolt at such a violation of law, and perhaps be driven by their conscientious scruples to even renounce Masonry, if they knew it demanded such conduct, as many Masons have done. Hence the committee, understanding their business, "did not even feel it right to mention his request to the lodge," but proceeded, as is shown, to render this "Masonic aid" on their own responsibility, and in a more private and Masonic manner. For it must be borne in mind that a lodge is an organized body of Third Degree Masons, that all Masons of that degree are admitted to all meetings of a lodge, and that the obligations of the Third Degree do not require such aid to be rendered, while the obligations of the Seventh Degree and all higher degrees do. Wilton was evidently a higher degree Mason. His "document," showed his Masonic standing, and this committee evidently understood that his "ancient sign of distress" demanded more of them than it did of a mere lodge of Master Masons; so they (two of them) proceeded to give him "every honorable aid."

6. "But there were two of the committee whose charity was not thus restrained. They took upon themselves the trouble, aided by an experienced lawyer (a Free-Mason), to collate all the facts produced on trial, for and against the prisoner, assisted by those very important ones procured by himself and disclosed to them in prison. They, stating it as an assumed case, they procured the written opinion of the most eminent counsel at court, substantiated by the bench itself, and found it nearly unanimous in favor of the prisoner's acquittal. That no stigma might fall upon the craft, they next addressed themselves to Wilton himself, and procured from him a certificate in advance, that no one had a share in his liberation but themselves. Then forted, they supplied him early in the night with the means of escape, and we have seen how successfully he used them."

This is an illustration of the mystic operations of the "mystic brothers." Charles Wilton must be delivered from jail by "Masonic aid," but not by lodge aid. It must not be known, even to the common brotherhood, that he is assisted by Masonry. If it should be known that individual Masons did aid him, they have Wilton's certificate that they had nothing to do in the matter of his liberation. And when he returns with the all-sufficient proof of his innocence (as he doubtless does), and has another trial before a court and jury of the "mystic brotherhood," aided by the committee on both sides, he is not only cleared of even the suspicion of crime, but he is crowned a hero and king, no matter how guilty, and his real guilt, and the criminal "Masonic aid" which he has received from the jury, are not seen to the world, nor known to many Masons. Hence, if Free-Masonry is accused of rescuing him from justice, the Masons who have the best character and the best influence over outsiders are ready to testify that Masonry had nothing to do with his release; indeed, they did not know that it had. Thus the shrewd author of this tale illustrated both the method of giving "Masonic aid" to criminal brothers, and also that of concealing such action from the world. Even Masons not initiated into the deeper mysteries of this mystic institution, are not allowed to see its evil workings. This passage in this tale answers the often-asked question, "How do not the good men in the order see its evil, if there is so much evil in it?" The reason is, because such evils are done by individuals and not by organic action, and such individual members as cannot countenance such conduct are not let into these evil secrets.

And still this conduct is Masonic action; for Mr. Morris teaches us that the old rendered Charles Wilton, though secret and individual, was "Masonic aid." This method of rendering "Masonic aid, "that no lodge might fall upon the craft," is thus graphically set forth by Mr. Morris. Good men would not be called upon to render such aid to criminals. There are bad men enough in the order to do all this kind of work for their bad brethren, and Mr. Morris tells us how they do this work, and conceal it from the better men of the craft."

7. "Wilton flees; his escape is discovered; he is pursued. In the pursuit two Masons enter into conversation about him, as follows:

"Two of the men, approaching a tree that sheltered Charles, commenced conversation in a low tone: 'This is no better than I expected, and we have only been chasing some poor negro to his master's cabin. Let us go home-pack, and mrs seented by the hounds. This man Wilton is no simpleton to run right back to the village in this way; and if he has got half the sense that he showed on the trial, he is many a mile on his way by this time. Say, why should we not rather prefer to see him escape? I declare, upon the word of a Mason, that while I was tearing through that cane, and risking my neck in the chase, I was all the time hoping that he might get clear. That sign which he made yesterday warmed my heart towards him, and one of the committee told me that he had been Master of a lodge in another State.'

"'The sign was a touching one,' responded the other: 'but I do not understand that my Masonic obligations are opposed to the laws, nor would I connive in any manner at his escape.'

"'I confess my sympathy with every brother in distress,' replied the first speaker; 'and, though I do respect the laws too highly to assist in breaking them, yet I felt bound to add my contribution when the committee solicited it; and, however guilty he may be, I cannot help wishing his escape, if we all that he may regret. At any rate, you will admit that it is as little as the craft can do to a suffering member to relieve him, and there is no law that forbids the exercise of charity.'"

This dialogue is designed to illustrate the different views which different Masons take of their obligations toward acknowledged criminals. For it will be seen that both these men regarded Wilton as a "base, cold-blooded murderer," and what they say about their obligations toward him they express in view of his conviction as a murderer. But one does not see it to be his duty to aid him; the other does, and reminds his comrade that "there is no law that forbids the exercise of charity."

Now, this is true even in the third degree. There is no law in this degree that forbids a Mason of that degree to assist a murderer of the same degree to escape. The third degree does not require it, nor does it forbid it. So Masons of this degree often differ as to the extent of their obligations in such cases; hence, each one must have the liberty to interpret his own duty. And if one member sees it to be his duty to aid the most criminal brother, and renders him that aid, his brethren who differ with him dare not to oppose nor to express his action, if they chance to know what it is. He helps a brother in distress, and "there is no law that forbids the exercise of charity"; but there is a law that forbids an exposure of such conduct.

[CONTINUED IN NEXT NUMBER.]

[1] This is done in a state where executions are so rare that Wilton is the first person who, during a year, [illegible] murder, has been sentenced to be hung in a year.

[2] It will be noticed that, from a Masonic standpoint, it is "honorable aid" to break jail, to a convicted and sentenced Mason in order that he may escape from justice. This is the good Masonic aid, and the one generally rendered. This is the aid which this man asked and rendered from his committee, as is shown by the tale.

WORKING CHURCHES.

SPURGEON AND THE TABERNACLE.

The most noted preacher in Great Britain is Spurgeon. He is comparatively young, having commenced his career in London about fourteen years ago. Steadily has he advanced in popularity and influence until his popularity has become settled upon a permanent basis. In person he is not attractive; nor do his external qualities forebown an oratory that sways the thousands who every Sabbath hang with delight on his utterances.

Spurgeon's power as a preacher lies in a voice full, sweet and far-reaching; in words fitly chosen; in stores of choice imagery; in a countenance expressive of deep and varying emotion; in a broad range of illustration drawn of human nature, and with all of these high qualities consecrated by a deep and fervent piety. He glows with a celestial fire. Leaving the world behind, he becomes concerned in advancing the glory of Christ and the salvation of souls.

His executive and administrative power is wonderful. It has filled one church to overflowing, and has completed another of vast proportions, in which every Sabbath five thousand people of all classes seat themselves, and listen in breathless silence for an hour to his simple expositions. He touches the popular chords, and tears drop like rain; and the hallelujahs of that vast throng ring, like an echo from heaven, when they rise and sing the closing anthem.

He is a worker. He is not satisfied to preach. He must see that some good is being done. Planting and watering is not the end with him. He looks for the increase. His immense membership is divided up into working bands, each of which has a leader, whose duty it may spread themselves over a broad and productive field. He doesn't sit in his easy-chair and say go; he leads the van. He heads the army of workers, as every minister should. Under these officers—the deacons—are appointed to carry out his plans of usefulness and report to him of their success. Their duties take in the Sunday schools, church visitations, mission halls, etc. They are to explore the dens of lowest depravity, and to reach all classes with healing and purifying waters of the gospel.

During the last year *six hundred* souls were added to the church, making an average of twelve for each Sabbath. These six hundred are carefully watched over, and encouraged into the great working force already in active service. What a power to do good, under God, must such a church be!

Besides thus assisting and guiding these men and women in christian activities, Spurgeon has set up a school of the prophets, in order to prepare for christian work young men of promise who are to be ministers and missionaries among the destitute and benighted. He superintends this matter himself, and applies to it the support of the funds raised by the sale of his sermons and other publications.

The [illegible] Tabernacle church, under Spurgeon, is a most noble house of God. Every member is required to find his sphere and exert his individual power to do good. Strangers from abroad, as they enter this vast assembly and see and hear him who is the source of all this activity, feel how much that one man is doing to mould into efficient activity that great concourse of believers, and to set them at work for Christ. But this is really Spurgeon's aim and end. He regards his ten talents as a sacred boon given to be used, so as to make them ten more talents, and looks forward not with fear but gladness when he shall be called to render an account of his stewardship.

Spurgeon occupies high vantage-ground, from which he can speak without fear or favor. He grapples with public vices and popular errors, and shows them up in the light of a pure gospel, and men are obliged to confess the truth even though they hate it. The Bible is sacred because it is used as the means by which men are brought to repentance and faith in Christ. Spurgeon's power is not in himself, but in the truth which he preaches. He is a witness for God, and his testimony is mighty because it is the truth of God.

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approves—what it condemns, he denounces. He is at no pains to please men, except for their edification. Some may call him coarse, and others charge him with fanaticism; but we doubt if there is in England or America a preacher who comes nearer to the great Exemplar than he who ministers in the Tabernacle, or a church in Christendom where the spirit and life of true piety is more fully developed.

J. B. W.

SECRECY ALLIED TO SIN.

The best secret society is liable to one strong objection, viz: that it has the warrant of no scripture model or teaching for its secrecy. All the work of the men of the bible, and of the bible itself, from Moses to John is revelation, not concealment. Christ spoke openly; so did all the patriarchs, prophets and apostles, and in secret they said nothing.

Yet true religion itself is a revelation of mysteries, not a concealment of them—a revelation of God concerning us. There is nothing exclusive or partial about it. It is offered alike to all; "whosoever will let him take," is the open direction—"preach it to every creature" is the command. Teach them all things whatsoever I have commanded," says Christ. Require them to embrace and confess my truth before men. We are not allowed to keep our religion in the secret chambers, nor to hide God's religious truths in our hearts, nor even to cover our sins. "With the heart man believeth to righteousness, and with the mouth confession is made to salvation." Confess all, come to the light, walk in the light remembering that whatever makes manifest is light. Simplicity, godly sincerity, entire openness and transparency of character, such are the requirements and characteristics of the religion taught in the book of God.

Any moral or religious organization that imposes permanent secrecy as a binding rule is antagonistic to the whole tenor of bible teaching on moral and religious subjects. It cramps the free spirit of sincerity and truth, puts the shackles of bondage on the conscience, favors the habit of slyness, intrigue and cold reserve, and rears up walls of distrust and separation between the initiated and the *outsiders. Instead* of increasing the influence of the initiated, it contracts and weakens that influence; instead of promoting the spirit of universal brotherhood as the lodge men boast, their secret severe that general bond, and begets the spirit of caste with all its baleful tendencies.

Secrecy a virtue? It is the virtue of the fallen. Fig leaves were never sewed for covering until innocence was lost. The deeper one sinks in corruption and iniquity the more occasion for secrecy, and that accusion diminishes just in proportion as one rises in the path of true reformation until he reaches the blessed estate of the spirits of the just made perfect, when he is perfectly happy, because perfectly holy, perfectly willing, to have all the universe see him as God does.

Secrecy a virtue! Saints and angels in heaven have no secrets to keep; while the misery of the most atrocious sinner results largely from the necessity of keeping dark secrets upon their consciences which they will not cast off by confession. The oppression and anguish which the bearing about of these secrets causes is so great that they are often fain to secure a moment's temporary relief by confessing them "on the square" or under the fifth libation. Thus guilty souls strive to lessen their load of secret misery by increasing the load of secrecy which their companions have to bear. Every secret is a temptation and a weight of which it is our wisdom to rid ourselves as soon and as perfectly as possible. Some secrets have to be kept in this world only because it is a world of sin. But why add to these which are natural and necessary those which are artificial and needless? Why cherish the clogs and snares of life they were pearls and gems. This calculating secrecy is evil; one's face toward the darkness of the bottomless pit. The opposite course of guileless transparency opens heaven-ward and conduces to the pure and perfect duty which forever excludes all secrecy and all its bitter and hateful fruits.

INCREDIBLE ATROCITY.

Daniel H. Searls, of Corning, N. Y., represents himself to us as a victim of a conspiracy so enormous and so atrocious, that none but fiends of hell could be supposed equal to the perpetration. In reflecting upon his statements we have come to the conclusion that one of three things is true.

1. Either the demon of lunacy has taken possession of him and he sees himself surrounded by all manner of unreal enemies and horrors; or

2. The demon of the secret lodges is in him and he is laying snares for us; or

3. Every just and true man in Corning should rally to the rescue and rid him out of the hands of the conspirators and bring the wheel of justice over them if it costs a national war to accomplish it.

The secret conspiracies against the rights and peace of individuals, whether in the form of Ku Klux in the south, Regulators in the north, or Free-Masons, Gild-Fellows, Pythians, Red Men or what not everywhere must be put down, cost what it may. We advise the friends of daylight, law and justice in that vicinity to look sharply into Mr. Searls's case, and when sure they have the facts, to govern themselves accordingly. Meanwhile we defer the publication of his statement until further notice.—ED.

DR. WILLIS' EXPOSE OF ODD-FELLOWSHIP.

[*Continued from our last issue.*]

INITIATION OF A CANDIDATE.

N. G. Brother Secretary, what is the first business to be acted on this evening?

S. The proposal of E. W.

N. G. Are the investigating committee ready to report on that proposal?

S. They are, Noble Grand.

N. G. Please to read the report.

If the committee report favorably as to the character and health of the candidate, he can be balloted for, and, if he is elected and pays the admission fee, is then initiated in the following manner:

The outside guardian blindfolds him, brings him to the door of the lodge, and gives three raps. The conductor asks, "Who comes there?" which is answered by the guardian that: "A brother with a friend, who, having been elected, desires to be initiated into the solemn rites and mysteries of this honorable and ancient institution." The conductor reports this to the Vice Grand, who announces, "Admit him." The door is then opened, and the candidate is ushered into the room, when the conductor strikes him on the shoulders with the fat of his hand,* and says, "Give me your right hand—scene! second scene!† prepare! prepare!! for dust thou art, and unto dust shalt thou return. Now, presumptuous mortal, whom is your greatest? Low! level with the earth! This is the state of man. To-day the tender bud of hope puts forth; to-morrow it withers; honor and riches crowd thick upon him; but the third day comes a frost, a killing frost; and when fully assured that his greatness is lingering, he is cut down as the grass, and falls, as you have done. Arise! arise!! and, through the dreadful track you have to pass, show no fortitude becoming man; for, if the fatherless children and widow you have wronged, or agaults your neighbor call done, now is your time to comfort, where a deep pressure of conscience shall pierce your flesh, as with a two-edged sword, and thoughts of the blackest hue harrow up your guilty soul. The emblematic chains prepare! prepare!! be ready at a word! Now bind the victim in the chains!‡ Mark now the agonizing groans of those who are tortured, in despair.§ No refuge for the stranger can be found. There is water on your right, fire on your left, behind, a deep and yawning gulf, and at your breast sharp-pointed instruments of death.‖ Brothers, behold! the victim at our mercy stands! Shall we proceed in them our sacred rites, or shall we mercy show?¶ Then answer, I will show, but will a solemn warning give.** Here the candidate tells him what he stands most in need of or desires at this time. He answers "Light." "If you had light, should you know the person that recommended you?" Answer, "Yes." Takes off the bandage from his eyes, and, pointing to the death scene, asks, "Is that he? Turn thine eyes to that haggard, hideous-looking figure; a lecturer silent, but of sovereign power; to whom devotion pays no virtue, peace. Contemplate that dismal, ghastly emblem of what thou art sure to be, and what thou mayst soon become. View it attentively; reflect, and seriously meditate on the solemn admonition! Shouldst thou prove regardless of thy obligations, remember thy end! remember thy end!! remember thy end!!!"

DEATH SCENE.

R. H. S. S. Child of mortality, whence comest thou? What is thy present state, and why art thou so despending? for, when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall surely save himself alive.

L. H. S. S. I have seen the rose, in its beauty spread its leaves to the morning sun. I returned, and behold! it was dying upon the stalk; the grace and form of it was gone; its loveliness was vanished away; its leaves were scattered to the ground, and no one gathered them again. I have seen man in the pride of his strength; his cheeks glowing with beauty; his limbs full of activity; he walked, he ran, he leaped, he rejoiced in that he was more excellent than the rose. I returned, and behold, life was departed from him, and the breath from out his nostrils! Therefore do I weep, because death is in the world; the spoiler is among the works of the Almighty. Alas! all that is made must be destroyed! All that is born must die! Therefore I will weep yet a little longer.

R. H. S. S.†† It is appointed unto man once to die, and, after death, the judgment. If thou prove deceitful, remember, remember thy end!

Con. You may think it strange you cannot be admitted into this order in any other way than I have described. The reason is, as darkness maketh light more visible when received, so shall thy understanding be enlightened. We have an obligation and a charge to administer to thee, the particulars of which thou will hereafter hear.

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* The Conductor lends the candidate to the hall, gravely with his hand but half-way to the floor. Somewhere he might get a heavier blow than this. Every one engaged in a ball of this kind is blindfolded. Frequently there is a hall holding very uncomfortably as the candidate is led around the room, and a mournful tune played upon some musical instrument. They are frequently led over stairs and other obstacles that are placed in their way.

† They here take the choice and put them round his neck under his arms.

‡ The whole lodge give three groans.

§ The conductor carries in his hands a large apron, with which he here touches the candidate on the breast.

‖ The chaplain here makes a prayer, in which he intercedes for mercy for the candidate.

¶ The Conductor here asks the candidate if he will grant the request of the lodge, and if he is elected and pays the admission fee, is then initiated in the following manner:

** The outside guardian blindfolds him, brings him to the door of the lodge, and gives three raps. The conductor asks, "Who comes there?" which is answered by the guardian that: "A brother with a friend, who, having been elected, desires to be initiated into the solemn rites and mysteries of this honorable and ancient institution." The conductor reports this to the Vice Grand, who announces, "Admit him." The door is then opened, and the candidate is ushered into the room, when the conductor strikes him on the shoulders with the fat of his hand,* and says, "Give me your right hand—scene! second scene!† prepare! prepare!! for dust thou art, and unto dust shalt thou return. Now, presumptuous mortal, whom is your greatest? Low! level with the earth! This is the state of man. To-day the tender bud of hope puts forth; to-morrow it withers; honor and riches crowd thick upon him; but the third day comes a frost, a killing frost; and when fully assured that his greatness is lingering, he is cut down as the grass, and falls, as you have done. Arise! arise!! and, through the dreadful track you have to pass, show no fortitude becoming man; for, if the fatherless children and widow you have wronged, or agaults your neighbor call done, now is your time to comfort, where a deep pressure of conscience shall pierce your flesh, as with a two-edged sword, and thoughts of the blackest hue harrow up your guilty soul. The emblematic chains prepare! prepare!! be ready at a word! Now bind the victim in the chains!‡ Mark now the agonizing groans of those who are tortured, in despair.§ No refuge for the stranger can be found. There is water on your right, fire on your left, behind, a deep and yawning gulf, and at your breast sharp-pointed instruments of death.‖ Brothers, behold! the victim at our mercy stands! Shall we proceed in them our sacred rites, or shall we mercy show?¶ Then answer, I will show, but will a solemn warning give.** Here the candidate tells him what he stands most in need of or desires at this time. He answers "Light." "If you had light, should you know the person that recommended you?" Answer, "Yes." Takes off the bandage from his eyes, and, pointing to the death scene, asks, "Is that he? Turn thine eyes to that haggard, hideous-looking figure; a lecturer silent, but of sovereign power; to whom devotion pays no virtue, peace. Contemplate that dismal, ghastly emblem of what thou art sure to be, and what thou mayst soon become. View it attentively; reflect, and seriously meditate on the solemn admonition! Shouldst thou prove regardless of thy obligations, remember thy end! remember thy end!! remember thy end!!!"

†† The whole lodge give three groans.

The conductor blindfolds him again, then leads him to the Warden, and says, "This is our venerable Warden; he appears old and feeble. Assist him to rise, and answer such questions as he may put to you. Gently! gently! he is very old and infirm.

Question. Stand, presumptuous mortal! How old art thou?

The candidate tells his age.

Q. What trade, profession, or calling art thou?

Answer. A printer.

Q. Canst thou keep a secret?

A. Yes.

Q. But will thou?

A. I will.

W. Be serious, then, while I address thee as a man. Old and feeble as I am, I have one well-known maxim to impress upon thy mind. At all times, ages, and seasons, the best and wisest of men have been Odd-Fellows, and remain such to the present day. Becoming an Odd-Fellow will elevate thy character, if thou shalt behave as is the duty of an Odd-Fellow. The foundation stone was laid by our forefather Adam, and remains unmollified; and it is by the conduct of such well-recommended candidates as you are, that its purity shall be maintained. I trust that thou will become a pillar and an ornament of this order. In this moral precept, when strictly attended to and acted upon, will exalt thy character among all honorable men, and give to thy conscience the serenity resulting from moral conduct, and point out to thee the bright beams of hope and happiness in another and a better world. I will now cause you to be introduced to our worthy Vice Grand. Conductor, lead the candidate to the Vice Grand, and blindfold him again, so that he may make no undue discoveries.

VICE GRAND'S CHARGE.

Stranger, you have now entered within these sacred walls. You are never to make known the secrets of this order, or make any discoveries to any person or persons, upon any pretence, or for any purpose. Will you comply with these rules?

Answer. Yes.

Restore him to light and liberty.

Stranger, it appertains to the duty of my office to administer to you a solemn and binding obligation, which we have all taken; one, perhaps, more serious than any you have heretofore taken; yet it is one which will not compromise those high and exalted duties you owe to your God, your country, your family, or yourself. With this assurance, are you willing to take such an obligation?

Answer. Yes.

Place your left hand upon the naked sword,* and your right hand on your naked left breast, and repeat after me the following solemn

* In taking this obligation, an open Bible is laid before the candidate, with two swords crossed. The candidate has to place one hand on the swords, and the other on the naked breast

OBLIGATION.

I, ——, in the presence of the honorable brothers of the Order, now assembled, do solemnly promise that I will never communicate the signs, tokens, pass-words, or grips, belonging to the independent order of Odd-Fellows. I further do promise, that I will support and abide by the by-laws, rules and regulations of this lodge, and of the grand lodge of the State of ——, or any other grand or working lodge to which I may be attached; that I will not communicate the quarterly, yearly, or other pass-words to any one. I also promise that I never will wrong a brother, or see him wronged, without apprizing him of approaching danger, if within my power so to do. Should I be expelled, or voluntarily leave this society, I will consider the promise as binding out of the order as in it, without any mental reservation or self-evasion in me to the contrary whatever; to the true and faithful performance of all which I pledge my most sacred honor. [Salutes the Vice Grand.]

Stranger, you have now entered into a society that is far more sacred and important than you might at first imagine. It is quite conformable to law, religion, and sound morality; nor does it permit anything contrary to the allegiance we owe our country, or the duty we owe to ourselves. Let sobriety and good conduct procure you the praise and esteem of your family and friends. Let strict caution guard you against making any under discoveries to the unlnformed; so that, by your exemplary conduct and virtue, you may convince the world that merit alone is the qualification of an Odd-Fellow. We are Odd-Fellows, Odd-Fellows only, when we act and speak like honest men. I will now recommend you to our Noble Grand, who will further initiate you into the mysteries of our honorable institution; and I hope your conduct will be such, after your initiation, as to give us no cause to regret that we have accepted you as a brother.

Conductor, lead the candidate to the Noble Grand's right hand supporter, to be introduced to the Noble Grand.

[The conductor leads the candidate round the room, while the brothers sing the following song:—]

"Brothers, attentive stand,
Whilst our most Noble Grand
Gives him the charge;
The bond of society
Is friendship and harmony
Honor and secrecy
Will us unite.

"Brother, you've sought to four,
For Honor's court is here,
Love, mirth, and joy;
Friendship here abounds;
Whilst mirth our evening crowns,
Let every voice resound,
Hail, Liberty!"

Con. Brother Right Hand Supporter, here is a stranger that wishes to be introduced to the Noble Grand.*

R. H. S. Brother Left Hand Supporter, is the Noble Grand engaged?

L. H. S. He is my brother.

R. H. S. Business of importance requires his attention.

L. H. S. Then he may be disturbed.

* The right and left hand supporters of the N. G. stand each side of him, a red curtain being drawn in front, hiding the Noble Grand from sight.

[The Right Hand Supporter then goes behind the curtain and says, Noble Grand! Noble Grand!! Noble Grand!!! a stranger stands before you.]

N. G. [Altering his voice to that of an old man.] A stranger stands before me? How gained that stranger admittance within these sacred walls?

R. H. S. By the recommendation of worthy brothers, and permission of the Vice Grand.

N. G. Has he taken upon himself that serious, solemn, and binding obligation?

R. H. S. He has, most Noble Grand.

N. G. Then let him be introduced to me. Why, he looks like an Odd-Fellow already, and I make no doubt, under our present disguise, he takes us for ouch. Do you not, my friend?

Answer. Yes.

N. G. Learn by this not to judge men by their external appearance, lest they, like us at this time, should deceive you. Proceed with the conductor round the room, and see if you know any of those ancient and venerable faces. [All the members are dressed in masks.]

The conductor leads him slowly around the room to the Vice Grand's chair. The Noble Grand clips off his scarlet robe, and all unmask at the sound of the gavel; the candidate then returns to the Noble Grand's chair, who addresses him as follows:

N. G. By the recommendation thou bringest, I have full confidence in thee. If, however, thou hast been induced to apply for admission into this honorable order merely to gratify idle curiosity, thou mayst be greatly mistaken; for know, that to betray a friend who has intrusted thee with the inmost secrets of his heart, is to become a character with whom the most vile would not associate, and whom all good men must hold in utter detestation. Know, also, that all men, at all times, have considered the pledge of honor as the most binding pledge which can be given or received; for the man who should violate his pledge of honor would be driven from the society of all honest and honorable men.

To fulfill the duties you have undertaken, you must relieve the distressed of your fellow-creatures, as far as in your power lies, without injuring yourself, family, or connections. You are to do all the good you can for mankind, but more particularly for the brethren of this order. By a strict observance of these rules, you will maintain a good reputation, which is the peculiar characteristic of every good Odd-Fellow.

We have four signs to this order, viz: the entersign,† the countersign,‡ the pass-word,‖ and grip.§

With these signs you can gain your admission into this or any other lodge of the independent order of Odd-Fellows throughout the globe, provided you strictly adhere to its principles Upon entering or leaving the lodge, you must make your obedience to the Noble Grand and Vice Grand, by giving them the countersign.

And here I beg leave to remind you, that by the voice of this lodge, you have been elected a brother and member of the Ancient Independent Order of Odd-Fellows. It is ancient, *because, we can trace its existence from time immemorial.* It is beneficial, because one of its most important features is charity, in its fullest extent, towards its worthy members. It is social, because while it admits of the enjoyment of innocent amusement. And all these are strictly inculcated by well-known signs and tokens, part of which you have just witnessed; and the reason you have been so dealt with is, that it may make an indelible impression on your mind. You are now entitled to all the rights and privileges of the order guaranteed to you by its laws and customs.

We also claim the privilege of watching over your department, not only in the lodge, but in your intercourse with the community at large.

Conductor, lead the candidate to the P. G. for further instruction.

PAST GRAND'S CHARGE.

Worthy and respected friend, you are now, by the unanimous voice of this lodge, elected a brother and member of the Independent Order of Odd-Fellows,—a privilege a great many would be glad to obtain, merely to be clear of the principles of which, we presume, you yourself do not sufficiently understand. It is ancient, coeval with the first inhabitants of the earth; and when you are acquainted with the friendly principles it inculcates, you will, no doubt, with us, pronounce it honorable, as it has a tendency to make men appear in this world as they ought, if they conform to its precepts.

Religious disputes are never suffered in any lodge; but, in every Odd-Fellows, we impress the universal religion of nature, and that is the cement which unites in one bond men of the most discordant opinions, and brings together those that are most distant from each other.

There are three general bonds of duty which Odd-Fellows ought always to inculcate, viz: the first to God; the second to our neighbor; the third to ourselves.

To God, in never mentioning his holy name but with that reverence which is due from the creature to the Creator; to look upon Him as the proper object of our enjoyment, and according to these views to regulate our conduct.

To our neighbor, by acting up to that golden rule laid down in the unerring standard of divine truth, in doing to him as we would wish him to do unto us.

To ourselves, by avoiding all intemperance and excess, whereby we may be incapable of following our daily avocations, or led into behavior unbecoming our laudable profession, keeping within due bounds, and free from all pollution. You are not to involve yourselves in quarrels with those who, through ignorance or ill-will, may abuse the order; to pay due deference to superiors, and from inferiors to receive honor with reluctance, rather than extort it.

In the lodge you are to behave with due decorum, lest the harmony thereof should be broken. You are to be obedient to the Noble Grand and the presiding officers, and apply yourself diligently to the business of Odd-Fellowship, that you may the sooner become proficient therein, to your own honor and the credit of the order.

Should you recommend a friend to be made an Odd-Fellow, you must consider him such a one as will conform to the aforesaid precepts, lest at any time, by his misconduct, the order might pass under some evil imputation, as nothing is so painful to faithful Odd-Fellows to see any of their brethren break through the secret rules of their order; and such as do it, they wish they had never been admitted.

"Now sit to mind, and just caution given;
Be secret here, or dread the wrath of Heaven."

Worthy conductor, lead the candidate to the chair of the Secretary, to sign the constitution and by-laws; thence to the Noble Grand.

N. G. I wish you joy and happiness in becoming an Odd-Fellow; may you live long, and die a good fellow; and, when you depart this life, and are separated from this terrestrial lodge, may you carry with you that passport that will gain you admittance into the celestial lodge above.

You will now take your seat as a member of this lodge.

* The entersign is performed by giving three distinct raps on the inner door, which, together with the alarm of the pass-word, will admit you into a lodge. At the regular one rap is sufficient, together with the pass-word.

‡ On entering or leaving a lodge, it is requisite to give the countersign to the N. G. and V. G. It is performed by shaking right hands of the right hand and carrying them to the middle, then to the left shoulder, and then to the right. This signifies that we are bear to bear our moral burden. A profound secret. Then take the index finger of the right hand and carry it to the corner of the right eye. This signifies that the eye of God is ever upon us, and, should we divulge any of the secrets of the order, we may expect his vengeance. Both are answered in the same way from the N. G. and V. G.

‖ Means, [judgment,] pass-word for the last quarter. Pike changes every three months.

§ The grip is performed by taking the two fore-fingers of the right hand, and carrying the thumbs round so that will meet.

The Christian Cynosure.

"IT IS LIE ALL OVER."

Rev. B. P. Aydelotte, D. D., of Cincinnati, Ohio, was in early life a practising physician. He found Christ, and, being an Episcopalian by inheritance and pedigree, became a rector in Maryland, whence he came at an early day to Cincinnati, where he has been pastor of its most important Episcopal church, President of Woodward College, an influential trustee of Oxford University, and of medical colleges. He left the Episcopal church, and is now a reverend member of the Presbytery of Cincinnati.

He is altogether one of the most devout and consistent of living men, and one perhaps, nearest to maintaining a "conscience void of offence toward God and man." He was a cool, correct, Christian abolitionist; is now one of the chief managing directors of "The Western Book and Tract Society"; has extensive learning, and has written books which will be read more after he is dead than they now are.

Like Rev. Charles G. Finney, he was in early life drawn into a Masonic lodge as far as the Master's degree; and, like him, loathed and left it before there was any Morgan excitement, and simply because it is loathsome.

A ministering brother of wholly different style of mind,—rapt, emotional,—yet of a good heart, said to him the other day: "I have been as high as the thirty-second degree of Masonry, and though I left it because it brought a cloud between me and my Savior, I cannot see it as you do. Have you another writer with it?" "Matter!" said Dr. Aydelotte; "why, *it's lie all over!* There is no truth in it! Is not that matter enough?"

CHRISTMAS.—DR. JONAS KING.

We call special attention to the extraordinary article of Dr. Jonas King in this number of the CYNOSURE. It happens but once or twice in a life-time that one has the opportunity of reading such an article from such a man. He has been for half a century looking back on his beloved country from the ruins of human society, and the *debris* of human nature itself, on the theatre and amid nations and peoples, where Christianity won its first triumphs, where its apostles taught, and its first martyrs bled; amid those old forgos whose fires are long since burnt out to cold ashes,—forges from whose fires our liberties came; he has studied their ruins, and the causes of those ruins; and, allowing him but half an ordinary man's capacity and power of inference and observation, a man who has carefully studied fifteen or twenty kingdoms, and their religions, ought to be wise. And when he tells us, even weeping, that CHRISTMAS and its cognate, men-devised, religious corruptions, resting only on tradition and human authority, "are the primary cause of their degradation and subjection to the Musulman power"; that eighteen centuries of Jewish misery, degradation and dispersion come from the self-same cause, viz: "*Mixing the traditions and commandments of man with the pure word of God*"; when he tells us that of the one hundred Christian (?) festivals which insult us on the almanac cover, under the title of "Memoranda,"—the work of our Tract Societies,—Christmas and Easter "*seem to be the least objectionable of all*"; unless we as a people are already given over to judicial blindness and the Papacy, we ought to heed what such a man as Jonas King has to say. Yet his letter, published in this number of the CYNOSURE, fell dead from the press among professed Puritans! May God in mercy grant us to hear and heed in time.

—The Christian, while he holds to, is held by the cross.

* The conductor leads the candidate slowly round the room to the Vice Grand's chair. They all take off their masks, and, at the sound of the gavel, the candidate refastens to his Noble Grand.

†‡§‖ For the notes to which these signs refer, see below.

New Disclosures of Free-Masonry.

The Mystery of Good Men in the Lodges Explained.

Odd-Fellows' Initiation.

Coolly Testifying at the Known Risk of Life.

We give up an unusual portion of this number to articles bringing to light the hidden things of Masonry and Odd-Fellowship; not complete disclosures by any means, but perfectly reliable and correct as far as they go. We propose to go on with this "thin beam of secrecy" in a monster of such frightful mien.

What to be hated needs but to be seen."

In other words we believe that nothing is better calculated to destroy those institutions than to turn them inside out and let the whole world look at them.

We call attention again to the continuation of Bro. Gaudey's article on "The relations of the church to secret societies," founded on a Masonic tale by Rob. Morris, G. M., P. G. G., &c., which we regard as especially valuable because it shows how the rulers and wire-workers in Masonry deceive not the outside world only, but the honest and christian portion of their own lodges: so that it solves the only real mystery in Masonry by showing how it can be corrupt as the devil would have it, and yet honest and christian men by the thousand be found incompatible with morality or religion. We are sorry to have to divide it into two or three articles, but its length and our limits render this unavoidable, but we hope our friends will keep their papers so that they can review it as a whole, at any rate read it all. It will pay.

This number also contains a new and independent disclosure of the secrets of Masonry—leaving out the oaths which we have for the most part published already. The author is certified to us by men whom we know to be true as a man of God, whose testimony will be believed by all who know him. Those who have Morgan's genuine disclosures, Bernard's Light, Allyn's or the earlier disclosures called Allen and Bear, will see by a comparison of each and all, the same substantial agreement in essentials and diversity as to non-essentials which is always found in independent witnesses, testifying honestly and truly respecting the same matters. This essential agreement and non-essential disagreement is ever reckoned an infallible mark of intelligence and reliability in the witnesses so agreeing and so disagreeing.

Mr. Tapley's testimony is not only entirely confirmatory of those preceding witnesses, but shows also that Masonry is not altered for the better since Morgan's day. The alterations seem to be designed merely to exclude book Masons from the lodges or to furnish sophistical pretexts for denying the inferences of the old disclosures. The denials are in God's sight just the reverse things. They have the full effect of lies where they are believed, while yet the conscience of the deceiver is hardened by the double bait there is a semblance of a literal truth in his lie. Don't get discouraged in reading Mr. Tapley's article because it may seem dry and trifling, but only pour prayers and your patience for here is that "genius and common sense," that "divine art," those "sublime principles of benevolence," the arduous work, the strictly "religious ceremonies of the handmaid religion," which holiday orators of the craft are wont in such magnificent phrase to eulogy to extol. If it is not here, it is no where, for it it all here except only the barbarous oaths and outward pomp of regalia and processions, the feasting and the dancing and the deeds of lawless and unrighteous fraternity which secrecy accomplishes and which of course must be ferreted out one by one, or remain unknown.

Read, too, the Odd-Fellow's initiation and curiously ask in the light of the New Testament, how much of the true fear of the Lord is likely to be secured by such mixing of all things incongruous as you find them. Can't thieves carry honor to such perfection? May not the morality of the brotherhood or fraternity be quite as circuo be quite as edifying, and quite as likely to start men in the path to heaven? But we forbear comment—our readers can make their own—and we only suggest that as these lodge exercises are wholly or highly sickening and religious in their tendency, they be compared with the influences which Jesus Christ and His apostles employed for the same purpose and be judged of accordingly—set them in that light and test them by that.

One word more about Mr. Tapley's testimony. Don't fail to read the closing part. Many men have testified against Masonry at the cost of their lives Morgan's taking off cost Masonry all that the brotherhood or fraternity at present henchmen will be unusually cautious and secret in attempting the like again among the freemen of the north—perhaps they will not undertake it at all in this generation—but in the south Masonry has so long had undisputed and undisturbed sway, and, as a consequence, the most barbarous violence has become the established order, or rather disorder, of the country where he resides, we feel that Mr. Tapley speaks the truth at great peril of his life. We tremble under the responsibility of ordering his disclosures into print. We see in his position the during of a true hero—the spirit of a christian martyr. It can have no selfish motives to testify, nothing, we persuaded, but a deep conviction that Free-Masonry is of the devil; that Christ is being dishonored by it, and infinite mischief is being done by it to men, could induce him to take the risk he does. His testimony should be deeply pondered by the patient and intelligent man that is willing to testify at the risk of his life should he believed, and let every christian pray for him, but more than for his life, that God will not suffer one word of his testimony to fall to the ground.

—Wesley was a pattern for the christian at work." He traveled about 5,000 miles a year (before the day of railroads); preached three times a day, and rose at five in the morning. He published works numbering nearly 200 volumes

"THE NAME IS NOT OF THE LEAST CONCEIVABLE IMPORTANCE."

By this confident assertion Masons and other deists think to vindicate themselves against the charge of worshiping false gods, because they refuse to worship God by the name by which he has revealed himself to the world, and they speak Peace to justifying their deistical view and practice:

"Father of all in every age,
In every clime adored,
By saint, by angel, by sainted sage,
Jehovah, Jove or Lord."

Let us see by the light of reason and revelation if this is so—if it is of no consequence whether a man worships the Great Spirit or Jupiter, Siva or Juggernaut, the Grand Architect or Jesus Christ. When you go to the post office to draw the cash on a money order, there is one name that will draw it, and but one. You must use that identical name, the whole name and nothing but that name or you are refused. The endorsed name on the book of a draft must agree with the name of the payee or it will not be paid, or the banker ill obliges.

The correct name of the real owner alone can convey title to property by deed or testament. The president of the United States may be known in common parlance by such titles as "Old Hickory," "Pippecanoe," "Rough and Ready," "Public Functionary" or "Plain Julius Individual," but these names, used in official documents, would not carry with them the authority of the president of the United States. To address the president officially or curiously by any other name would be considered disrespectful and insulting. If the president were to sign his commands or proclamations by such a name, his subordinates would not acknowledge their authority.

Why? What's in a name? What is in it? The personal identity is in it. All that distinguishes the individual to whom it belongs from every other being, that is what the name signifies. Not his bare existence only, but his character, his attributes, his prerogatives, his actions and relations, and whatever of property or authority pertains to one—all is identified with his name. A name, therefore, once identified with any voluntary moral agent, whether human, angelic or divine, is a matter of indifference to be lightly changed by other beings nor even by the owner of the name himself.

Now as to the name of Him who is the proper object of all religious worship. Is that a matter of indifference? And is it to be taken for granted that whatever name he is worshiped, all the worshipers on earth pay their homage to the same being, and He owns alike every name that may be applied to Him? Before any one can admit this to be true he must be prepared to cast away the christian scriptures as of no divine authority; for Paul declares that the things which the gentiles sacrifice, they sacrifice to devils and not to God, and everywhere the worship of Baal and Malchum, Ashtaroth and Moloch, Dagon and Rimmon, and idol gods of every name, is utterly condemned as insulting and abominable in the estimation of the Holy One, and great pains are manifested to have His name entirely separated from all other names worshiped under heaven.

First he gave his name, Elohim—Gods, using the plural as the appropriate form of majesty so as an allusion to that incomprehensible mystery to which evangelical christians apply the appellation of triune existence. But men, not liking to retain the knowledge of Elohim as Adam and Enoch and Noah and Abraham understood that name, soon lost sight of the glory it conveyed to the minds of those holy patriarchs, and in the mind of the heathen to whom they applied it with imperfections, and then it became, not the exponent of one infinite, eternal, holy, all-wise and all perfect creator, sovereign, judge and savior, but of a being like unto themselves, only deprayed, in fine, a devil, and not the original Elohim. Wherefore that name was withdrawn as being no longer the distinctive appellation of the only living and true God, as there were in the minds of men Elohims many and innumerable, and were the creations of men's own darkened imaginations. Something more discriminating became a necessity and was found in a name more strikingly significant of the divine nature. This name was thus revealed to Moses when God sent him to lead Israel out of Egypt: "Say unto them, I AM hath sent me unto you." This I am, coming from the verb which denotes being or existing, properly signifies the eternally, self-existent one, source of all being and all life, and is usually translated in the present properly, Jehovah, yet knowing that the fertility of human depravity would despoil this gloriously significant name as it had done with Elohim, and people the realms of being and of fancy with Lords or Gods innumerable, and with imperfections and corruptions, the name was further restricted by a qualifying clause appended so that the identity of the being intended could not well be mistaken. For this purpose it was said "I am the God of Abraham and of Isaac, the God of your fathers, the Jehovah or Lord of Abraham, that is my name and that is my memorial forever." By that name only were the chosen people allowed to worship their God; by that name they were identified and distinguished from all the gods and lords, many, which were the work of men's hands or the creations of mere human intellects. As to all those gods and lords of the nations, the children of Abraham were expressly forbidden, not only to worship, but even so much as to pronounce their names. They might not speak them in order that they might be wholly forgotten, and the abomination of their worship might never insult the true God in Israel.

But it was foreseen that as men lost the true conception of Elohim, while they retained the word, so they would in like manner lose the true conception of Jehovah, the God of Abraham, and even the significant and most definite designation would, in time, in their forgetful and backsliding hearts, become associated with imperfections; and so the Jehovah of their heart's worship would be but a false God. Some further modification of the name to identify the very God of Abraham and Moses would then become a necessity.

Provision for this was therefore made in these words addressed to Israel by Moses: "Behold I send an angel before thee to keep thee in thy way and to bring thee into the place which I have prepared, beware of him and obey his commandments for my name is in him." Ex. xxiii 20,20,3, thus clearly intimating that the name of God imparts all that distinguishes him from all creatures, whether they be real or imaginary, and that to this angel was given the charge of making known, modifying and preserving the name of the true God, so that the worshiping that name might know whom they worshiped and might find access to and acceptance before the Holy One.

That the angel of the covenant who was with the church in the wilderness, the apostle tells us expressly, was Christ, of whom the God of Abraham says "my name is in him." Accordingly when the Son of God had finished his work of revelation and sacrifice and all things were prepared for his ascension to the Father, he gave to his disciples the final modification of the name that was in him—the new name by which the only living and true God was to be known and worshiped by all his acknowledged and accepted servants among all nations to the end of time. Into that new name he directed all believers to be baptized—"the name of the Father and of the Son and of the Holy Ghost." Before he had said: "When ye pray say, our Father which art in heaven," and he had also added "whatsoever ye shall ask the Father in my name, He will give it you." He had also said: "I will pray the Father and He shall give you another comforter; He shall take of mine and show it to you." And when the same the apostles testified from a most blessed and heavenly experience that He was in their hearts as a spirit of adoption leading them with joy and glory unutterable into the family of God as welcome members—children of the Highest, brothers of Jesus, companions with the angels and fellow-heirs with all the saints. The infinite distance to the eternal throne was annihilated, the dreadful majesty was so softened by love that they come near to God crying, "Father! Father!" and God was in infinite majesty blended with the most blissful endearment! It is not the stern aspect of the sovereign and the judge that is disclosed in this new modification of the ineffable name; not the cold abstraction of the eternal first cause, of deity, of the Grand Architect, of the Thunderer nor of the all-Father, but it is our Father in heaven, with Jesus our elder brother and the whole family of God and His spirits in our hearts enabling us to realize our kindred and feel indeed a heavenly and glorious heavenly and eternal home in our Father's house.

All this we realize in the *true* name of the true God, and is it, indeed, a matter of indifference whether we worship that name or some man-invented title that our Father has not acknowledged, and that is shorn of all the glory of these heavenly and blissful associations? We undertake not to say that heathen men who have never known the Scriptures, and the truth and grace and the blessed relations it expresses, cannot find access to the living and true God, if they seek him with all the heart and call upon him by such names as they know, but this we do say, that we have sought after the name by which the true and living God has chosen to be known, and all its sacred import, who yet refuse to worship him by that name, reject, not the mere name, but the God who has chosen it as his memorial.

They who frame a worship of the Grand Architect or the Grand Master and purposely exclude the name that is above every name, in which only is salvation, reject the true God and worship a false one, and they not the true, but a false god—a god of their own creation as much as if they worshiped a graven image. It is a worship which to presume to offer to the God and Father of our Lord Jesus Christ, is not an insult to both, but a most presumptuous contemnence of God, as much more than ignorant worshipers of devils as he who sins wilfully against the light is worse than he who strays from duty through unavoidable ignorance. Be wise, therefore, O, my brother men who have been beguiled into worships which imply the dethronement of Christ, the dishonoring of the living and true God. "Kiss the son lest he be angry with you, and you perish with all them that hasten after strange gods."

COPY, CIRCULATE, AND FORWARD AT ONCE.

To the Senate and House of Representatives of the State of Illinois in Legislature Assembled:

WHEREAS, The spirit of the institutions of our country prohibits the giving of any preference or prominence to any one sect, denomination, or society, over another, and all action in any way tending in that direction are unjust and unfair, and should in all cases be guarded against; and

WHEREAS, A practice has crept in of permitting certain societies or associations to advertise themselves and magnify their importance in inscriptions on corner-stones, or elsewhere, on public buildings; which practice is offensive to large numbers of the people;

Therefore, we, the undersigned citizens of the State of Illinois, pray that a law or resolution may be passed forbidding such inscriptions and requiring them to be removed from all public buildings belonging to the State or any political division thereof.

ACKNOWLEDGMENT.

We are indebted to Mr. J. L. Reynolds, of Hillsdale, for Catalogue of College and other documents of value, as also for several subscribers to the CYNOSURA. The catalogue of Hillsdale College makes a highly respectable appearance. They have, as the engraving in the frontispiece would seem to indicate, a very spacious and elegant college edifice. The number of professors and teachers is fifteen; and the whole number of scholars in all departments during last year was five hundred and thirty-five. Rev. Edmund R. Fairchild, D. D., LL. D., is President. We hope also that it is free from the baleful influence of secret literary societies as we know some of its best friends are the friends of light.

Protection to all who expect to take the risk of Legal penalties. Who bids highest?

"Or if he [the Odd-Fellow] falls under the cold suspicion of an unfriendly world, and is cast, unmercifully, into a felon's cell, brothers are active around him with counsel and labor to remove the dark web of circumstances that hood-wink his fame or endanger his life, to secure him a fair trial, and if just, a proper acquittal and a safe return to society and friends."—*Odd-Fellow's Manual, pp. 86.*

In these words the reverend author of the Odd-Fellow's Manual (A. B. Grosch) is describing one of the privileges of Odd-Fellowship, and it is one of the privileges which he intimates no church can extend to its members in an equal degree. Certainly we should hope not. For either the glasses of suspicion make us see things double, or things unreal or this announcement is like certain advertisements of secret medicines intended to accomplish purposes of which it is a shame to speak, and, therefore, instead of confessing the real object, the base quack adds a caution: "These pills must never be taken during pregnancy as they will be almost certain to produce abortion." Thus he informs the vile of the real object of his nostrum, while seeming, in all purity and kindness, to be notifying the virtuous of a danger to be avoided.

Let us the supposition that nothing is meant but what appears on the surface of this statement, we are left to suppose that honest and worthy men are in great danger of being cast into a felon's cell, having none to sympathize with or aid them, and so great is this danger that it is wisdom to provide against it at a heavy expense. Is this so? Is there one chance in ten thousand that such a thing will happen to an honest man? Is any honest man afraid of any such thing? Who that is armed in conscious integrity would pay a *sou marker* to insure himself against it? One such man in our late convention said: "I want no guarantee against the punishment of crimes, for I don't mean to commit any." And we are sure that all the insurance or guarantee that any honest man wants or any man ought to have.

2d. It is implied that any one but an Odd-Fellow cast, "unmeritedly, into a felon's cell," may not there have Odd-Fellows will care for him. And yet who has released Odd-Fellows from the God-enjoined duty of doing the same things to every oppressed brother man that they profess to their brethren to do for one who has the right password and grip? If they acknowledge the same obligations of benevolence to the least of Christ's brethren, Odd-Fellowship confers no advantage. If they would not do the same to the least of Christ's brethren as to the like need, then verily, do they make void the Almighty Father's eternal law of impartial benevolence by their spurious covenants based on a contracted and spurious benevolence of no higher source than pertains to such honor as reigns among thieves.

Blessed be God that in him the innocent and persecuted have an almighty protector, whose ever-present help in trouble to those who trust in him, is of unspeakably greater value than all the selfish conspiracies of human helpers that ever existed. Blessed be God our government has not yet adopted the policy of raising revenue by false imprisonment and fining the innocent. We believe that the judges who try the accused have good counsel and a fair trial, and Christ has millions of hearts which are nerved and controlled by the knowledge of the fact that in the great day He will say to his friends: "I was sick and in prison and ye visited me." And while he lives and maintains in his providence just governments and a pure church there can be no occasion to warrant the maintenance of expensive and powerful orders to look after the just acquittal of their members from a felon's cell.

To represent that such agencies are needed is a slander upon our people and our government. They are only needed to extricate the guilty. The pretended benevolence of these busy laborers about felon's cells, nine cases in ten if not ninety-nine cases in a hundred is only a cloak of dishonesty; the consummation of a corrupt conspiracy to stand by each other through thick and thin, defraud justice and prostrate the equal rights of men.

ODD-FELLOW'S OBLIGATION—DEGREE OF THE COVENANT.

If our comments upon the Odd-Fellow's privileges as to assistance when under criminal process should still be thought uncharitable and uncandid, read Dr. Grosch's statement by the light of the following obligation from Dr. Willis' expose of Odd-Fellowship:

"I, ——, in the presence of these covenanted brothers, do solemnly pledge myself to help and support my afflicted, distressed or persecuted brother, and warn him of approaching danger, whether it be from *private malice or vengence*, or from the evil designs of others, or some accidental cause. I will point out his advantage and interest, if it should be in my power to do so. I will protect his property, succor his wife and family, defend his character, and save his life and limbs, should opportunity offer. And I do acknowledge myself solemnly bound, in an especial covenant, with all brothers who can and do prove themselves such."

Scrutinize this covenant closely and see if it be not an unconditional covenant to stand by each other. It is very convenient for Rev. A. B. Grosch in a published work to say "unmeritedly" cast into a felon's cell, and to secure, "if just," an acquittal, but every one who has taken the covenant understands that these qualifying terms are merely for humbugs among the uninformed. To the Odd-Fellow it is all the same whether he is in the felon's cell by the malice of others, or by his own imprudence in violating the law, his unconditional covenant to defend his character, binds him to secure his acquittal, just or unjust, there is no limit but that of opportunity and power. The language is not quite so plain and blunt as that used by the Masons in the Royal Arch oath, where they swear to extricate a companion "right or wrong," but the covenant is meant to cover, and it does, we believe, cover the same ground. These oaths and covenants are not meant to secure within the circle of mystic brotherhood the justice and benevolence which God's law ordains toward all mankind. If this was honestly aimed at they would still be chargeable with partiality—with limiting the application of God's law to their oaste, and abrogating it as to outsiders. But their law of honor and mutual relief and limited brotherhood is not the law of benevolence and justice to all, it is a selfish and rebellious scheme for securing such aid and advantages as have no reference to intrinsic justice or real benevolence, but such as are agreeable to the selfish and corrupt desires of selfish and wicked men. Lord grant not the desire of the wicked.

LYNCHING IN INDIANA.

At this writing (Dec. 16th) the lynching of the Reneo and other roughs in and about Seymour, Indiana, in the sensational item in the political department of the dailies. Ten men have been violently taken out of the custody of the legal officers of justice and summarily put to death without trial or color of law or certainty of justice.

Who will be suspected, and on that suspicion hung, next? It is claimed that these men were thieves and robbers losing about and subsisting upon such plunder as fell in their way, and of such daring that express cars and railroad trains were not safe from being captured by them. That a powerful gang of such villains existed in these parts seems certain, but whether the men lynched composed or belonged to the gang or whether the secret organization which hung the Reneo and their comrades were the men who robbed the express in a perhaps so certain. If the Reno gang were the robbers they were supposed to be, one thing is certain, they were guilty of no deeds so damning as those of the secret conspirators who murdered them. But it was not in the interests of justice that we took up the pen. The press has generally spoken out in terms of sufficiently decisive condemnation of their deeds. We do not wish to shake in the least from the general condemnation that is uttered, but we see not something more to do than to pronounce such lynching murder? Is it not time that the influences resulting in such alarming and murderous usurpations be profoundly investigated and proper measures be adopted to prevent the recurrence of mob violence and an established reign of terror?

If reputable citizens may secretly conspire, to hang bad ones on suspicion, will not bad ones feel themselves justified in conspiring, secretly, to avenge themselves? Here, then, the large robberies and the hanging of the robbers and the avenging of their lawless execution, blotting out law and bringing in anarchy and universal terror, is the inevitable result of the principle of secret association applied practically in the affairs of life by different classes in society.

Is not the principle, bad and of such dangerous tendency that in a government of law and a time of peace it should be discouraged and abandoned by all good men? Free-Masonry and Odd-Fellowship have reduced the arts of secret association to a science for the development of its powers. But it seems that it was slow to apply the power thus developed to their own nefarious ends. They have learned in these respectable orders (so considered) how to organize, how to operate, how to ensure secrecy, and even how to swear, and by these and other orders themselves for their security in crime. Under the shadow of these (so-called) benevolent orders they find it easy to shield their secrecy so that it shall not rouse suspicion became associating in secret is no longer regarded as an appearance of evil, and thefts and robberies and insurrections and murders unnumbered are the fruit of the boner conceded to organized and perpetual secrecy.

Is it not time for good men to abandon the *principle itself*, since it is not essential for any good work, not used by Christ or his disciples nor sanctioned by his word, while evil-doing hath in such secrecy the very hiding of its power. By that power these robberies were committed, by the same power these horribly barbarous murders were consummated.

Let the tree which bears such horrid fruits be excerated of men and cursed of God, that it may wither away. Let it be torn up by the roots and let both root and branch be cast into unquenchable fire. Down with all secret associations. Let all honest men and women come willingly and fully into the light, and let the dishonest be legally dragged out. The light is the grand panacea of all social disorders.

A Circular to Western Colleges.

To the faculties of the several colleges in the States of Michigan, Indiana, Missouri, Iowa, Wisconsin and Minnesota.

RESPECTED BRETHREN: The western college association, meeting in Bloomington, Ill., with the Wesleyan University (President Munsell,) last July, on motion of President Haven, of the University of Michigan, instructed the undersigned to invite all others in the college faculties of the States above written, to meet and share as members in our deliberations at the next annual meeting with the Northwestern University, at Evanston, near Chicago, Ill., at such time as the executive committee shall, by circular, designate, which invitation we hereby cordially and respectfully extend; and,

WHEREAS, The colleges of the State of Ohio were not included in the above note, and as President Fairchild (Oberlin,) has already once attended and addressed our annual meeting; and President Andrews, of Marietta, Ohio, has expressed the wish that the association might be open to the colleges of the State, the undersigned take the liberty, not as a committee but as individuals, to express our judgment that the attendance of the Ohio college faculties be acceptable to the association, and that such officers in the same as may attend will be welcomed to membership in the body.

By order of the western college association.

J. Blanchard, President Wheaton College.

E. O. Haven, President University of Michigan.

J. M. Gregory, President Ill. Industrial University.

Committee.

PRESIDENT OLANCHARD'S REPORT

To the trustees of Wheaton College, on the causes of its rejection by the college society, can be had at the office of the CYNOSURE, 88 La Salle street, Chicago, Illinois,—a few copies left for gratuitous distribution. Those who wish to purchase, five cents each, or in quantities, three cents each.

The statements of this report cover a quarter of a century of unwritten history, extending to men and institutions in several States, bearing directly on the anti-secret society and other reforms. Let it be read.

SPECIAL NOTICES.

The American Baptist, of New York, says, as we see in our neighbor's paper, that it seldom follows the Cynosure. We would like the editor to know that we have been careful to send it to them, as an exchange, from the very first; and also, that we have not received a single number of *The Baptist* through the mails. And the same is true of *The Independent, The Earnest Christian, The Morning Star, The American Presbyterian, Temperance Advocate*, etc., etc.; indeed, almost all our exchanges.

W. B. Stockdale, of Heyworth, informs us that the anti-secret sentiment is growing rapidly in his vicinity. So they assure us from every quarter. If God be in it, who shall hinder this? How long as the children of light are bold to speak the truth in love and in faith?

We would like to see that address, Brother Stockdale —En.

THE OLAO ALIVE.

The funeral of Mr. George Warren was to have taken place on the 10th, according to the published announcements, but we are pleased to state that that gentleman is in a fair way of enjoying life for years yet. On Saturday last, at 11 o'clock in the forenoon, in the city of Meadville, George Warren, to all appearances, was dead. He was prepared for burial, and the remains were to be sent to this city for interment. His sister, who was present at the time of his supposed demise, arrived here on Saturday night, and made preparation to receive the melancholy cortege. On Sunday a hearse and carriage went to the depot, but the object of their search was not there, and they received word that the funeral party had missed the train. The hearse went to the depot on Monday, yesterday, instead of the cortege came a dispatch stating that Mr. Warren showed signs of life. A dispatch received at a late hour last evening, stated that he had been removed from his coffin and sitting up in bed. What must be the feelings of his friends at thus having restored to them one who was mourned as dead, beyond the possibility of a doubt! He lay in the death-like trance state for three days, during which time before exhibiting signs of animation, and it was an almost providential circumstance that the interment was set for a place some distance from where the supposed death occurred. The disease that terminated in the trance was typhoid fever, and the coffin selected for the purpose of burial was probably the means of averting that horror of horrors—unconsciously burying a living human being.—*Erie (N. Y.) Dispatch.*

THOUGHTS AND EVENTS AOROAO.

A curious discussion took place at the last meeting of the Belfast presbytery. A "call" was handed in, from a congregation near Granard, which pledged itself to give the munificent salary of £40 per annum to the minister named in it—a William Moore. The Rev. Mr. Johnson said he was exceedingly sorry to see a congregation that numbered some of the most wealthy and respectable persons in the Presbyterian church amongst its members combining forward and offering the petty sum of £40 a year. One of the gentlemen in connection with that congregation had an annual revenue of £9,000, while another, who was high sheriff of the county was able to receive the representative of their church in a carriage-and-four. How these gentlemen could expect their pastor was to be a gentleman and a christian on £45 a year was more than he could make out. After a long discussion it was agreed to hand the "call" to Mr. Moore.

—The *Methodist Recorder* says there are no high salaries in English Methodism. The president of the conference, though he is also superintendent of a Manchester circuit and chairman of a London district in the country, does not receive expence more than his colleague in the circuit, who discharges the ordinary functions of a circuit minister. The secretary of the conference and all other officers receive nothing but a vote of thanks in return for the services. The highest stipend given anywhere in English Methodism would be considered quite a third-rate affair by the leading pastors of any other religious body.

—A missionary of the church of England, the late Mr. Tucker, who called to India in 1842, and returned in 1864 on account of feeble health, was permitted to baptize 8500 converts, indeed the natives to destroy 64 idolatrous temples, aided in building 64 christian churches and had the joy of seeing 13 of his native converts ordained to the work of the gospel ministry.

—A famous king of England demanded of his nobles by what title they held their lands. At the rash question a hundred swords leaped from their sheaths, and the cry arose: "What title? By these we won, and by these we will keep them!"

CORRESPONDENCE.

Eau Claire, Wis., Dec. 22, 1868.

I am much pleased with your paper. It reminds me of the *North Star*, printed in Delavan; it was devoted to anti-Nessery in the time of the Morgan excitement. I have been watching the account of Morgan's abduction, to see if I could learn something of a brother that was indicted, but find nothing yet.

I have been trying to get subscribers, but do not succeed. We have a Masonic lodge of some seventy, a lodge of Odd Fellows, and a large club of Good Templars; and what are not included in these are to hood-winked by them they dare not say anything.

The three pair of convention reports I put over the road, and have good evidence that one pair has been Morganized. The papers I read, find put them on the road.

That Masons will deny the truth to save their credit I do know; yet they claim to be a religious body. One in this village told me there were as good Christians among the Masons as in the churches; and a preacher in this village so told me that Masonry lived up to would save us; and it seems they think so, for there is hardly one connected with any church.

When a boy I saw men each side the door with drawn swords crossed over their heads, for Masons to pass under up into the hall. How would this look at our church doors?

JOSIAH SHAW.

A WORD IN SEASON.—An Amherst college reader says:

Maj. Gen Howard addressed a large audience in the college chapel last Sabbath. In the course of his remarks, while appealing to the students, on their privileges for any effectual life work, to become christian men, he said that on the day previous, while on the cars, a young man with his left arm gone, came along selling books. "Where did you lose your arm," inquired the general. "At Chancellorville," was the reply." "In what regiment were you?" "In the——Vermont." "That regiment was in my brigade," said the general. "But, sir, that brigade was General Hopkins's." "And my name is Howard." The young man was overjoyed to be recognized, knew how to express his delight. He wanted the general to accept a book, and seemed very desirous of expressing his gratitude. After parting, he walks in another car, he returned and said, "Excuse me, general, for saying a few words more. I want to tell you of a conversation I had with you in camp. I went to you for permission to get some whisky. You refused, asked me if I ever drank. I replied that I did sometimes on the march. Then you said something to me which made me receive never again to drink a drop of intoxicating liquors. I have not tasted strong drink since, and I think now that I am a christian and the result of your advice to me." Such a meeting and such a conversation between these two one-armed warriors must have been a touching scene. M. W. M.

A SENSIBLE FATHER.—Some years ago a wealthy gentleman of Boston gave to a friend the narration of his experience, which is well worth repeating once a year, in these days of extravagant living:

He had an income of $10,000 a year (a large sum then, but not considered so now,) a house in town, and a country seat a few miles out. He kept a carriage, coach, horses, a groom and a driver; and took pleasure in riding every day with his children. One day when riding, the thought struck him that each one of his children would expect to have a fine house, and carriage, and horses, and coach, the same after he had before them, and to live as he lived; and if they did not they would be unhappy. He did not think that all of them could have things as he had them, or live as he was living; and he rode home and sold his coach, and horses to market and sold them; bought a cheap carryall, and became his own driver.

With emphasis he declared that no amount of wealth could induce him to return to his former mode of living, for if any of his children should happen to be poor, as in all probability some of them would be, they should not suffer in their feelings by the reflection that their father rode in his coach while they had to ought. He said the example he gave them afforded him a satisfaction greater than his wealth had to bestow.

EDITORIAL TESTIMONY.

As to the matter of Free-Masonry, it is only needful to repeat what every person who has candidly read our statements on that subject knows that we have said more than once before: that we are distinctively opposed to it, and to all orders which resemble it, believing their tendency to be such as to hinder the work of christian; and that we hold ourselves just as free to express our opposition to them as to anything else, which we think good would be accomplished by so doing.—*Congregationalist and Boston Recorder.*

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TEST OF MASONRY.

BY ELY TAPLEY.

The following questions and answers, grips, signs and passwords will pass any one as a Mason in the Blue Lodge or first three degrees. They are here given in full in the order which they are used in testing the claims of those who would pass as Masons. Those in the first degree are rarely all used, however. Indeed the newer number of Masons know more than half of them. The first few are always used, the latter ones rarely. Sometimes they ask one question here and another there as they chance to think of them.

A stranger comes to a lodge and presents his card to the tyler. The form of the card is as follows:

"I hail from —— Lodge No ——."

I may remark here, that the number of a lodge can always be found on the north-east corner-stone. The number and name being found in the catalogue in the lodge, the Master reports himself well pleased, and sends out a committee to examine the visitor. The committee administer a test oath, substantially as follows:

"I, ——, do solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason, and that I am in good standing in the lodge."

The committee then proceed with the examination.

FIRST QUESTIONS OF THE FIRST OR ENTERED APPRENTICE'S DEGREE.

Ques.—From whence came you?

Ans.—From the lodge of the holy St. John.

Q.—What come you here for to do?

A.—That I might learn to subdue my passions, and improve myself in Masonry.

Q.—You are a Mason, I presume?

A.—I am so taken and accepted among brethren.

Q.—How do you know yourself to be a Mason?

A.—By being often tried, never denied, and willing to be tried again.

Q.—How shall I know you to be a Mason?

A.—By signs, tokens and a word with the perfect points of my entrance.

Q.—What are the perfect points of your entrance?

A.—Temperance, fortitude, prudence and justice, or gutteral, sammul, pets al and cordial.

Q.—What are signs?

A.—Right angles, horizontals and perpendiculars.

Q.—What are tokens?

A.—A certain friendly grip whereby one brother may know another as well in the dark as in the light.

Q.—Where was you made a Mason?

A.—In a lodge duly assembled and legally constituted.

Q.—Where were you first prepared to be a Mason?

A.—In the heart.

Q.—Secondly?

A.—In a room joining the lodge.

Q.—How were you prepared?

A.—By being divested of all minerals and metals, neither naked or clothed, barefoot nor shod, hoodwinked and with a cable-tow about my neck, in which condition I was led to the door.

Q.—How did you know it to be a door?

A.—By first meeting with obstructions and afterward gaining admittance.

Q.—How did you gain admittance?

A.—By three distinct raps from without, answered by three from within accompanied by a voice: "Who comes? Who comes? Who have you there?"

Q.—Your answer?

A.—A blind candidate who desires to be brought from darkness to light; to have and to receive a part of the rights of this worshipful lodge, erected to God and dedicated to the holy St. John, as true brothers and fellows have done who have gone this way before.

Q.—What further was said to you from within?

A.—I was asked if it was of my own free will and accord. I made this request, if I was duly and truly prepared, worthy and well qualified. All of which was answered in the affirmative, "I am." I was then asked by what further right I expected to obtain this privilege.

Q.—Your answer?

A.—By being a man free-born, lawful age, under a tongue of good report.

Q.—What was then said to you?

A.—I was bid to wait a time with patience, until my request was made known to the Worshipful Master and his answer returned

Q.—What was his answer?

A.—Since he comes in as an ondowed, let him enter and be received in due form, and take heed on what he enters."

Q.—What was that due form?

A.—A sharp instrument piercing my naked left breast, touching me at this was a torture to my flesh, so should the remembrance of it ever be to my mind and conscience, should I ever presume to reveal any of the secrets of Free-Masonry unlawfully.

Q.—How were you then disposed of?

A.—I was conducted to the altar for the benefit of lodge players.

Q.—After lodge prayers what was asked you?

A.—In whom I put my trust

Q.—Your answer?

A.—In God.

Q.—What followed?

A.—The Worshipful Master took me by my right hand and said: "Since in God you put your trust, arise and follow your conductor and fear no evil."

Q.—How were you then disposed of?

A.—I was conducted once regularly around the room and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door.

Q.—How did the Junior Warden dispose of you?

A.—He ordered me to be conducted to the Senior Warden in the west, where the same questions were asked and like answers returned as at the door.

Q.—How did the Senior Warden dispose of you?

A.—He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before. He also demanded of me whence I came and whither I was traveling.

Q.—Your answer?

A.—From the west to the east in search of light.

Q.—How did the Worshipful Master then dispose of you?

A.—He ordered me to be conducted back to the Senior Warden in the west, who would teach me to approach the east in due form.

Q.—What was that due form?

A.—Stepping off on my naked left foot, placing the heel of the right in the hollow of the left so as to form a square, my body erect to the Worshipful Master in the east.

Q.—What was then told you?

A.—I was then told that I could not proceed any further in Masonry until I had taken on myself a solemn oath or obligation, which I was assured would not conflict with my moral, religious or political opinions, be they what they might.

Q.—What was then done with you?

A.—I was then placed in proper position to take the solemn oath or obligation.

Q.—What was that position?

A.—My left knee bare, bent, my right forming a square, my left hand supporting the holy bible, square and compass, my right resting thereon, in which position I took upon myself a solemn oath or obligation.

Q.—Have you that obligation?

A.—I have it in substance, but not in form.

Q.—What was then asked you?

A.—I was then asked what I most desired.

Q.—Your answer?

A.—Light on Masonry.

Q.—How was you brought to light?

A.—By a shock of the brethren.

Q.—What was then told you?

A.—To behold the Worshipful Master approaching me from the east under the step, dusguard and sign of an Entered Apprentice.

TEST QUESTIONS OF THE SECOND OR FELLOW CRAFT DEGREE.

Q.—Are you a Fellow Craft?

A.—I am. Try me.

Q.—What will you be tried by?

A.—By the square.

Q.—Why by the square?

A.—Because it is an emblem of virtue and one of the principal working tools of a Fellow Craft.

Q.—What induced you to become a Fellow Craft?

A.—That I might receive wages, and the better thereby be enabled to support myself, and to distribute to anither distressed worthy brother Fellow Craft.

Q.—What are the wages of a Fellow Craft?

A.—Corn, wine and oil.

TEST QUESTIONS OF THE THIRD OR MASTER'S DEGREE.

Q.—Are you a Master Mason?

A.—I am.

Q.—Have you the Master's word?

A.—I have it not, but I have a substitute.

Q.—From what, unto what, and by what were you raised?

A.—From a dead level to a living perpendicular, by the strong grip of a Hou's paw unto the five points of fellowship.

After asking what questions the examiner may see fit on all three degrees he gives his hand to test the examinant's knowledge of the grips and passwords. Here accuracy is easily acquired and will be expected.

GRIPS AND PASSWORDS OF THE FIRST OR ENTERED APPRENTICE DEGREE

When the parties join hands, each one presses his straight thumb on the hand of the other between the bones of the thumb and forefinger. This is the "hail." Holding this position the following dialogue occurs. For convenience the parts spoken by the examiner are marked questions, the rest as answers.

Q.—I hail.

A.—I conceal.

Q.—Conceal what?

A.—All the secrets of Free-Masonry except it be given him or them to whom the rights belong

Q.—Be off or from?

A.—From.

Q.—From what and unto what?

A.—From the hail to the grip.

As the answer to given the change is made simply by shifting the position of the thumb.

GRIP OF AN ENTERED APPRENTICE.

The right hands are joined as in shaking hands and each one presses his thumb nail against the joint of the other's fore-finger where it joins the hand. Holding this position the examiner proceeds.

Q.—What is this?

A.—The grip of an Entered Apprentice.

Q.—Has it a name?

A.—It has.

Q.—Will you give it to me?

A.—I did not so receive it, nother can I thus impart it.

Q.—What will you do with it then?

A.—Let it with you.

Q.—Letter and begin.

A.—Say, you begin.

Q.—Nay, the word is yours, you begin.

A.—Bo.

Q.—Shib.

A.—No.

Q.—Jeth, Shibboleth. The word is right, bo off or from?

A.—From.

Q.—From what unto what?

A.—From the pass grip of a Fellow Craft to the true grip of the same.

As the answer is given the change is made in the same manner as before.

True grip of a Fellow Craft, the right hands being joined as in shaking, the thumb nail is pressed against the joint of the second finger where it joins the hand. Holding thus the questioner proceeds.

Q.—What is this?

A.—True grip of a Fellow Craft.

Q.—Has it a name?

A.—It has.

Q.—Will you give it to me?

A.—I did not so receive it, nother can I thus impart it.

Q.—What will you do with it?

A.—I will syllable it with you.

Q.—Syllable and begin.

A.—Nay you begin.

Q.—Nay, the word is yours, you begin.

A.—Bo.

Q.—Shib.

A.—No.

Q.—Jeth, Shibboleth. The word is right, bo off or from?

A.—From.

Q.—From what unto what?

A.—From the pass grip of a Fellow Craft to the true grip of the same.

As the answer is given the change is made in the same manner as before.

True grip of a Fellow Craft, the right hands being joined as in shaking, the thumb nail is pressed against the joint of the second finger where it joins the hand. Holding thus the questioner proceeds.

Q.—What is this?

A.—True grip of a Fellow Craft.

Q.—Has it a name?

A.—It has.

Q.—Will you give it to me?

A.—I did not so receive it, nother can I thus impart it.

Q.—What will you do with it?

A.—I will syllable it with you.

Q.—Syllable and begin.

A.—Nay you begin.

Q.—Nay, the word is yours, you begin.

A.—Bo.

Q.—Shib.

A.—No.

Q.—Jeth, Shibboleth. The word is right, bo off or from?

A.—From.

Q.—From what unto what?

A.—From the pass grip of a Master Mason to the true grip of the same.

As the answer is given the change is made. Until now the changes have all been made with the thumb, the hands remaining clasped; here the position of the whole hand is changed.

True grip of a Master Mason, the thumbs are placed as in shaking hands, and each locks the wrist at all his fingers at the joint of the other's wrist. Holding thus the examination proceeds.

Q. What is this?

A. True grip of a Master Mason.

Q. Has it a name?

A. It has.

Q. Will you give it to me?

A. I will if you will put yourself in position

Here the questioner sets his right foot forward; the other sets his beside it, their hollow sides together. They then bring their right knees, right breasts and right cheeks together, their right hands remain clasped in the true grip of a Master Mason, and each one lays his left hand on the other's back. In this position, called the "five points of fellowship," the person examined begins:

A. Ma.

Q. He.

A. Bone.

The examination on dus-guards and signs is generally, though not always, delayed to this point. There is no regular course of examination on them, but any one who knows how to give them can call on examination. I will here explain the steps also, though they are rarely used as tests of membership.

STEPS IN MASONRY.

Entered Apprentice or first step. Step forward on the left foot and bring the heel of the right into the hollow of the left, the feet being at right angles, thus forming a square.

Fellow Craft, or second step. This is just the opposite of the first. Step forward on your right foot and bring the heel of the left into the hollow of the right, thus forming a square.

Master's or third step. Step forward on your left foot and bring the heel of the right to the heel of the left, feet at right angles, thus forming a square.

DUSGUARDS AND SIGNS.

Dusguard and sign of an Entered Apprentice. Place the open hands in front of the lower part of the chest, crossing each other at right angles, right hand uppermost, faces fronting each other, four inches apart. This is the dusguard. To make the sign, hold the left hand in its dusguard position. Draw the open right hand, palm downward, quickly across the throat, and let both fall at once to a hanging posture These are generally given together, as I have described above. If the sign were given alone, only the right hand would be used.

Dusguard and sign of a Fellow Craft. Place the left arm, from the shoulder to the elbow, in a horizontal position and in a line with the shoulders, forearm perpendicular, hand open, palm forward, thus forming a square. This is dusguard. To make the sign continue the left arm in its dusguard position, draw the open right hand, palm downward, quickly across the left breast, from left to right, then drop both hands at once to a hanging posture.

Dusguard and sign of a Master Mason. Place the ends of the thumbs together in front of the top of the stomach, hands wide open, palms downward, fingers pointing straight forward. This is the dusguard. To make the sign, hold the left hand in dusguard position, draw the open right hand, palm downward, quickly across the bowels, and drop both hands at once to a hanging posture.

I may as well give here a description of the grand hailing sign of distress, though it is never used as a test of Masonry, as may be seen by reference to the Master's oath.

GRAND HAILING SIGN OF DISTRESS.

Raise both arms so as to form a line with the shoulders and with each other as far as the elbows, forearms perpendicular, hands wide open, palms forward. From this position both arms are lowered by three equal jerks, the third bringing them to a hanging posture. The words accompanying hands are, "O, Lord my God, is there no help for the widow's son." The words however, are not to be used except when the motion cannot be seen.

I cannot close without a word of caution to the uninitiated who may be tempted by this exposition to pass themselves as Masons. In doing so you should be careful to be the questioner to escape from falsehood This you may safely do in testing strangers, but to enter a lodge you must possess the genuine sign to hand, which necessitate falsehood, and you will have to take the test oath, which in your case would be perjury.

HOW MASONS CHEAT.

I will not purport to give the readers with a detailed account of the side degrees. No man has a right to them who is not a Master Mason. What is generally called the "horse jockey's degree" is used in trading.* In the twentieth chapter of the book of Samuel, Jonathan gave this sign to David, if his arrows fell farther it was an evil omen, if nearer it was good. So a Mason of this degree warns his brother of a bad trade by breaking three sticks and pitching one over, the next to the third farther off, meaning that the other may by advises him of his chance by reversing the sign. Pebbles or anything that can be thumped in a careless manner may be used in the absence of sticks. They will also help by words: "I would take two of that price," or "you had better take two," warns the initiated not to buy, but leads the uninitiated into a snare. "One is better than two," means it is a good bargain. They claim horses or other property as having been stolen from them and by the above signs get it back, proving that the owner is by advises him of his chance by reversing the sign. Pebbles or anything that can be thumped in a careless manner may be used in the absence of sticks. They will also help by words: "I would take two of that price," or "you had better take two," warns the initiated not to buy, but leads the uninitiated into a snare. "One is better than two," means it is a good bargain. They claim horses or other property as having been stolen from them and by the above signs get it back, proving that the owner is by their comrades. I have seen men swindled in this way; I have heard the swindlers boasting among themselves of their success, and I know that these practices are used by men. I know also that a large proportion of Master Masons, so far as my knowledge extended, claimed that it was right to steal government cotton, and some practiced accordingly. I will give a single case.

Stephen McGinnis, of Fayette Co., Ala., with others, stole four bales of cotton in Mississippi. He was reported to the military, taken and lodged in jail at Columbus, Mississippi. He was a Master Mason, and a Master Mason told me that Mr. Mason Smith, a member of him a crow-bar with which to break jail and escape. The lodge to which he belonged never, to my knowledge, called him to account for it, but he was tried by them shortly afterward for a most aggravated offence against a Master Mason.

Thus Masons cheat and steal and escape from justice. If one more honest than his fellows discovers their sins and is likely to tell, they will combine and accuse him to his face of some shameful crime, and declare that they will tell-in him if he tells on them. They will even tell-in him if he tells on them. They will even tell-in him if he tells on them. They will even

The Christian Exposure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

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The Christian Cynosure.

MR. TILTON & PRESIDENT BLANCHARD'S "CROTCHETS," "PREJUDICES" AND "WINDMILLS."

The *Independent* (Jan. 7,) says of the above-named editor of the CYNOSURE:

"He has his crotchets and his prejudices, and he would go as far to kick a "secret society" as John Randolph to kick a sheep."

The CYNOSURE has altogether too' serious business on hand to discuss and dissect from opinions which may be entertained of its editors, beyond their immediate practical bearing on the truth we teach, or the errors we are sent to oppose. Nor, in this case, have we any temptation to do so. No one can read what I have written of Mr. Tilton without perceiving that I love him for his manliness; his abhorence of creed without practice; his freedom from that sanctimonious cant which strains out of religion the gnats of error while it swallows camels of unrighteousness; and, above all, for his simplicity and directness, which makes his errors comparatively harmless by making them, like insects in amber, perfectly palpable. In short, were I to draw his portrait as he has attempted mine, I should not ask him to eit for it, but copy one already drawn in Mark, chap. 10, viz: that of a young man who came "running" to Christ; who believed the precepts of "the stone tables," and fancied he had kept them; but he had fatally defective and inadequate ideas of Christ, yet called him "Good Master," and asked of Him the way of life. The pith and point of Christ's instruction—"there is none good but one God"—was that he ought to reverence Christ o great deal more or less. If he was mere man, he should not flatter him by calling him "good master;" if he was God, he should obey Him. And as the man was rich, the Savior gave him a command which, in practical effect, was much like telling Mr. Tilton to eat the *Independent* against "secret societies" if it cost him his entire subscription list: that was to "sell all he had" and give it away! The man shrunk from this test and "went away sorrowing," for he had a very great subscription list! But we read that "Jesus beholding him, loved him, and said unto him: one thing thou lackest." And so I love Mr. Tilton.

But what are President Blanchard's "crotchets" and "windmills?"

Crotchets, in general, I believe are whims treated as realities, and "windmills," in the exploits of the famous Quixote, were harmless pieces of machinery imagined and fought as enemies. Thus, but few years since, in the opinion of Northern and Southern masses, abolitionism was a "crotchet" and the slave-power a "windmill." They are not so regarded now.

All of the crotchets of either editors of this paper, if by "crotchet" is meant opinions which have been arraigned as peculiar or extravagant, are condensed into the following brief resolution presented to the Illinois State Congregational Association, May, 1865, at Peoria:

Resolved, That all rites and ceremonies, not given of God, but invented by man, for promoting morals or religion, are of the world and not of Christ, and so essentially gentile worship, or the worship of devils.

The same general statement was some years since published as standing matter in a little paper entitled *The Christian Era*, as follows:

PROF.—Jesus Christ is in whatever of religion He has appointed, whether rites, doctrines, or government; and devils inhabit all the rest, and wield them in the interest of the god of this world.

Now that this proposition, while held as a theory, is neither a novelty nor a whim, the merest surface glance at the Bible will convince any one. In that book, or group of sacred books, the existence and agency of the spiritual being is everywhere assumed. God and Satan—the one infinite, uncreated and perfectly good; the other a created angel, fallen, corrupt and wicked, like multitudes of his followers whom we daily see on earth. All religious motions, acts, governments and institutions on this earth are represented in the scriptures as divided between these two. There is no third. No one pretends there is any. Christ and his institutions represent the religion of the true, living God, who, the word declares, was and is "in Christ reconciling the world to himself." He (Christ) is the only mediator, "medium" or sacred go-between by whom finite sinners can get back to the good and holy Father and God whom they have offended.

The interests of the other dark leader are represented by the various religions of earth which are not christian, and by those religions and parts of religions which, while christian in name are heathen in fact.

Now to see the above is no strained, novel or fanatical interpretation of the scriptures, let the reader carefully consider the following extract from a discourse of the late Professor George Shepard of the Theological Seminary of Bangor, Maine. It is taken from a volume of sermons by that distinguished and holy man, just published by Nichols and Noyes, Boston, 1868, and may be found on pages 127-8 of that interesting book. Prof. Shepard says:

"There are good influences in this world, at the head of which is God. There are also bad influences at the head of which is Satan. The wicked agent who stands at the head of the bad influences is called the god of this world. We hesitate at first applying a phrase of so broad and exalted a meaning to any other than the Supreme Ruler, the rightful Lord of this and all worlds. But we find the Savior alluding to the same agent saying: *"The prince of this world cometh and hath nothing in me."* He is called *the god of this world* and *prince of this world* on account of the sway he exercises over the greater part of it, and on account of the *service, the obedience and homage which are generally paid to him rather than to Jehovah.* (These last italics are ours.) I go to no argument to prove the existence of such a being or of his agency in our world." The principles and style of interpretation which would blot out the doctrine of the existence of the devil, would blot out also that of the divine existence."

And yet when the above printed proposition, presented to the Illinois State Congregational Association, at Peoria, Ill., 1865, was submitted to that body, Rev. H. L. Hammond, supported by Prof. S. C. Bartlett and G. S. F. Savage, declared that its adoption "would disgrace the association."

As the above from Professor Shepard is the ordinary, orthodox, received interpretation of the bible on satanic agency, the only explanation of the phrases of those brethren is their dread of the obvious, necessary and practical applications of the above great truth to the rite of Free-Masonry and the mistletoes and successors which have sprung from it. They are willing to believe that gentile worship is devil worship, as some of the same party were once willing to oppose slavery and caste in heathen nations. Devils may inhabit a Chinese pagoda and mesmerize the worshipers, but to admit that the same thing may happen in a Masonic lodge; that veritable, literal devils or demons, accursed and unclean, may afford the inspiration which the mass and the baptismal service of "the regular and *solemn rites not given by God, but invented by men and administered by priests.*

And, curiously enough: no matter what the neophyte believes or disbelieves, if only he *will practice the rites.* "There is the hiding of its power." Priests have no great occasion for mind or intellect in themselves, and less still in their dupes. *They rule by means of rites*, and when there are no "rites" on the earth but Christ's, then will be on earth no religion but Christ's.

The above admitted, and, one would suppose, one single instant's reflection would enable every person of candor to assign to their true category, all the man-invented "rites," "dogmas," "institutions," and self-projected worships which have prevailed on earth from Cain to the Mormon Smith: modern secret societies included. But it is not so.

I lately preached in a church called "Protestant," where candles were burning on an altar in daylight; and yet of all the Lutherans, that church was and is the hitterest on the rites invented by the Papacy! Almost every Protestant sect to-day appeals to God's word against the fallen of rite or-doctrine practiced by other sects, and to its own *traditions*, to justify its own.

The immediate cause of this almost universal error is this: Satan, like other assassins, conceals *himself* while he strikes. He is ever suggesting for the advantage of his dark realm, in the words of Glanville, chaplain to Charles II., "that there is no such thing as himself;" that there is, and he lies hid in every trick, insinuation, solemn rite, ceremony, institution, consecration or thing claiming the sacredness of religion, and which is not from God!

The Protestant sects of the present day are every one of them more or less infected or subjected by these worships of Satan; while the papacy, in the words of Dr. Cummings before he was insane, is "One stupendous demoniacal possession."

And yet the bare enunciation of the truth of the above paragraph will doubtless fall on the ears of those whom it most concerns, like the ravings of insanity itself; as while Christ was teaching the multitudes those whose madness was in their hearts supposed him deranged in his intellect. (Mark iii. 21).

The cause of the whole error lies in this: that when men are sure that Christ and the Holy Spirit are in their churches, they take that fact as proof that Satan is out of them. It seems never to occur to them that the best men and best churches are largely shared by the devil; but they are. Nay, the better the man or institution, the profounder the attention Satan pays to him. And the most violent and often most successful assaults of Satan are often made on persons and churches which are "full of the Holy Ghost." For proof we have to go no further than to Christ himself, who "being full of the Holy Ghost," "was led by the Spirit into the wilderness, to be tempted of the devil." And He "was tempted in all points like as we are," sin only expected. He did not sin.

We are come then to this point,—that "the god of this world divides its empire with Christ;" even to the division of the allegiance and worship of a single church or even of a single soul; that the two empires meet and clash not only in the torn body of the boy whose father is bringing him to Christ, but in the songs of a revival, the services of a church, and even in the experience of individual men! so that christians who "stand" at all needs must "stand against the wiles of the devil;" and for this simple reason that "gentile" worship is everywhere mingling with *christian*, and the things which the gentiles exercise they "sacrifice to devils, not to God;" that is, *devils* inhabit their worships, as the Holy Spirit does the christian's.

The inference which follows the above scripture facts and reasonings is plain and irresistible: that "mysteries," "rites," "institutions," "ceremonies" are now, ever have been, and till sin and Satan change nature, ever will be Satan's substitutes for the religion of Christ, which comes to us as he did, "from the Father."

It is amusing to see and hear men condemn in others the things which they practice themselves, in any department of folly and error, that is on the broad democratic level and inheritance pity the ritualistic follies of the old world, and cherish and embrace everywhere that net-work of secret "orders" which is putting American society on the road back to the times of the Pharaohs.

"Tis pitiful; 'tis wondrous pitiful."

If rites of a religious nature invented and practiced by men are idolatry in Asia, so are they here. If they are demon or devil-worship in Asia, so they are here. If idolatry is possible to pagans, it is equally so to christians. And if religions and parts of religions got up by men, and aspiring to bind conscience have in Asia Minor and its "seven churches" displaced christianity by rivalship and substitution, the same causes are producing the same *effects to-day* in our own country.

The *amount* of the sorcery or ceremony is immaterial. The fiend-seducer who has persuaded a victim to secrete a glove for him, has gained as much influence over her as if she had promised to conceal a guinea for him. Her virtue is mortgaged to him when the first promise of unnecessary concealment is made; and so with the "initiated" everywhere, whether under the gauze veil of a college society or a temperance "order;" the black veil of the nunnery or the midnight foolories of the lodge. The "oath" beneath the whole lump. If we are opposed to the end to Priesterafi, Kingcraft & Co., as Webster once said, we ought to be opposed to every road and lane that leads to it.

A Wonderful Article by a Wonderful Man.

The following article is from a missionary of the American Board, of near half a century's standing. When Dr. King dies, thousands on thousands whose lives and practices contradict his grave, scriptural and spiritual views, of sacred utterances below, will raise peans over his grave; and christmas-keeping editors will laud him, and missionaries and officers of the Board will beg plumes from his hearse to wave in their anniversaries. We clip it from the *Boston Congregationalist*, of October 12th, 1866. After it appeared, I tried to get extracts from it inserted in the *Boston Recorder*, but could not. Read and ponder it.

FORMS AND CEREMONIES IN RELIGION.

BY REV. JONAS KING, D. D.

To my beloved countrymen in the United States of America, who profess to take the Bible—the Scriptures of the Old and New Testaments—as their only rule of faith and practice:

Having spent my native land after an absence of nearly forty-five years, I find many and great changes, most of which are for the better, and in view of which I greatly rejoice.

I have traveled through some fifteen or sixteen kingdoms in Europe, have visited various places in Asia and Africa; and from all I have seen and been able to learn from others, I must say that the United States of America, with all our defects and difficulties, is the most prosperous, the most highly favored, the happiest nation on the habitable globe. There is no other place under the whole heaven, where the poor man can so easily obtain subsistence for himself and family, no place where life and property are more secure, where intellect among all classes of people is more highly cultivated, and where every man is better appreciated according to his real value; no place where so much is done by benevolent institutions and benevolent individuals for the institution of the poor and degraded classes of people, in order to rescue them from vice and raise them to a respectable situation in society. I know of no place on earth where mind is everywhere more active, and where improvements in everything useful and for the comfort of all, are so great. In this respect, I think I may truly say that greater progress has been made in eighty-nine years, than was ever made by any other nation under the whole heaven, in the space of eight hundred years.

Peace and plenty everywhere prevail, except in those States formerly called slave; and even there, in two or three years, I doubt not, everything necessary for life and comfort will be easily obtained.

And in a religious point of view, I see in many things a marked and decided progress. But in some, I am sorry to be obliged to say, I perceive a tendency to that which has been the bane of most of the churches in the eastern world—a tendency to forms and ceremonies in the worship of God, to the observance of festdays so-called and of feast-days, which were never appointed by God, and were not kept by christians in the first age after Christ—feast-days, which have, in the eastern churches, been productive of great evil by promoting idleness and other vices, with which it is usually accompanied.

Even the *passover*, improperly translated *Easter* in the 12th chapter of the Acts of the Apostles, was not considered as a feast to be kept by christian churches gathered from among the heathen. An ecclesiastical Greek writer in the fifth century, says that it was a love of idleness which led many to keep the passover (pascha—the word translated in the 12th chapters of the Acts of the Apostles, *Easter*, but in every other place in the new testament, *passover*,) which was a Jewish feast which no christian was under any obligation to keep; and St. Chrysostom said, that every time we partake of the Lord's supper, we celebrate the passover, now generally called here *Easter*, instead of the Jewish feast ordained in the month of April by northern pagans In the oriental church, it is still called passover.

Many, I have no doubt, suppose that christmas has been kept from the time of the apostles, whereas it was not kept in the eastern church till the fourth century after Christ, and was then introduced from Rome. Of this I have proof from one of the sermons (homilias) of Chrysostom, delivered at Antioch, about three hundred and eighty years after Christ, in which he urged christians to keep christmas, and said, "It is not yet ten years since this day became known to us."

A Greek writer (a bishop) in the seventh century, declared that no one knows the day nor even the month, in which *Christ was born*, and that many celebrated it in May.

The 25th of December was a heathen feast, from the keeping of which it was found difficult to draw christians; and so it was baptized, if I may so say, with a christian name, and has since been kept by many as a christian feast—just as the feasts of Bacchus are, in substance, still kept by the Greeks, but under a christian name.

Of the various feast-days which many at the present day seem inclined to keep, I only mention these two, christmas and the passover (improperly termed *easter*,) which seem to be the least objectionable of all.

As in society etiquette and formal visits abound where there is little love or friendship, so in religion, where love to God and true piety decreases, there is generally a tendency to forms.

Having seen the deplorable effects produced by the multiplication of forms and ceremonies and feast-days in the eastern church, I have come to the conclusion that religion, as taught in the Bible, is better than it is or remedeled and taught by men; and that, as everything as it comes from the hand of God is very good, we should receive religion as he has given it to us, without any addition or diminution, though under the appearance of piety.

There is scarcely an error in the oriental church of the Lascia, which is not grafted on something that looks like true piety.

Such an error Paul mentions in his epistle to the Colossians (ii: 18-23), "Subject to ordinances after the commandments and doctrines of men—which things have indeed a show of wisdom in will-worship and humility, &c."

I have often been told by those who pray to the saints, that they go to them because they consider themselves unworthy to go to Christ. That looks like humility. But it is a false humility. And as God has told us when we pray to go to him, we should thus do.

The Pharisees, by what seemed to them, no doubt, a good reason, made void one of the ten commandments. "Honor thy father and thy parents, is no not? Certainly. Then, if I go into the temple of God, and say Corben, and give my property *to God*, that is true piety, though I leave my father and mother to perish from want. Such, I fancy, was their reasoning, and at first it seemed specious But they were certainly wrong in coming to a conclusion which made void the fifth commandment.

So all the fasts and penances and flagellations practiced by some, have a show of humility and penitence, but are not according to the word of God.

The distinction of meats in Lent, which some call fasting, is stigmatized by Paul, in his epistle to Timothy, as a heresy. (1 Tim, iv: 1-4.)

So the celibacy of the monks and clergy in some churches, has a show of piety and devotedness to the Lord; but it is not according to the word of God, but the contrary, and is productive of some of the most abominable crimes.

When I first went to the east, in some places, out of seeming reverence for the word of God, it was considered improper for a woman to take into her hands the new testament.

So with regard to the supposed influence and power of Mary. The name "Mother of God" was given her out of zeal for the doctrine of Christ's divinity, though he was born of her only "according to the flesh"—and as in society the mother usually takes precedence of the son, and the son is expected to obey the mother, by parity of reasoning it is supposed that Jesus Christ is very much under the direction of Mery—and, in fact, that the mother of God actually rules the Godhead,—and so the Greeks, in their public prayers, say to Mary, *"All my hope I place in thee."*

Now all this error had its commencement in a feeling of piety, and was nourished by what, at first sight, would seem to be a pious sentiment.

But the moment we begin to depart from the simplicity of the word of God, we are beginning to wander from him, and from the truth—and the moment we begin to receive in religion the traditions and commandments of men, we are in danger, and know not to what degree of degradation in religion we may be left to arrive.

The greater part of the traditions and commandments of men our Puritan fathers rejected, and they were called Puritan, because they wished to receive nothing in religion which is not found, and clearly taught, in the pure word of God.

Many of them were men of great talent and learning, and of ardent piety. Of the name they bore, I am not ashamed, though I wish to take no other name than that of *christian*, according to the words of God.

And to that word we owe, as a nation, all the civil and religious privileges which we now enjoy—all our prosperity and happiness hitherto unexplained in any other part of the world.

And the mixing of the traditions and commandments of men with the pure word of God by the Jews, was the primary cause of all their error, and the consequent misery brought upon them, and all they have suffered in their dispersion among all nations for eighteen hundred years.

And the mixing of the traditions and commandments of men with the pure word of God, by the christians in the east, was the primary cause of the degradation and subjection to the musulman power for hundreds of years.

And the degradation of morals among multitudes in the western church, and the want of civil and religious liberty may be justly attributed to the same cause. And in so far as we see that same cause operating in any other church, we have reason to fear its consequences in that church, and its influence on society.

There is no safety for any individual, nor for any church, but in keeping close to the pure word of God, and the simplicity of the gospel of Jesus Christ.

To that simplicity, let us all return, if we have, in any degree, wandered from it.

Let us not be allured by pompous ceremonies of any kind, by gorgeous dresses, theatrical performances, or enchanting strains of music, to leave the simplicity of the gospel of Jesus Christ, who when he sent out his disciples to preach the gospel, told them not to take *two* coats, and who himself, when he preached in Judea and Samaria, and all he was led out to be crucified, wore, as we have reason to believe, simple garments, and a seamless vesture, on which the Roman soldiers cast their lots.

Simplicity in rites and forms, simplicity in religious worship, simplicity in the place where they met for prayer and religious instruction, characterized christians every where in the time of the apostles, and, I may say, during the greater part of the first century after Christ. And never did christianity appear more lovely, and never was the preaching of the gospel more efficacious in pulling down the strongholds of sin and superstition and paganism, than during that period.

The vices of men may be, and often are delighted with pompous rites and ceremonies, and frequent the churches where such rites and ceremonies exist, as they do the theatre and opera, for mere amusement, without receiving the least degree of spiritual benefit.

And now, my beloved countrymen, as I am expecting ere long to bid my native land once more farewell, and perhaps for the last time and forever, and return to that land, which has been so long the field of my missionary labors, I hope you will receive with kindness what I have said on a subject which *seems* to me of great importance.

I love my country as few can have been in the least degree diminished by my distance from it, or by length or absence. On the contrary it has been greatly increased by comparing it with other countries, through which I have traveled and in which I have resided.

When in foreign lands, I have often felt as the captive Jews did by the rivers of Babylon, and have often said of my country as they did of theirs, "if I forget thee," O America, "let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not" America, "above my chief joy."

I love my countrymen in the east and in the west, in the north and in the south, and pray that we may all yet be united in love, and that we may all unite in doing good to our fellowmen, who do not enjoy the civil and religious privileges which we enjoy; and thus do the work, which I believe, God has raised us up as a nation to perform.

With never failing love, and desire for the peace and prosperity and happiness of this great nation, I remain as I ever have been,

Your fellow-citizen,

JONAS KING.

MASONIC MUNIFICENCE.

I have seen in a leading New York paper the following announcement:

"The Michigan Masons propose to erect in Detroit a grand Masonic Temple, to cost $500,000 exclusive of the site, and to establish in connection with it a library and art gallery."

Now I would suggest that as the Masons, who are great pretenders to worshippers of charity, have never done anything, as Masons, for the elevation of the African—have never admitted him into their lodges before the war, but on the contrary have lent their influence to keep him in slavery, I would suggest, I say, that they should now live up to their creed of charity, and make him some amends for the wrongs that they have helped to inflict upon him. Instead of devoting a half million dollars to the building of a pompous temple that is not merely useless but positively injurious to the interests of society, would it not be better to bestow this sum upon needy Africans whom they have helped to wrong in a most signal manner? Such a large sum of money, if it must be taken from the widows and orphans of men who have been beguiled into Masonry here in the United States would be well bestowed upon such Africans as wish to return to Africa, where they might help to build up christian civilization, which is much more essential to the world than Masonry.

No legislature ought ever to incorporate a secret society and rest it with a power to hold real estate; for by so doing it sanctions the illegitimate oaths and tenets of that society, virtually enacts a law concerning a religious belief which is unconstitutional, and rears up a power in the land that is so arbitrary, oppressive and dangerous to personal liberty, as it is secret and irresponsible. It is vain for the individual to struggle against the collusive combinations of a secret society, because its members are under oaths not to divulge the truth. A legislature might as well incorporate a band of assassins, or a den of thieves, as a clique of Ku Kluxes, Knight Templars or any other secret society.

Instead of building a temple in Detroit, would it not be better to build a few churches or endow a few schools in Liberia?

EPISCOPALIAN.

Secret Societies, Substitutes for Christianity.

BY PRESIDENT BLANCHARD, WHEATON COLLEGE, ILLINOIS.

"There are," says the late excellent Professor Shepard of Bangor Theological Seminary, "good influences in this world at the head of which is God. There are also bad influences at the head of which is the devil."

In the above single sentence of Professor Shepard, there is more scripture truth than in some whole volumes of theology. And it obviously and irresistibly follows from the above, that whatever of religion in this world is not Christ's, is Satan's. This obvious patent fact, which lies open on almost every page of the Bible, so that it seems almost like one of Satan's miracles (Rev. xvi. 14), that it should be so almost universally ignored or overlooked.

Now the pretences on which "solemn rites" and "secret mysteries" have been palmed upon our race, are as various as the motives of men. Something; religious; success; knowledge; even without study; power over nature; power over men; occult arts; fortune; the future; destiny; or, to come down to this practical age of cheap, friendship, good-will, the copyer virtues, charity, life insurance with funeral expenses and helps insured to widows and orphans; ollents; votes; "the kingdoms of this world and the glory of them." All these may be found as hints or hooks all along the stream of time and of life, drawing those who bite the baits, into one simple, identical, plain, practical, everywhere prevalent thing, viz., *the practice of mystic and solemn rites not given by God, but invented by men and administered by priests.*

And, curiously enough: no matter what the neophyte believes or disbelieves, if only he *will practice the rites.* "There is the hiding of its power." Priests have no great occasion for mind or intellect in themselves, and less still in their dupes. *They rule by means of rites*, and when there are no "rites" on the earth but Christ's, then will be on earth no religion but Christ's.

The above admitted, and, one would suppose, one single instant's reflection would enable every person of candor to assign to their true category, all the man-invented "rites," "dogmas," "institutions," and self-projected worships which have prevailed on earth from Cain to the Mormon Smith: modern secret societies included. But it is not so.

I lately preached in a church called "Protestant," where candles were burning on an altar in daylight; and yet of all the Lutherans, that church was and is the hitterest on the rites invented by the Papacy! Almost every Protestant sect to-day appeals to God's word against the fallen of rite or-doctrine practiced by other sects, and to its own *traditions*, to justify its own.

The immediate cause of this almost universal error is this: Satan, like other assassins, conceals *himself* while he strikes. He is ever suggesting for the advantage of his dark realm, in the words of Glanville, chaplain to Charles II., "that there is no such thing as himself;" that there is, and he lies hid in every trick, insinuation, solemn rite, ceremony, institution, consecration or thing claiming the sacredness of religion, and which is not from God!

The Protestant sects of the present day are every one of them more or less infected or subjected by these worships of Satan; while the papacy, in the words of Dr. Cummings before he was insane, is "One stupendous demoniacal possession."

And yet the bare enunciation of the truth of the above paragraph will doubtless fall on the ears of those whom it most concerns, like the ravings of insanity itself; as while Christ was teaching the multitudes those whose madness was in their hearts supposed him deranged in his intellect. (Mark iii. 21).

The cause of the whole error lies in this: that when men are sure that Christ and the Holy Spirit are in their churches, they take that fact as proof that Satan is out of them. It seems never to occur to them that the best men and best churches are largely shared by the devil; but they are. Nay, the better the man or institution, the profounder the attention Satan pays to him. And the most violent and often most successful assaults of Satan are often made on persons and churches which are "full of the Holy Ghost." For proof we have to go no further than to Christ himself, who

The Christian Cynosure.

SPECIAL NOTICE.

ANNUAL MEETING.

At a meeting of the Executive Committee of the National Christian Association opposed to secret societies, it was

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago; also, that the time for holding said meeting be Tuesday, June 8th, at half-past seven o'clock, P. M., to be continued from day to day, as shall be deemed expedient.

I. A. HART, Secretary.

The following extract from the constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary:

"ARTICLE 4. The annual meeting of this association shall be constituted by delegates from auxiliary and kindred associations, provided that parties attending who are in hearty sympathy with us may, on vote of the association, be admitted as members. The place of meeting to be determined by the association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all needful preparation for said meeting.

"ART. 6. Associations for the same general object, whether state, ecclesiastical or local, may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings."

Now, friends of light, organize your state and county and town auxiliaries. Organize your conferences and presbyteries, associations and churches into auxiliaries, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may "*bear each other's burdens*." Then this weight will not be so heavy and crushing to any, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the national association. The work is done, the paper is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents so as to reach the masses. No pen and the press must not be set to work on a vastly larger scale, but the tongues of five must be evoked. We must have preachers, lecturers, stump-speakers, or whatever one chooses to call those who shall evangelize in this cause, and that we may have They must "*be sent.*" We are aware that money cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system, a thorough organization for work and victory: this is the subject for thought, for prayer, for action now and at the annual meeting. Men of thought and men of action, heed the call of providence, and may He who presents the opportunity, give the wisdom and the energy which the hour demands.

POWER OF THE RIDICULOUS.

"Why, it's child's play! I don't believe the Morgan revelations can be true!" That full-grown sensible men could allow their persons to be profaned with ribald handling; stripp to shirt and drawers, cable-laved, blind-folded; neither shod nor bare-footed; bonneted generally; and, in the midst of all this devil's jest and god, get on their knees at sillers, have heathen prayers said over them with the Savior left out. There must be some mistake about it. Sensible men could never stand such nonsense."

So said an intelligent lady to me the other day. And yet Charles O. Finney, one of the holiest men alive; I. A. Hart, an editor of this paper, whose word would be taken by every man who knows him well, against any sithering Mason's oath; and hundreds and thousands of good men stand right among us ready to swear, under the oath of God, if required, that such was and is Free-Masonry, even to its outthroat oaths!

How then shall we account for the coarse horse-jest; baring of apprentices, mingled with good principles, and lying lecture-legends, and mock-solemn mysteries, which make up what is, with infamous falsehood, called "*The Work*" of the lodge? Was the devil a fool when he contrived, piece by piece, such brain-stuff, and called it Free-Masonry?

No, the reason that this matter is considered, or not all, the philosophy of the ridiculous and the absurd. If you were the devil, and wished to make the holy worship of God distasteful and disgusting to thoughtful but irreligious men, could you do it more effectually than by putting them through rites at once solemn and ridiculous, grave and disgusting. Suppose a mother wished to make a book of children hate to go and kiss a returned father, could she do it any way more effectually than by compelling them to go and kiss their father with their legs bare and with their dirty clouts about their necks? The truth is, multitudes have been made to loathe and shrink from the true worship by first loathing the false. That is the reason why Spain is to-day essentially infidel, and Garibaldi no better.

Again, if the devil wishes to ensnare a weaker grade of minds, can he do it more effectually than to reconcile them to dirty morals by giving them a dirty religion? Why is it that whores hate wedded and regular life? Simply because the passions concerned in the reproduction of the race, are with them, at once gratified and inflamed at a cheaper rate, and the wild and devilish delirium of prostitution is mixed with revelry and joke. And the thirst for the self-projected contraband rites of the lodge blended with lying hopes of preferment, the gambler's favor for gain, the sweetness of stolen waters, the ring within ring of secrecy; each inner ring imposing on, humbugging, and managing, all below; this raging endemic thirst for secret priest-rites, with it that subtreats to and absorbs in itself every lust which tempts the theologue by its buffoonery and and horse-play, puts even thinking men off their guard, while the rowdy gets his jollity, and the devil gets his worship. It is the trick of the great conjurer to win what out-worths worlds,—the allegiance of a soul!

QUERY.

BLOOMINGTON, Ill., Jan. 10, 1869.

PRES. BLANCHARD, Wheaton, Du Page Co., Ill.: Pardon this from a stranger.

May I ask if *our secret temperance organizations* are doing the best service for the temperance cause—that is, in your opinion? I am asked to join them here, and I am seeking light as to their real bearing and effect.

If you have time, I shall be *glad* to hear your opinion and reasons therefor.

Can secret societies carry out moral reform? Why not as well secret churches, secret political parties, secret schools and colleges.

I don't wish to think of any war among temperance men—but what is the *best* method

ANSWER.

My reasons for disapproving the secret temperance orders are:

1. The originators of these orders knew when they started them that thousands of good temperance men and christians were forbidden by their church connections to join a secret society. They, therefore, deliberately split the friends of temperance into factions, which no sincere temperance man would have done.

2. Adding secrecy, mystery, rites to rue christianity, corrupted, it into popery—adding the same to temperance will have—has had already a like effect.

3. The secret temperance lodges were a device to bring back Masonry into popular favor; and they have done it, too.

4. Their constitutions are despotic; their rites idolatry, and their nature anti-Christ. Beginning at the lodge-door with the confession of faith of a Jew or delist—that is one that leaves Christ out.

5. All the secret orders are children of the papacy, which is the mother of all spiritual harlots.

6. No one ever followed Christ into a secret society.

COUNTERFEIT ANTI-MASONRY.

A friend has sent us a copy of a pamphlet purporting to have been published by L. Fitzgerald, New York, entitled "*Morgan's Free Masonry*, exposed and explained, &c., by Captain Wm. Morgan;" and on the reverse side of the title page is the original copyright notice of Wm. Morgan to his book on Masonry, dated August 14th, 1826, and signed by R. R. Lansing, clerk of the northwestern district of New York.

The friend sending the book desires our opinion of it. As this is a matter in which the public have an interest, we give our opinion in the columns. We are asked to say it is anonymous, and therefore not to be trusted as to any matter of fact. It is not, however, anonymous, but much worse, so far as its credibility is concerned. The name given as its author is a clear and false forgery. Not content with murdering Morgan, for telling truth, whose publication was imperatively demanded by the best good of man and the glory of God, the Masons have followed him with their malignity, have added to that of forging his name, as the author of their falsehoods, have sought to affix to his memory the infamy of being a liar like unto themselves, and not only a liar, but a knave and a fool at the same time. We shall make this appear more fully in the sequel. The dishonesty of of this work is apparent from the ambiguity of the first five words of the title page, which any one can see, may mean either that it is intended to expose and explain Free-Masonry, or to expose and explain Morgan's disclosures. "*Morgan's Free-Masonry* exposed and explained by Captain Wm. Morgan." Honest men don't write in that absurd way.

The book, from the first writer evidently was, How shall I mix lies enough with Morgan's truth that is so fatally damaging to Free-Masonry, that the unuformed shall be able to separate the truth from the lies, and becoming perplexed and uncertain, shall finally reject some of the lies, and reject the whole together. This is obviously his main object. At the same time he would be furnishing a convenient help to employers in Masonry, of the burdensome and unprofitable task of committing the lies to secret lessons to memory. Thus relieving "*the work*" of the lodge; at the same time the initiated might be induced to buy the book as a book of truth, and never to be wiser as to Masonry, not being able to separate the true from the false, and so between the two, he might drive a profitable swindle, and the whole redoun to the defence and security of the institution. Thus will he seem that he is a genuine Masonic work, full of Masonic "*art*" and mystic truth, *i. e.*, of most devilish deceit.

The first three degrees, as "exposed and explained" in the book under consideration, are genuine copies of Morgan's original work on Masonry, concerning which no Master Mason who has before his eyes the fear of the God of truth, will say aught but that is a *true* disclosure. In saying this, we say "what we do know and testify that we have seen," and no man or woman need have a moment's doubt or hesitation in the matter. The First Three Degrees, Entered Apprentice, Fellow-Craft, and Master Mason,—these three are correct. Beyond this nothing is reliable. It le false, false, falsest. And yet there is in many parts a close resemblance to truth. The routine of ceremony is correctly traced. The scripture-reading's explanation of emblems, signs, words, grips, etc., are generally correct. In some respects the character of Masonic ceremonies are not particularly improved in the hands of this forger of names, and of lies especially, as to the indecent and the ridiculous. For instance, he introduces the candidate into the lodge in one degree, divested of every article of clothing but his shirt, where Morgan and the Terry convention leave him all but his vest, and again this pseudo Morgan reduces his Royal Arch candidate to a state of perfect nudity, and sets a solemn dignitary to rehearsing over him this scripture, "naked you came into the world, and naked you must depart," and then arrays him in an apron of fig leaves sewed together, and a very odd pair, of moccasins; and with these as his sole covering, makes him go through their long ceremonies, and journeying up the accustomed rough way of woe. But why, says one, should a Mason represent Masonry as more ridiculous than an enemy would? Simply as a satire upon the true revelations, and to destroy all belief in the true things which are stated in the same connection. Sensible men and women often say Morgan's revelations of Masonry *cannot* be true, they are too ridiculous. Well, make it vastly more ridiculous, and even fools will see then that the account cannot be true. Like this: and all Mason solemnly charges that the Masons killed Morgan; not a few fanatics or bad Masons, but genuine and good Masons, under the normal influence of the system and in exact obedience of its principles and laws. "Logic," says a simon-pure Mason, "that's nothing; they always rant and cut one another's throats." Well, they always rant and cut one another's throats in regular communication, and ten at every St. John's festival." Thus by the bitterness and unreasonable exaggeration of his language, to the a positive denial; *seems* to make the strongest kind of a denial, and turns the laugh upon his opponent whom he knows to be wholly in the right. Such is the policy and satanic effrontery of this pseudo Morgan in making Masonry appear more ridiculous than it really is, and yet in the main he labors to make it appear historically true, morally and religiously excellent. The oaths, except the first three, are divested of their profane and immoral features, their awful penalties entirely omitted in the four counterfeit degrees. The Royal Arch oath is changed to an affirmation, with no penalty, "no murder and treason not excepted;" no "right hand cut off," no "breast torn open," and the Royal Arch Mason ever takes an oath either in the chapter or elsewhere. He treats the absurd legends about Solomon and Hiram, and the impious associations of Masonry with scripture history as real, and the alien of the Jew and iniquity as founded in truth; represents Masonic oaths as binding to such an extent that nothing could vindicate him against a charge of the most unnatural overture, but the fact which he announces at the close, that he never was a Mason! All No Mason, he intimates, could ever become such "*a perfured wretch*" as to violate his Masonic oath. Now then, if you see his book you have to be thankful that he has done the whole of Free-Masonry, having never been a Mason? His answer is, for substance, he got in by virtue of the knowledge contained in his books; like the paddy's squirrel that got in through a knot-hole, and could not any dirt at the mouth by beginning at the bottom. He get in by virtue of the knowledge obtained by getting in, and yet he never got in at all, for the last thing in the book is an account of a pretended Royal Arch Chapter by means of the Due Guard sign which he had once accidentally seen given, but he was detected as an impostor, and was glad to slink away with a whole skin, as every one will be who attempts to take to get into a Masonic lodge by mere book Masonry, whether of the pseudo Morgan or of the true. This pseudo Morgan is continually harping upon the idea that his book will enable any one to enter any lodge in the world, while this up as the great object of his book. This is enough to brand any professed Masonic revelation as spurious and malignant. No honest anti-Mason wants to help men into the lodges, but wants to help them *out* of them, and to keep out of them.

As soon as Morgan's book came out in 1826, the Masons invented a new word and oath to enable them to detect book Masonry. A man must have these as well as those which Morgan's book gave away, and besides, at the present day, he must take a positive extrajudicial oath that he is a real Free-Mason, and has been regularly initiated.

This pseudo Morgan is a wonderful character. Not only to acquire knowledge by the use of that very knowledge before he has acquired it, but able also to publish the verdict of the jury concerning his own murder more than forty years after he was murdered. This fact appears in the premises in the title page as the outside of the cover, though nothing more appears of it in the book. Such are the holy means which Masonry employs to defend itself by its pretended friends. We ask the curious reader to ponder this question: Was ever a *good* cause thus defended? did ever the devil show himself more false or more devilish than in this same pseudo Morgan? And yet professed christians will laugh and applaud at the impudence and buffoonery of his lies, and not one of them from the blackleg to the doctor of divinity will have one word of reproof for such rank offences against truth, such pranks of Satan, such lies as he is all very well and legitimate to deceive the profane world." Who cares for truth! Flood the world with counterfeit revelations of Masonry, and so we will perplex the minds of men to that degree, that some of them will enter the lodge just to free their minds from the perplexity. Well, that's a process worthy of the cause of the old liar and the father of it.

Remember, the first three degrees are correct; all the rest, with the title-page, is the work of a deceiver—in other words, of a Mason.

We suspect Duncan's and Richardson's rituals belong to the same class, but have not had an opportunity to examine them fully. We intend to do so and give them their due, whatever that may be. After this general survey of Fitzgerald's pamphlet, one is prepared to realize the auspicious mendacity of its title page which we give verbatim as it is on the outside of the cover; Morgan's Free-Masonry, exposed and explained, showing the origin, history and nature of Masonry; its effect on the government, and the christian religion, and containing a key to all the degrees of Free-Masonry; giving a clear and correct view of the manner of conferring the different degrees as practiced in all lodges throughout the globe, together with the means to be used by such as are not Masons to gain admission therein; with the verdict of the jury in relation to the abduction and murder of the author. The whole intended as a guide to the craft and a light to the unenlightened, by Captain William Morgan, New York, L. Fitzgerald, publisher."

Here are not less than seventeen distinct assertions, and every one of them is a palpable or implied falsehood except, perhaps, the last. L. Fitzgerald may be the real name of the publisher. It is one of the best illustrations of Masonic truth we have ever seen; it is Free-Masonry gone to seed. In the words of Dr. Aydelott, "*it is in all over.*"

PIOUS GENERALITIES.

Rev. Theodore Cuyler, D. D., in an article on "Wrestling Prayer," in the New York *Independent*, makes the following statement:

"Unless we are much mistaken, there are two things which American christians ought to do. The one is to quit the companionship of a self-indulgent, corrupting world; the other is to enter into closer companionship with Christ."

Every intelligent and spiritually-minded christian must give a hearty amen to these two propositions. But is there not danger that many will do this, and yet have no proper apprehension of their full import. That they will assent to the words, and yet go on in the companionship of the world, in its vain amusements, its fashions, its modes of having and of dressing, in its chase after riches, and honor, and pleasure; quitting the companionship of the world only in moments of devotion; only as a sort of pious abstraction.

Will not this become mere saintly, canting generalities; never being applied to any thing practical or specific, they cease to convey any definite meaning, or to serve any valuable purpose, unless it be to make those who use them appear pious themselves, and to the unthinking, flag to be very holy, and "*separate from sinners,*" when the very reverse is the truth. Can a man quit the companionship of a self-indulgent and corrupting world, and yet hail as brothers and companions the most corrupt of the world infidels, libertines and gamblers, who are connected together in secret conclaves, to stand by each other through thick and thin, as Masons and Odd Fellows do; acknowledging an especial covenant with those unbelievers, to extend to them the special fraternity and benefits which Christ has commanded us to extend to the household of faith. Is that quitting the companionship of a corrupting world? And, in joining with those same Masons and Odd Fellows in a destitual worship, where even the naming of Christ in prayer, is disorderly, and a violation of the fundamental principles of the secret institution, is joining the world without coming into closer fellowship with Christ? Whether Dr. Cuyler hails any of these destitual sects as brethren, or joins in their Christless worship, we know not. If he has, we put these questions to his conscience, and to the conscience of every professed christian, that does *brother and worship* with the conglomeration of worldly men, that are found in all the secret lodges.

H.

SPAIN.

The elections in Spain have sent a majority of monarchists to the Cortez or legislature. Whether they will be able to agree as to who shall be king, remains to be seen, and that is a matter of more interest, in its bearing upon the cause of truth and liberty, is another question, viz: Whether a new dynasty of kings and queens can be established, and the religious toleration be allowed by the provisional government, since the queen's expulsion, can or will be continued. Protestant worship has been established in Madrid—two Protestant church edifices have been commenced and a protestant newspaper has been started, which contains letters from the editor, Castelar Lopez, and other democrats, accept and proclaim the reformation of Martin Luther.

In the press of matter and at sense of the office editor, the article on "forms and ceremonies in religion" by Dr. Jonas King, the veteran Missionary to Greece, intending for the last Cynosure house separated from the introduction—the first two or threefold out—some of our readers must have wondered at their inability to find it after reading the introduction. We shall try to avoid similar misplacements in the future. If like imperfections should be observed, we hope our readers will give us the benefit of considering that starting a periodical without fund and without a subscription list, was really some disadvantages, not easily to be always perfectly overcome.

The article will be found on the fourth page of the present number.

The following petition has just been forwarded to the legislature:

To the Honorable Legislature Senate and House of Representatives of the State of Illinois.

The undersigned citizens of this state respectfully represent that:

WHEREAS, The Incorporation of secret orders and the representation by the same, of extraordinary oaths and obligations has, and does given just cause to alarm to vast numbers of american citizens, and the administration of such oaths, has been in some instances suppressed by law.

We therefore respectfully request your honorable bodies to refuse all in comporion for any such body, until the question shall have been submitted, to the people and passed upon at our primery elections as in case of other matters which concern the general welfare, and when no general discussion has been had, and no safe president established.

RELIGION OR MASONRY.

EDITORS OF THE CYNOSURE:—*Messrs.*—As incident occurred in Brattleboro, Vermont, not long ago, which illustrates the way in which honest, unsuspecting men are led to believe that Masonry is a substitute for religion, and even a great deal better than religion; that Christ dwells in a lodge of Masons, surrounded by darkling grips, signs and symbols, and not in the church with the preacher, his Bible, open and plain, so that he that runs may read.

Some of the Baptists of Brattleboro, as we have been assured by one of the most worthy of their number, made an effort to awaken the minds of their fellow-Baptists to the unreligious and corruptive character of secret societies, and to inculcate the necessity of purifying the church from such unchristian influences. With these views they approached one of their fellow-members, who, to all appearance, had never given the subject a moment's consideration. He never dreamed that in becoming initiated into a lodge of Masons he might have been imposed upon by a set of ignoramuses and knaves; but he took all their high pretensions at their high pure gospel, as sacred, holy, etc., etc., and all that sort of thing. With the fine words of "faith, hope and charity," "benovolence," brotherly love, etc," he had been gulled, like thousands of others, and led on from step to step, until he at had come to believe that he was among some of the holiest men and christians in the world! Like a man crawling into the dark hole of the great pyramid, he had crawled into a Masonic lodge, and thought that he had discovered Christ there!

That such is the case is proved by what followed. When he was first told by his friends that Masonry was heathenish, pharisaical, and anti-christian, he was totally unprepared for such an announcement, and was even pained upon the subject, he at length gaped out in surprise and astonishment, *Why? Why! if I must abandon either my religion or Masonry, it must be my religion.*

The poor man little suspected what evidence he was thus bearing of the fact that the managers of secret societies are imposing upon their deluded followers the belief that Masonry is superior to religion. He was evidently not a thorough sinner, but was initiated through perverted man; but he honestly believed all that Masons had told him, and was faithfully sustaining all their claims to holiness, sanctity and righteousness. He regarded a square and compass as something peculiarly sacred. The appeal to a fellow-man "*on the square,*" was regarded as a better assurance of truth and sincerity than the daily proofs of a christian life.

We mention this case in particular, because we believe that it is illustrative of thousands of other similar cases in Vermont. There was a time when Vermont most nobly cleared herself from the foul imputation of having even a *political* impurity, to say nothing of religion; but during the last generation, the emissaries of slavery and other *political* ideas have been permitted to enter her church, and with the good genius of the State by unsuspectingly and thousands upon thousands of young men have been led into the toils and meshes of secret societies. But thank heaven! our district schools have been at work of late to some purpose; our men are intelligent and generally well educated, and are in the condition of the wise, where a hint will prove sufficient. All they need is to have the imposition once pointed out, and they will see that the difference between religion and Masonry is like that between our Savior and the Pharisees—than which none could be greater.

DELTA UPSILON.

Bishops, Masonry and Preaching.

EDITOR OF THE CYNOSURE:—We proposed some time ago that a resolution should be presented to the general convention of the Episcopal church concerning the election of Bishops, which should read as follows:

Resolved, That no clergyman of the Protestant Episcopal church of the United States of America shall ever be eligible to the office of bishop who is a member of a secret society of any kind or denomination.

It was our wish, and still is so, to see the substance of this resolution become one of the corners of the church, because we are persuaded that the editor, Corderly Hope, and other democrats, accept and proclaim the reformation of Martin Luther.

We cannot but see in Episcopal clergyman who was at one time most warmly associated with our early recollections, as pleasantly connected with incidents of our family history. But as we grew up to manhood, many years passed without our hearing of him. At length, while looking over the old files of a newspaper, we saw his name, and, much to our satisfaction, found that on one occasion, long ago, he had preached a sermon as chaplain to an assembly of Masons on St. John's day. The burden of his text was that they, his hearers were to do good unto all men, but especially to those which are of the household of the faith. The good man had probably deceived himself into the belief that those who were designated as "the household of faith," meant Masons; whereas, we all know that the expression means *christians* and not *Masons*. We know that Turks, Hindoos, Mohammedans and Buddhists, yea, even barbarians and pirates, may be Masons, but they cannot possibly be christians, towards whom the precept of the text was especially enjoined. We were pained to discover that a man whom we had considered so good and pure should make such a vital misapplication of the precepts of christianity.

We know that Masons teach the doctrine of selfish destiny that the highest duty is to do good to a fellow-Mason; but it is an utter perversion of scriptures to quote the text alluded to as authority for it. And when we find a teacher of the gospels, engaged in such perversions, to the end of pleasing and misleading a set of men who may be infidels, and not of the household of the faith in any way, we lose all confidence in him as a guide, and experience a sensation that is sickening. We should hope as much faith in a preacher as that we might see stealing out from a brother, as we should in one whom we saw going into a lodge of Masons. The very spirit of Masonry is an intense pharisaicism, which drew from the Savior his most terrific and almost life only denunciations.

When a preacher of christianity points to a Masonic lodge and says: lo! here is Christ! it high time for us laymen to enquire into what he would lead us next. For our own part, we have decidedly opposed to such a man for a bishop of souls, or even a preacher in the Episcopal church.

EPISCOPALIAN.

Brattleboro, Vermont, Jan. 9, 1869.

Secret societies.

Will the people look at a vote taken in the house of representatives of the United States, March 27, 1844, touching the secret orders? Mr. Bower, from the committee on the district of Columbia, reported a bill (No. 165) to incorporate the general lodge of Free Masons of the district of Columbia; whereupon being made, Mr. Hopkins moved that it lie on the table.

It was decided in the affirmative, only four (4) votes for reception from all the New England States, and the following states voting solid against granting special privileges to secret oath-bound orders: New York, Massachusetts, Vermont, New Hampshire, Michigan, Illinois, Virginia, North Carolina, Tennessee.

Only twenty-nine (29) votes in all the states for reception. Such was public sentiment in our country in 1844.

The empire state had not forgotten the Morgan tragedy. And again in 1861, when another attempt was made at the national capital to secure a character for the order of Odd Fellowship, it was disposed of in the same manner. Yours, respectfully,

PHILO CARPENTER.

A LAYMAN'S HINT TO PREACHERS.

Now, as to the "*inspiration leaders*," if I had your capacity, I would write one for the CYNOSURE that would blister those ministers that have yet to speak the first word, to make for the prayer, or even the first sermon on this all-important subject, and, I might say, without fear of being successfully contradicted none greater. I would say to them in all kindness and affection, if they are determined to stand aloof, and not speak out, and, as they will be left to share the curse pronounced against those who came not up to the help of the Lord—to the help of the Lord against the mighty—and, if their mouths are padlocked against speaking out, and their flocks have sneaked off, and stealthily crept into some of those mystery Babylons—the lodges—and are like dumb dogs, may the spirit of Almighty God take them by their fore shoulders with a grasp, and shake them fearfully over the pit of woe until they shall see the sin of omission on this subject, and repent, and be made to feel the necessity of "crying aloud and sparing not to show to this people their transgressions, and the house of Israel their sins."

JOSEPH B. NESBET.

CORRESPONDENCE.

DEAR BROTHER HART: The second number of your excellent paper, THE CHRISTIAN CYNOSURE, came 40 hand a few days ago. Blessed be God—the God of our fathers—that there are thousands of brave-hearted men with this realm who have not bowed the knee to the image of Free-Masonry. I rejoice that you have proclaimed war; that you are marshalling your forces; the conflict will be hot; it will be hand to hand; foot to foot; boast to beast; but triumph is sure. The victory is ours, through Him that loved us. Go forward. Shell the enemy's camp from every direction. Let your shells be well heated in the furnace of truth, and it will work death on the right and left. For nothing but the sword of the Spirit which is mighty.

We think that there was great joy among the shining throng of the New Jerusalem, at the sight of the first issue of your paper, because Masonry thousands away from the realm of the blessed.

I can get along with every kind of vice vastly better than this. I have been laboring in many communities in Illinois, but where Masons and Odd Fellows are flourishing, it is nearly impossible to accomplish anything in a spiritual point of view.

I am sorry to say nearly all our Methodist brethren on this coast belong to the masonic fraternity. Not so many, if any, of the denomination to which I belong—Congregationalist.

JOHN J. POWELL.

South Hanford, Jan. 18, 1869.

DEAR BROTHER HART:—The pamphlets I have had of you, (the Pittsburg and Aurora *Monitor*) duly received on being a good work. Men's attention is being aroused to a sense of our situation. Through this region the country there are no revival influences of religion at work this winter, yet the lodgeery are at work to make proselytes as diligent as their master. When one is young man is caught in these meshes, he seems to be two-fold more a child of hell than before. Professed ministers in their lectures, tell their audience that Good Templar books and Odd-Fellowship contain all the religion man needs. We have a few faithful men who lift up their voice like a trumpet, and warn the people, yet, it seems that man cannot be reached.

JOSEPH POWERS.

THE CHURCH OF CHRIST AND SELF-PRO-JECTED WORSHIPS.

A SERMON

Preached to the First College Church, in Weston, Vt., in the College Chapel, Sabbath morning, January 17th, 1869.

BY J. BLAKEMAN.

"Then Moses stood in the door of the gate of the camp, and said: Whoso is on the Lord's side? Let him come unto me." Ex. 32. 26.

"is not the Lord in Zion? Is not her King in her? Why have they provoked me to anger with their graven images and with strange vanities?"—*Jer.* 8. 19.

"If thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."—*Jer.* 15. 19.

The one long agency, the sharp, continual strife between God's prophets and his people, while the events recorded in the Scriptures were being enacted, was the conflict between two sorts of religion—the one appointed by God in the other invented by man. All the same strife rages still.

It scarcely needs to be said to believers in the christian scriptures, and that Jesus Christ is the head of the true religion, and Satan the head of all others. Christ's religion, contained in the Old and New Testaments, is one—Satan's as motley and various as the superstitions of man.

I desire, in this discourse, by the help of the Spirit of God, from the Scriptures taken as texts,

I. To consider somewhat, this conflict of religions, as it went in the days of the prophets.

II. To show, to which sort, or side, belong certain modern usages, as Christmas and the secret orders, and,

III. To point out how churches of Christ should treat them.

The Bible account of these conflicting religions is simple, direct, and plain. It is concisely this. That man being simple and finite, and God holy and infinite, there was no *way* for him to come, or even to know *how* to come to God, but by the help of some medium—some go-between, or Mediator—and that Mediator is Christ.

The Bible tells us that God came down to us in Christ; that He "was in Christ," so that he who saw or sees Christ "has seen the Father;" that Christ, accordingly, was "before Abraham"—in the beginning with God." And it is in reference to the fact of his sole exclusive mediatorship; the fact that he is the only being in the universe who can take us through to God; that he calls himself "*the door*," and the *way* to God; and that His apostle said: "He is able to save to the uttermost *all that come to God by Him*;" "neither is there salvation in any other." And Christ, whom infidels themselves admit to be truthful, said that He had "all power in Heaven and earth;" that "all things were delivered unto him of the Father;" and that "all, whom the Father had given Him," so that "there is none other name under heaven given among men whereby we must be saved" but Christ's.

And this is equally explicit concerning Satan and his religions. It calls him, "that old serpent, the devil and Satan;" "a liar from the beginning, and the father of it." And so, if there were but one street in a city, and every traveler to China who takes any other road is lost, so the devil is not particular what road men take in religion, if they will not go to Christ. He is willing that men should do anything, *worship* anything, *trust* in anything or *nothing*, if they will but come to, and follow Christ. For he knows that every one who walks or works in religion, without Christ, is a wanderer into eternity who has lost his road, and will be cast away from Christ, the only true way, he is sure of him at last.

And, it is to keep men from getting out of the true way into any of these by-ways of Satan, that God so terribly prohibited, forbidden and every thing practised for religion which Christ has not appointed.

He gave in the Old Testament a formal system of religion almost painfully minute; and, in the New Testament, a spiritual system, on the same system spiritualized, equally strict; over and over again, he charges His people: "What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it." (*Deut.* 12. 32). He did not leave to human invention pin or cushion, post or socket, tongs or snuffers even, in the old tabernacle. "For see," said he, "that thou make all things after the pattern showed thee in the mount." And, in the New Testament, He is equally terribly explicit and precise to insist on just the thing commanded—no more, no less. Men got into the temple to help religion by selling doves and sacrificial cattle, and changing money for the temple tribute. He drove them all out with a whip, over-turned their tables, probably with his foot, "*and would not suffer that any man should carry any sinful thing through the temple.*" (*Mark* 11. 16). He drove out everything which had not his express consent to the there.

And, when about to depart from earth, he insisted—doubling the instruction by affirmative and negative—that the keeping of His commandments was the one that loved Him, and he that did not love Him did not keep His commandments; and looking back, as it was from the heavens opening to receive him, He commissioned His disciples to teach men to observe in religion, "all things whatsoever He commanded them," (*Matt.* 28.) So that the man who, with his open Bible before him, cannot see that every religious invention, however plausible; every rite, doctrine, institution, or other religious thing, not warranted by the word of God, is forbidden, denounced and accursed of God; and, in the language of the Puritans, "to be excluded out of the exercises of religion," surely "err not knowing the Scriptures nor the power of God."

But, let us turn more specifically to the conflict of religions presented in the extracts, as it went in the times of Moses and the prophets.

Aaron, on the whole a good man, and "saint of the Lord," was yet a human saint. And, seeing the people, as he told Moses, "first on mischief," he made them a brilliant image after the popular taste of that day, and gave them a festival to commemorate their escape from their Egyptian tyrants. It was well to remember with gratitude their escape from Egypt: but the religious festival slipped from this pretence, was like Christmas or St. John's day, purely a human invention. "To-morrow," said Aaron, "is a feast to the Lord;" that is *a religious festival*, so a clear, positive addition to the appointments of God; and as clear a violation of His command.

And Moses, seeing this, (indeed God had showed it to him in the mount and sent him down to stop it,) rose likes a lion of the person and the reputation of his brother, who had invented the festival, passed on and stood in the camp filled with carousal and merry-making, and called aloud: "Who is on Jehovah's side, let him come unto me." And he ordered, on instant execution in which about three thousand professors of religion fell dead in their blood. The festival was suppressed, but the people were not cured of their love and thirst for man-made religion.

About three hundred years after the above transaction, the descendants of that wonderful people were filled with false, self projected worship of which had stolen in upon them by slow additions to the time. Under the names of "Baal, "Ashtoreth," and the "Queen of heaven, they had set up and practised the same identical false worships, the names and forms being changed, which their fathers had tried at Sinai. It was the worship of the host of heaven, the hard idolatry which was agreeable to human nature unregenerate, so that, saint and sinner could practice it together. It was the religion of Satan, though invented by men.

The prophet Jeremiah was sent to drive out and abolish those popular worships. He failed to accomplish it, but he was faithful to his mission, and died in the attempt.

This one constant theme and grand indictment of the people was their "walking after strange rites and ceremonies, which were a jumble of solemn foolery, mixed with grand eloquent lies in praise of their false religion, together with lying pretensions to sanctity and prudence; lofty moral sentiments and deep lying up to; with sham imitations, false history, spread-eagle lectures; with real swindling of the masses; priest-craft; mysterious and garish shows, with magnificient architecture; ravishing music and inspiring songs.

Jeremiah saw every one of these things were anti-Christ's, and on God's part, asked them this plain question: "Is not the Lord in Zion? Is not her King in her? Why have they provoked me to anger with their graven images and strange vanities?" Or, brought down to modern ideas and customs, if the eternal Savior, the Lord Jesus Christ, is in our prayer-meetings, what do we want with the foolerees of imitation and the frippery of fashion?

If we follow this prophet through his long book, we find him directing the whole artillery of denunciation and God's wrath against their religious forces, so silly and ridiculous were their devilish power lies concealed under their absurdity so effectually, that shallow men and more shallow women will not believe there can be much danger in them. Let us follow this prophet through some texts taken promiscuously, through his book. In his call God had said unto him:

"I will utter my judgments against them touching all their wickedness, that have forsaken me, and have burned incense to other gods, and worshipped the works of their own hands."

"Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which does not profit." And, again, if he had a vision of a muscle candidate undergoing initiation before him, "neither shod nor barefoot," he cries: "Withhold thy foot from being unshod; but thou saidst: "There is no hope; no, for I have loved strangers, and after them will I go."

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously, O, house of Israel," said the Lord.

"For my people are fools, they have not known me; they are sottish, and when they have more understanding, they are wise to do evil, but to do good they have no knowledge."

Then coming to their vile oaths, and the vices which invariably follow them, he cries: "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that there are no Gods. When I fed them to the full they then committed adultery, and assembled by troops in the harlot's houses."

They are turned back to the iniquities of their forefathers, which refused to hear my words, and they went after other gods to serve them.

"Shall a man make gods unto himself, and they are no gods," *i. e.*, a religion which is not a religion?"

And then, coming to the complete national extirpation which he lived to see, and which swept the whole land like a hard hail, of the inhabitants, he cries: "Because your fathers have forsaken me," saith the Lord, "and have walked after other gods, and have served them, and have worshiped them, and have not kept my law.—Therefore will I cast you out of this land into a land that ye know not." There shall ye shall serve other gods day and night."

Now, let us look at the scriptures. Suppose, we had been with Moses on that terrible execution day. All that our eyes could see would have been these two religious worships. There were no gods in sight there: and in their idol ceremonies there were no gods at all, such as they imagined; no, nothing was visible but the worships. It was all mere child's play.

What was the use, then, of such terrible wrath, denunciation and blood? It was only a choice between two sets of ceremonies, and there was some good in both, and good people in both, and had in both? Why all this insane rage and wrath?

Because God knew, Moses, and Jeremiah knew that this false worship would soon destroy the nation; that the man who has two religious has none! The man who has two oaths will obey neither, only as his interest and depravity sway him, and that debauched consciences lead soon or late to debauched lives; and that a heathen religion will soon make a heathen state, where treason is no crime, because men think they can swear both ways without perjury, and traitors go free, because the devil who is worshipped by the strange rites, shields his own. The issue between Moses, Jeremiah, Isaiah, and these other men of God, and the sincere whom they upbraided as exactly, precisely and nothing else but the issue now existing between a christian church and a Masonic lodge; between rites appointed by God and inhabited by Christ, and other rites invented by men, and inhabited by devils.

And there is no lost in human nature fallen like thirst for strange rites, when once it is firmly seated on the brain. A peer, drunken papist, would, to-day, if compelled to the alternative, forsake his liquorgebine to worship Juno sake his plate and his priest. So was it with these poor, idolatrous Jews. Even after they were swept away into Egypt, and Jeremiah had there reproved their rite-mongering worships, and warned them if they forgotten that for these things God had "cut off man and woman, child and sucking out of Judah," and made them a curse and a reproach among all the nations of the earth? We read:

"Then all the men which knew that their wives had burned incense to other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: As for the word that thou hast spoken unto us speaking in the name of the Lord, we will not hearken unto thee.

"But we will do whatsoever thing goeth out of our own mouth, to burn incense to the queen of heaven, and pour out drink offerings unto her." Thus idolatry or rite-worship was their ruling passion strong in death. It is easier to convert a thousand worldlings, than one false religionist; as every power of feeling in a lawful religion is lost in a lost woman, so a worshipper of devils loses at length all power of feelly to Christ.

II. On the cover of our almanacs, called "christian," published by our trust societies in Boston and New York, under the head of "*Holidays*," or, things which ought to be remembered, there are advertised from year to year some seventy or more festivals, which are, excepting their outward forms—morally, and in their spirit, precisely like the festival given by Moses to the Hebrew populace on Mt. Sinai. Like that, each of these festivals commemorates some interesting person or event; and, like that too, they are all of them human inventions, and not of God appointed by himself. And, strange to say, though Christmas, the least objectionable of them all, was, by the Congregationalists, who founded New England, held in utter abhorence these human festivals, and the frippery of observances, for generations confined to Papists and Episcopalians, have so grown upon us, that an edition of a Congregationalist paper seriously declares that "the large majority of the twelve of these commemorative festivals, one for each month, into the worship of our churches.

I, have not time to discuss the merits of Christmas, but only to call attention to the fact that it is confined to the class of contraband and forbidden observances. No one presents any divine warrant for it; and if not commanded, it is forbidden. We may not add to God's word or book. The rule has never been repealed: "What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it."

Indeed, so plainly is this an unscriptural institution, that many say they abhor it as a religious observance, and only keep it as a day of gratitude for Christ, and of social and family enjoyment. But, besides that it is a questionable honor to keep a day in the Savior's honor, not as a religious observance, if we *keep the day*, we keep up the day, whatever our motives; and so confirm, by our example, the error of those all around us, who regard it as much more sacred than the Sabbath. If, in the Hebrew camp, when the Levites were doing the keepers of, that strange festival, some had joined in the merry-making only from social and grateful motives, the slayer might find it difficult to distinguish them; nay, the fact that they were more enlightened than the others, made them more guilty if the festival was wrong. Let us run over the elements of the two which prove Christmas morally and spiritually identical with the festival of the golden calf. They were of heathen origin; one was borrowed from the cattle-worship of Egypt, the other was a heathen festival of Sol. Both draw their real strength from their popularity from the profane and unregenerate. Aaron made the festival a place where people who despised God and Moses, His servant, and they that shouted: "These be thy gods, O Israel;" and then he proclaimed his festival. Then both are alike seasons of carousal. We read that when Moses saw the calf and the dancing." Then both lead to shameless excesses and debauchery. Of Aaron's festival we read: "The people sat down to eat and to drink, and rose up to play." The word "play" having a licentious import. And, "when Moses saw that the people were naked—for Aaron had made them naked to their shame"—then, and not till then, he ordered the execution. Other and legitimate festivities may and do, by furnishing leisure, lead to excesses. But Christmas was first observed in honor of the "lord of misrule," and it retains a strange tinge from the complexion of its origin. Witness the troops of boys, roaring and clamoring at day-break on Christmas morning; clamoring at the shop doors of our large towns, demanding treats. My first introduction to Christmas was since I came to this state; and, while I cannot remember a case of brutal excess following thanksgiving day, I cannot remember a Christmas which has been free from such excess. It is no unusual thing for our circuit courts, following Christmas, to employ half the entire term on suits growing out of Christmas brawls. Glancing over a daily paper, I noticed four or five such brawls the present year, of which the following may serve as specimens:

"During the Christmas festivities in the Methodist church, in Cumberland, Md., four men rushed into the building, with open knives in their hands, and seeing one man named Ross, stabbed him to the heart."

"On Christmas day, in a saloon in Jersey City, Ignatz Shallenbach drew a pistol and fired at his friend Fred. Schott, 'just for fun,' he said. The pistol had no ball in it, but the wadding lacerated Schott's cheek fearfully. Schott, not relishing the fun of being shot, had him fairly fined arrested, but the latter treated the matter as a joke, and even on trial said that it was 'all in fun.'"

And, often more rebellious and assaults on teachers occur on Christmas than during the entire balance of the year.

Of course, such things would occur if there were no Christmas, but if these quasi religious festivals do not belong to Christ, they do belong to Satan; and that false religious demonstration is a union of christian civilization.

And that the whole family of secret cousins in this country are more modern copies and imitations of the spurious self-projected worships of the Scriptures, needs not a moment's consideration to any intelligent man of candor. Like those condemned and denounced worships they all profess to employ solemn rites to promote goodness and benefit men in some way. Like the Hebrew rabble at Sinai, who wished to be "made gods" to lead them, they claim that those orders leave Christ out of their prayers, and out of their Masonic dates. Like Aaron's self festival, "to the lord," they all meet in the name of their gods, and often end in revelry, as at the close of Christ-mas, who have been known to consecrate a grave yard; promises every worthy brother who is buried there a passport to heaven, and wind up with a ball. As Aaron made the people naked to their shame, so every session of a Free Masons strip their candidates to their shirts and drawers, and, in other ways, blend the coarsest buffoonery with horrible rites, especially in the upper degrees, and cut-throat oaths in all. Masonry professes to be "builders and temples of the Holy Ghost, unless they are hypocrites or deceived, submit their bodies, and Christ who dwells in them, to such horrible and degrading indignities. If you converse with Masons, who are honorable men, who would die rather than adhere to the lodge or refuse to denounce it, will tell you frankly that there are many things in it which offend and disgust them. President Finney remarked to me: "As soon as I was converted to Christ, my moral nature loathed it, and I demanded my discharge." Such are the feelings of multitudes to-day, who are in the lodges as he was, but who lack his faith and fearless fidelity to Christ.

Now, as to the lodge temples and their "strong as holy writ," that the net work of secret orders in this country are sham religions—spurious, self-projected worships, which are not the worship of Christ, and so, are the worship of Satan. As to the Masonic temples current testimony of the Word of God. Thus Moses said of these worships in his day: "They sacrifice to devils; but God—to gods whom they knew not" (*Deut.* 32. 17). And Paul, some fifteen centuries later: "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." (1 *Cor.* 10. 20). And Christ Himself, in the Revelation, the whole teaching of the Bible on the subject when she says: "Whatever worship is paid to any but Christ, is paid to the devil."

The stake which that archangel fallen compared to the worship of God. For this, he is the rival and antagonist of Christ. And whenever, on this little earth, which a railroad train—were the track continuous—might encircle in some six weeks; and which, for aught I know, the angels might embrace as one eyesight does an apple; wherever he sees any poor mistaken soul practicing an uncommanded self-projected worship—worship which would be an insult to God if dressed as Shiva, and to Christ if dressed as Odin, and to Satan, if dressed as Apollo, or Venus, or offering. He "does not respect," this foul, this hateful devil cares the opportunity, conceals his presence in the rites; turns himself, it may be, into a counterfeit angel of light; insinuates himself into the heart of the deluded worshipper; mesmerizes, charms him as the snake charms its victim; misleads his understanding; stimulates his lusts; slowly alienates him from Christ; darkens his hope; spoils his religious nature, and

"Wafts the heedless wretch below,
He makes his sinless errand."

Such, brethren, are the men I believe to be the simple, unvarnished, unexaggerated truth concerning the secret orders of this country, and of all ages.

III. *What then, are the churches of Christ to do with them?*

I answer, briefly, and in manlone rather than in arguments, or rules. In the first place:

1. We are not to fellowship these orders. This is forbidden. (*Eph.* 5. 11).

2. We are to denounce that real christians may not, for a time be deceived by them. Christ himself, in his temptation, was led about by the Satan for a time, yet without sin. Christians were tempted in all points like as he was, it may be with sin. If we had seen Christ led by the devil in his temptation, and known who Satan was at the time, we might have rejected Christ for being tempted by him. But we do not reject men of Christ's little ones under the wicked spell and magnetism of the devil.

3. We must not, as some do, be *mutinous* on the subject of secret societies, but abhor and denounce those leaders who are striving to keep the church pure, and rescue Masonic christians from the wiles of the devil.

4. Where whole churches are ruled by Masons, and other secret societies, and public sentiment—a small enlightened minority must not rend the church of Christ, which is his body, because these tares have been sown while men slept; we must testify, pray and wait.

5. If our business or other relations make it not to suicide for us to act out our real convictions against these orders, we must not meanly envy, slur and persecute those who take their lives in their hands and oppose them.

6. We must not seek to accomplish by rules what can only be done by fearless, personal fidelity and self-denial. Thou shalt in any wise rebuke thy brother, and not suffer sin upon him."

I. Churches ought to adopt clear and decided testimony against these orders as contraband, anti-Christian, and alien from God and goodness, in the principle of their formation.

2. In receiving members into the church, we ought always to question them as to their relations to secret societies, and if they belong to them, and cannot see their evils, we ought to request them to refrain from entering their brethren, by attending their lodge meetings, and if they are christians, and if in a proper state of mind and heart, they will do so. If they refuse, and so put the lodge in their affections above the church, they are unfit to go to the sacrament, and should be considered as erring brethren under labor from that moment, and if they prefer the lodge to the church, reject them.

Such, I rejoice to say, is the course pursued by our own church, which was first under the following—Wesleyan—rule:

"We will on no account tolerate our ministers and members in joining secret, oath-bound societies, or holding fellowship with them, as in the judgment of the Wesleyan Methodist connection, it is inconsistent with our duties to God and christianity to hold such connection." —*We Dea. Sec.* 21.

After the church became Congregational in polity, it adopted the following, which now stands among our testimonials in our manual:

"Being fully persuaded that secret, oath-bound societies are in their nature at war with the gospel of Christ, we feel bound to testify against them in the name of the Master of our Zion."

EXTRACTS FROM PUBLISHER'S LETTERS.

YORK, Pa., Jan. 20, 1869.

In reading No. 11 of the CYNOSURE I saw my letter of the 24th ult. under the heading: "A Wide Awake Letter." I intended it only for yourself, and my main object was to procure more CYNOSURES. I did not then know that I should address Mr. Cook, in such a case.

Your paper is very good, so, for instance, Sir John Falstaff, who, if living, would be a superior Mason, as he had much faith in "sack," and often took the "fifth libation," and other things. Others acquire greatness, as, for instance, Anthony Comstock, a notable (not worshipful) Mason, who has gone up the spout—instead of the ladder—clear to the top. Others, again, have greatness *thrust* upon them, as, for instance, your humble correspondent, who does not often blow his own trumpet, but now desires to make an explanation.

The expression which displeased you was correctly explained, and I admit it sounds rather "startling;" but I do not perceive that it conveys a wrong idea.

In denouncing Free-Masons as human devils, I intended only "fast color" Masons, and not those whose Masonic faith cannot resist the wafers of the Jordan.

The CYNOSURES are wearing out, from being read so constantly, I shall soon have to get "forty rounds" to fill my cartridge-box, for future expeditions. I believe that all doctors—including Cook—favor new ways, and cautiously agree that a good circulation is a good thing for the health. Let us, one and all, take off our coats, roll up our sleeves, and give the people CYNOSURE, (there are a few,) and repeat until symptoms are favorable or the patient is out of danger, until we get up a vigorous circulation. We will be paid for our trouble by "peace on earth," and Masonic temples can be sold for coal (or into private houses and graining-boks) into primary school-houses, where there may be "light" enough to "teach the *young* idea how to shoot," although Elder Beroard doubts it.

Yours truly, E. J. CHALFANT.

———

GREENWOOD, Ill., Jan. 20, 1869.

Having been a close observer of Free-Masonry for more than twenty years, I have become to the conclusion that Masonry was very bad—evil and only evil continually,—and that, too, judged of according to two general but scriptural principles.

The first, in the figurative language is: "Whatever doth make manifest is light." Masonry makes things obscure, dark, and therefore it is darkness. It aims to mystify religion, and consequently darkness it; for example, note the Masonic oath system to mystify the doctrine of the Trinity by a triangle.

A second principle is this. Every great reform comes by agitation—desires and will bear agitation. Christianity itself, the greatest of reforms, was worked through it, and those who were most efficient in planting christianity were those who turned the world "upside down;" and the kingdom of heaven was likened to leaven hid in the meal—and why? Because leaven will bear. So also the reformation of 1517—the pope tried to stop agitation, but could not, and agitation gave birth to reform, and finally, in England in 1688, to religious toleration.

Again, for years past, the men in the south tried to stop agitation; the north persisted, and in the pange of agitation, freedom was born.

Now since Free-Masonry dreads agitation and light, and since it grows in the night and in darkness, we may naturally conclude it is evil and only evil.

But, dear friends of the CYNOSURE, let us make manifest, and let us agitate, for the sake of humanity, for the sake of our country and of our God. S. C. RICE.

———

"On my return home, a short time since, I found the CHRISTIAN CYNOSURES among my papers. Please accept my thanks, and enclosed find $5 as an "earnest" of my sympathy, and to aid in the cause you have espoused.

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RELATIONS OF TRE CHURCH TO SECRET SOCIETIES.

And an Inside View of Free-Masonry as Illustrated by a Masonic Tale and Other Extracts from a Masonic Paper. Edited by Rob. Morris K. T.

[Continued from our last issue.]

Higher degree Masons have different obligations to each other, but when they commit these crimes of giving aid and comfort to outlaws, their lower degree brethren, who may know of their action, dare not expose them for it. They may dispute together, and each may please about the extent of their obligation, but each must exlcy his own judgment, and the other must not expose the act of his brother in aiding a Mason in distress.

Thus the lower degrees in Masonry are the pillar and ground of the higher degrees. And thus the lower degree craftsmen are responsible for the crimes of their higher degree classmen, however much they may differ with them in their views about the extent of Masonic obligation. Each must let the other enjoy his own judgment, and must not interfere with his decisions or actions in the matter, nor expose them to the world.

8. "But this man is a murderer,' urged the other; 'a base cold-blooded murderer, would you allow his membership to avail him after such a crime?"

"The question as to whether a brother who has fallen under the censure of the law should be considered out of the pale of Masonic charity, has never arisen. While no instances is known in the history of southern Free-Masonry of a connivance to violate the laws, [Mr. Morris probably refers here to the connivance of Masons to violate the laws in the murder of Wm. Morgan at the north] many a case is reported of the most liberal charity exercised toward brethren who have sinned."

It will be observed that this foot-note of Mr. Morris' is neither allegory nor poetry. It is plain, simple prose. It is the matured answer to the question of one of the speakers in the dialogue, whether the Masonic membership of a "base, cold-blooded murderer," would avail him in escaping just punishment, "after such a crime."

The answer is direct. The question has never arisen whether such a brother should be considered out of the pale of Masonic charity. The answer is further given, that "many a case is reported of the most liberal charity exercised toward brethren who had sinned."

Thus, while Mr. Morris assumes the innocence of his hero, Charles Wilton, and justifies Masonry in violating the laws to rescue one whom Masons may think to be innocent, he also teaches by this dialogue, that a part of the fraternity understand their Masonic obligation to require them to aid an acknowledged criminal brother to escape just punishment. And he further testifies in the foot-note that such aid is rendered in many cases. "The most liberal charity exercised toward brethren who have sinned," means nothing else, and can mean nothing else in the connection in which it is found. It is in a foot-note which the author gives to explain the Masonic claim of a Mason who is regarded as a cruel murderer, and seeks aid, and receives aid in escaping justice.

Here is an acknowledgement, then, from the highest Masonic authority, that Masons guilty of any crime, even that of murder, are "not considered out of the pale of Masonic charity," and that "many a case is reported of the most liberal charity exercised toward sinners. And Masonic charity as here illustrated consists in aiding sinning Masons to escape the just penalty of violated law, even by violating law in securing their rescue.

Now, in view of this acknowledgement made, not by a seceding Mason, but by a Mason in good and high standing—by a Knight Templer, an author of many standard Masonic works, an editor of a Masonic journal, a member of the craft, a president of a Masonic University, the one who writes not to expose Masonry to the world, but to edify his brethren—in view, then, of such an acknowledgement, made by such authority, what stupid folly it is for ignorant Masons who are only the dupes and the tools of higher degree craftsmen, to deny that Masonry does interfere with the due process of law for the protection of criminal Masons, that it is purely Masonic for one brother to help another out of criminal trouble, and that many a case of the kind occurs.

When such cases occur they are not unaloguous, as some assert, to a similar one that might occur between two church members. Such a case would be a violation of every principle and law of the church, whereas, when one Mason aids a sinning brother to escape justice, he renders him "Masonic charity." He simply obeys the clannish spirit of Masonry, and the law, too, in the higher degrees.

9 But Dr. Morrie gives a scripture defence for this practice by making the first speaker say: "Charity suffereth long and is kind, charity hopeth all things, believeth all things; I cannot give you a better answer than Paulv's own words."

Mr. Morris quotes this passage through the first speaker in the dialogue, who justifies the liberation of Wilton, and who acknowledges, further on in the conversation, that he was a murderer. Hence Mr. M. quotes this text to prove that Masons have scripture authority for violating civil law to rescue criminal members from just punishment. This is a perfect perplexation of charity, and what a wicked perversion of the sacred scriptures it is. St. Paul is made to endorse each criminal conduct, when he says in this same sentence, "charity rejoiceth not in iniquity, but rejoiceth in the truth." (1 Corinthians, xiii, 6.) And he teaches further (Romans xiii, 3, 4.) that "rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

It is one of the plainest truths in morals that civil government is ordained of God for the purpose of protecting the innocent against the lawless. It is just as plain that such government can be maintained and its end secured only by rewarding the obedient with protection and the lawless with punishment. To allow transgressors to go unpunished is to sacrifice the safety and interests of the good and the innocent, it is to encourage the tempted to commit overt acts of crime, and, worst of all, to lead the innocentinto temptation and sin, and thereby to increase crime and wretchedness. Hence to protect murderers and other criminals from just and necessary punishment is not charity but a sin against the public interest—it is the blight of iniquity. Charity rejoiceth not in such iniquity, nor in such lies as are involved in it, but it rejoiceth in truth.

The endless thing connected with this perversion of scripture, and with the whole tole, is the fact that its author, Mr. Robert Morris, L. L. D., is a professor of the christian religion. He says of himself, in the *American Pulpit*, volume one, number eight, where he makes a defense of Masonry, that he is a professed member of Christ's church and that he can see no evil in the institution of Free-Masonry. How can it be that Christ's people, who profess to be many such clansmen within its pales. How its light becomes darkness when such men are its reflectors!

10. The first speaker continued and closed the debate. "If Wilton is a murderer, a bad man, as there seems sufficient grounds to believe, he ought to die; nor does Free-Masonry cover with her privileges any who are obnoxious to punishment. Let him die who has brought death upon another, for is the command of God. But then is it not enough, George, to die!" This is the double speech of Masonry. It *says* that it does not protect its members from just punishment. It means that it does not cover them from the evils of natural death, while in fact it does protect guilty Masons from the just punishments of civil governments.

"Death pays all debts," &c. Here it is, then, in the culmination of this class of Masons death pays all debts due to the crimes of Masons, and it is "among the dearest *duties*" of these craftsmen to save their erring brothers from all afflictions and human punishments during their natural lifetime. They must *smooth* the pathway of the most erring to the grave. To arrest and punish a criminal brother would not be doing this. They punish none only those that sin against their Masonic oaths and the craft. Would to God they had shown some of their Masonic charity toward poor Wm. Morgan, whom they so brutally murdered for revealing to the world their dark and evil ways!

"He had not failed in a single point," the first speaker says, which was evinced in every word he uttered." It has already been seen that the dialogue illustrates the fact that there are two classes of Masons. One class represented by the first speaker, and the other by the second. This clause shows that Mr. Morris is represented by the first who argued so manfully that it was right for a Mason to aid a criminal brother to get away from justice. It is fair to suppose that Mr. Morris and his friend speaker represent all higher degree Masons in this matter.

The lessons we have learned from this tale are

1. That Free-Masonry, in its higher degrees, does provide for the deliverance of its criminal members from the just punishment of their crimes. Thus it encourages crime and sacrifices the personal safety and interests of innocent men and endangers the public peace.

2 That while it uses violent means when necessary, to release criminals, its favorite and most effective method is to make a criminal appear innocent before the world. This is easily accomplished with a Masonic court and council and jury, especially with the aid of Masonic witnesses.

But any order which interrupts the execution of law, and thus subverts civil government, by either of these methods, is highly treasonable in its spirit, and tendency, and should be condemned for this reason. It not only violates law, but it resists the execution of law, If it did this by armed force, the act would be treason. It does it by fraud and is essentially treason in its spirit. The higher orders of Free-Masons that shield their criminal members from justice are no better, because they are Masons, than any other secret order of banditti that protects its members by unlawful means. Hence the very worst of men are found to be strongest in their attachments to Masonry and loudest in their praises of it.

3. We learn further from Mr. Morris that the worst things done by this order are not only concealed from the outside world, but they are concealed, as well, from the best members of the order. For this reason many clever members who are too obtuse to see the moral wrong of the oaths and penalties, and the spirit of Masonry, speak in its praises. These are in truth, the bulwarks of the institution. Many of these are possibly christians of a low order. All are men of moral influence. They see no wrong in Masonry, but they think they see charity in its display on funeral occasions and its bestowment of favors upon worthy and needy members, or their helpless wives or children—favors which have been paid for in fees and dues over and over and over again and again. They are attached to the order by its offers of favoritism and its coarse lodge socialibilities. Thus they give support and countenance and strength to an institution that is an enemies to themselves and no real benefit, but which does bring substantial aid to ambitious position seekers and to criminal men whose sins never exclude them from the pale of Masonic charity.

For it is a fact that while a bad man applying for membership may be blackballed in one lodge because of his bad character, there is no sin so bad, (if he is sharp) that he cannot get into the order through some lodge. And when once admitted into the order he stands on an equal footing and in full fellowship with all others of the same degree, no long as he does not violate his distinctive Masonic obligations. Which only require that he shall not reveal the secrets of Masonry, nor violate the rights and interests of his fellow craftsmen, nor bring a reproach upon the craft. Thus the best men of the order are forced to fraternize the very worst of men in the most intimate conceivable relation of fellowship.

In the last day men will be judged and condemned by their own words, so Free-Masonry, as a system of secret and selfish favoritism, is borewith judged and condemned by its own words. In there say doubt, then, on the doctrine opposition of the true church of Christ to such institutions as this? Does it signify anything to the contrary that this tyrant has driven professed ministers of the gospel and other professed christians, such a few, to bow the knee at its altar in order to receive their just meed of good from a selfish world, and that thousands of good men are in the meshes of its cruel oaths who have been lured there by its false flatteries, but who would flee from it as from a plague if were it not for the greater curses which would be visited upon them by the hand or tongue of their more guilty craftsmen? Does it signify anything to the contrary that many clever but cheated-sighted members of such societies see no evil in their profane oaths and their bloody penalties, and unjust and selfish favoritism? Or that many evil, designing men, who wear their profession of the christian religion as a cloak of maliciousness, stand up boldly as their champions and defenders? No, for the word of Christ has but one voice with reference to these unfruitful works of darkness, and that is the voice of unqualified condemnation.

Its duty towards them is clearly defined by the apostle. It is required to manifest its opposition to them in all consistent and effective methods.

Eph. v: 11, 12. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Here it is a stance seen, by each of these things which are done of them in secret," is the positive command of the scriptures.

This is a *command* upon all disciples of Christ, and it is just as imperative as the command not to steal, or to bear false witness, or commit adultery or murder.

It must refer to any secret system or practice that is unfruitful of truth and equity and justice. But any system of secret favoritism that is *unfruitful* must *necessarily* work injury upon the interests and rights of outsiders, and endangers the public weal, is far from being fruitful of either truth or equity or justice. The duty of christians towards such system is two-fold.

First, it is their duty to have no fellowship with them—*have no participation in the benefits of their unjust favoritism.*

Second, it is their duty to reprove them. This imposes a heavy burden upon such unfortunate disciples as may chance to be members of any of these secret clans. They must withdraw their membership from them, and bear their testimony against them, openly, incurring the wrath and curses of secret enemies. And this again imposes the special duty upon their christian brethren to stand by them and give them all needed encouragement, and help in the discharge of this severe duty to the Master. Some ministers, who are Masons, say they could not have a preaching place if they were to renounce Masonry. And this may be true in some denominations.

Now, the duty of the church toward such men, if they do honestly obey this command of the apostle, must be clear to every one. It must sustain them and strengthen their hands in renouncing and exposing to light the hidden works of darkness.

And this suggests another duty of the church toward these institutions, and that is to show to the world the criminal and treasonable character of their unchristian oaths and threatened penalties; for it is not well-known that when a good man escapes their wicked traces, in order to save the innocent from falling into their snares, he is hasely traduced as a perjurer, and his moral influence over the world destroyed as though it were perjuring himself. A man is guilty of a *perjury* who takes an oath, and bring forth fruits meet for that repentance by simply confessing and forsaking it.

God commands that his name shall not be taken in vain. The Jews have taught that men should not forswear themselves, but should perform unto the Lord their oaths, But Christ says "swear not at all." The evidently means that men shall not take unnecessary oaths, and that a good man, consistently, he performed unto the Lord, as Herod's oath. He took a needless oath which he could not perform unto the Lord, for it required him to do a wicked thing. He agreed first to take such an oath, and then again in keeping it. God has no attribute which would require a man to keep such an oath. He might keep it unto a heathen God of murder and lies, but he could not keep it unto the God of truth. And any such oath is in the case of the God of heaven to do any wrong thing, or to not do anything required by the law of charity, is a profane and wicked oath, which should be repented of as any other sin, and which cannot be repented of only by being violated. Such an oath administered in secret by the authority of an order, and under the sanction of horrid penalties, and by the countenance of many men, *is no less a sinful profanity*than the swaggering oath of a drunkard or a mad-man upon the public streets; but it is on that very accounnt all the more criminal, and its violation all the more imperatively demanded, in order to save others from its sin and curses. No oath is legitimate and binding which cannot be conscientiously performed unto God. An oath to lie in the interests of an individual, or of an institution, is just as profane and sinful as an oath to commit murder or theft, and it is no more perjury to violate the one than the other. Such an oath should be violated when its import is seen, whether taken with its requirement in full view or blindly, as Herod's was. An oath to conceal secrets which are at war with the public weal, or which endanger the purity and personal liberty of individuals, cannot be performed unto the Lord any more than an oath to conceal the deadly poison of any enemy which is designed to destroy the life of a personal friend or neighbor. Such an oath is sinful, and *must* be violated if repented of.' To violate it is not perjury, but repentance of a wicked profanity. Hence, if the secrets of Free-Masonry are what the published revelations of Masonry declare, he who has ever read them does not perjure themselves, but they do, thereby, bring forth fruits meet for repentance—repentance of a wicked profanity.

This sinful character of these oaths, and the duty to violate them when seen to be thus sinful (as they are by many Masons), should be faithfully taught by the church. It should be shown that the sin consists in taking and keeping such oaths, and in the intention (and breach) of them. Any sentiment which recognizes or teaches that a man can be under the slightest obligation to God to keep such oaths is essentially heathenism. For any imaginary being that has villainous ends to serve can have no claim to perform "wicked or immoral acts, or to abstain from beneficent acts and words is a heathen God." And to teach that the Supreme Being requires such conduct of his creatures is heathenism, and ought to be denounced as such by all christians.

If men teach that their God regards an oath to violate the moral law, as binding, because profanely taken in his name, they certainly do not worship the christian's God of truth and righteousness.

The church should also show the sinfulness and the treasonable intent and tendency of the threats of corporal penalties made by these secret orders. There is no power on earth that has a right to inflict corporal punishment upon a human being but a legitimate government, family or civil. And when any body of men other than the proper civil government, assumes this power within the limits of that civil government, and makes laws, sanctioned by such penalties, for the government of its members, it is a treasonable body, and is so defined by the United States constitution.

It attempts to set up another government within the government of the established government, and to exercise a superiority over it, and over its subjects. It matters not whether that body enforces its laws in secret or openly, it is a treasonable body. But Free-Masonry does both in its subjects, and it exercises power over the civil government where it exists, and to a frightful extent, It exercises this authority. It threatens to kill all members who reveal its secrets. It has murdered many, and has driven some victims, and has forced multitudes of others to lie, and even to perjure themselves, in its interests, by these threatened penalties. This is a sin and crime against the public weal and has called litt its voice as against any other atrocious wickedness. It is a treasonable offence which the civil government should repel as it would an invading army. How much Masonry has done in this way to suppress evidence in the courts of justice, how much it is now doing to make treasonable acts honorable, will never be known until we have fuller revelations of its secret workings. That it did nothing to prevent rebellion, and that it now palliates treason, is a fact of public notoriety. It is particularly a southern institution since the Morgum murder in the north, and its dark power has ever been on the dark side. The noble and true men of that order who have defended its principles and its secrets, in the north, the church ought to be out of it, for they are now compelled by the strongest bonds, to fellowship and to protect the worst of criminals.

The church should further show, and keep before the mind of the public, the radical difference there is between this class of secret societies and mere secret reform societies. While it may well be jealous of the latter as being the most efficient instruments of Satan in ruling men and destroying them, the former, it should, nevertheless, recognize and teach the fundamental distinction there is between the two, for it is by confounding the two in the public mind that the one is made contributory to the other. This is the difference between the devil as that between the secret detective service and the secret sons of liberty. Indeed a radical difference between Free-Masonry and these temperance societies is seen on the very face of their oaths. The one binds its victims over the whole extent of obligation imposed by the pledge of a secret temperance society, and can know too that it imposes nothing but what is right, whereas the oaths and obligations of Masonry are not known to the world only as they are violated and revealed by Masons at the peril of all worldly prosperity and of life itself. The *order* reveals to no man these oaths and obligations only as it administers them to its candidates, where at the very threshholds, they are *forsworn* not to reveal any secret which they may ever after learn of Masonry. No matter if they do find these secrets an oppressive snare, they are sworn and to warn others from them by showing what they are.

In short, the act of taking a blind oath is imposed upon every initiate—an oath not to reveal secrets, however much the public weal and the virtue and purity of men may demand it, while this is not the case with mere secret temperance societies.

Another radical difference is that these reform societies claim no power whatever to inflict any more severe penalty upon their members than that of expulsion. This is the right of all voluntary associations, and this is the extreme limit of their power. A church or any other voluntary organization has this power and no other. And when any voluntary association of men assumes any greater power than this, usurps the prerogatives which belong exclusively to civil government, this is treasonable. This no secret temperance society does, and hence the difference between them and Free-Masonry is fundamental.

The writer does not intend by this explanation to commend the secret methods of reform movements to the church. For while he has always been a radical temperance man and a total abstainer from all intoxicating drinks, having taken the pledge when a boy, he has never been connected with a secret temperance society. The reasons are, first, because of a growing doubt as to the utility of this element of secrecy in a temperance movement; but mainly, because of an increasing conviction that these orders have done more, and are still doing more, to build up and strengthen Free-Masonry than all other means combined. It was once thought that that institution, like the first heast mentioned in the thirteenth of Revelations, has received a deadly wound; but like that beast, it has come to life again, and as the second beast which "had horns like a lamb" that is, looked harmless, "caused all men to worship the first beast," so these wilder looking secret orders have caused multitudes of men to bow the knee at the Masonic altar, and multitudes more of men and women to speak in friendly terms of that institution.

The writer has been so fortunate as never yet to find more than two or three members of a secret temperance society who had a word to utter against Masonry, most of them having a friendly apology for it to offer for it. Hence, as he abstains from moderate drinking because that tends to drunkenness, and because it would lead others into intemperance, so he abstains from these secret temperance societies, fearing that this influence and example would lead others into secret societies. It is greatly to the advantage of the worst that the better are allowed with them. For the virtuous members of the former class try to identify the two.

CLEAR AS MUD.—"Freemasonry is a triangle, upon a triangle, placed in the centre between the two lines of the sun, engraved with the geometric circumscribed with scroll work, permeating through the Sephiroth, and gradating to a perfect hep-lad."

We are sick of the above explanations too long ago to have any patience with them, and rejoice to see that at least some one has come into the field who tells us exactly what Free-Masonry *is*.

—According to the report of Commissioner Wells, the sales of the retail liquor dealers in the United States, during one year, amounted to $1,483,491,865. Of this sum Ohio is put down at $102,246,875; Illinois $110,926,945; New York, $246,617,020; Pennsylvania, $152,663,496. When we compute the amount of misery and ruin which this enormous consumption of liquor and outlay of money has caused, it is truly appalling. Such a sum would supply a competence to every indigent person in the land, or in a couple of years pay off the public debt.

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VOLUME I. CHICAGO, TUESDAY, FEBRUARY 23, 1869. NUMBER 14.

The Christian Cynosure.

A PATRIARCH AND HERO FALLEN.

Rev. Mathew Chambers, or Col. Chambers, as he was habitually called, died at Galesburg, Ill., on Wednesday, January 27th, 1869, and was buried with appropriate services, sustained by President J. P. Gulliver, Prof. W. J. Beecher and Dr. Edward Beecher. Born in Nottingham, N. H., October 21st, 1785, of Scotch-Irish extraction; came to Vermont in 1810, settled in Bridgeport, east of Lake Champlain, in 1814, where he married Miss Hannah Smith the following year. He united with the Congregational church in that place some five or six years later, in a time of general revival throughout west Vermont in the buying and harvest season of the year. He came to Knoxville and Galesburg among the first colonists, and was a member and officer of the first church of Christ in Galesburg till his death. He was an able business man, a character-trustee of Knox college, and long a member of its executive committee. He died at 83 years of age, by the fracture of an arm.

Such in brief is the outward history of a man of great and uncommon excellence and worth, and one whose integrity, honesty and great firmness of character have contributed more to the material and moral prosperity of Galesburg and its institutions, than many who have been far more widely known. He was an abolitionist from the first without a tinge of fanaticism, and mobs and popular odium neither disturbed his convictions, or shook in the least his steady and cool adherence to American principles against American slavery. When violence produced vehemence in other men, he arose without excitement, and spoke with the cool and calm deliberation of a judge, and the weighty deliberation of his manner was a fair and appropriate representation of his principles and the stability of his character.

In his early life, like most prominent men of the day, he was drawn into the maelstrom of the lodge, and went on to the seventh (Royal Arch) degree. Conscious of his own rectitude, and surrounded by men whom the lodge-rites had not had time to corrupt, he interpreted its lying and hollow pretensions to patriotism and benevolence according to the goodness of his own nature, and influenced by one or two Aaronic ministers, whom he respected, and who had entered the lodge, as he did, supposing it to be a proper and fair means of promotion and wordly advantage, he continued, till the writer of this knew him, a sort of outside supporter, though often a disgusted member of that hateful order.

When the writer, some eighteen or twenty years ago, preached openly in condemnation of the lodge, in the pulpit of his church, Col. Chambers felt as though he was personally assailed almost, and took some exceptions to the discourse, remarking to his pastor, at the time, that the dropping of the roll and evergreen in a brother's coffin always seemed to him heathenish and idolatrous. Indeed, whenever an established evil is assailed, all who have lived in the previous sepulchral silence on the subject, feel offended that the peace should be broken. But the strong, clear mind of Col. Chambers led him to reject the order which rejected his Savior, and on his death-bed he bore testimony against Free-masonry, as he had often done before as an organization which excluded Christ. "And I heard a voice saying unto me, write: Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, *for they rest from their labors, and their works do follow them.*"

General Grant and the Inauguration Ball.

The general committee for the management of the inaugural ceremonies have received the following letter:

Headquarters Army of the U. S.,
Washington, D. C., Jan. 20.

THOS. L. TULLEAR, Secretary, &c.:

Dear Sir:—Understanding that the committee of which you are Secretary meet this evening for the purpose of arranging for the inaugural ball, I venture to drop you a line to say that if any choice is left to me I would be pleased to see it dispensed with. I do not wish to disarrange plans made by my friends in the matter of ceremonies attending the inaugural, but in this matter it will be agreeable to me if your committee should agree that the ball is unnecessary.

With great respect,
Your obedient servant,
U. S. GRANT, General.

We read the above letter of Gen. Grant's with real delight. We are sure it will be received with approbation by the wisest and best portion of the nation; and that few of the foolish will care to expose their folly by moving their tongues against it. The men who can open his mouth with such wisdom, can afford to make short speeches, and speak but seldom at that. Of course we are gratified to learn that the latter was decisive in its influence, and that the committee of arrangements *did* at once *agree* that the ball was unnecessary. Let us fervently pray that grace and wisdom may in mercy to the nation, be so imparted to our incoming President, that this being his first act, in vowing a direct and public bearing upon his administration, may be in true prophesy of many to come, whereby he may indnce the active and leading men around him and through the nation to "*agree*" that many of the growing extravagances and corruptions of our times, both open and secret, are "*unnecessary.*" Should he fight it out on this line, if it takes all his term, what a public benefactor may he become.

DIALOGUE.

[*Mr. B. enters a sick room.*] Mrs. M.—Good morning, Mr. B.; I am heartily glad (seeing that I am providentially detained from the house of worship) to see some one that can tell me how the evening is progressing. Is there a pretty full attendance, and a growing interest in the exercises?

Mr. B.—Really, Mrs. M., I must confess that I know but little about the matter. Business has been very pressing of late, the forepart of the week, and it has been out of my power to attend.

Mrs. M.—I am really surprised to hear this *from you*, an officer in the church; one elected by the members to rule over and take care of the interests of Zion. Business must *indeed* be pressing when these to whom the world as well as the church looks for an example of holy living cannot lay aside for a short time the cares of ordinary life, and attend an evening prayer-meeting, especially at a time when all christendom is engaged in prayer for the conversion of the world.

Mr. B.—Perhaps *if* you understood the whole you would view the matter in a different light. You must know that I and many of the brethren were pleased in peculiar circumstances which prevented our attendance.

Mrs. M.—Indeed! And pray in what peculiar circumstances were you placed?

Mr. B.—Well, if you must know it, all the matter was this: Our W. Grand Master gave notice that there would be a meeting of the members of the lodge in our town, and all were earnestly invited, and requested also to bring their wives and have a good social time. So you see we were entirely excusable.

Mrs. M.—Alas, Mr. B., is it possible that you, an officer in the church, should excuse yourself and your brethren for absenting yourselves from the house of God, in order to attend a Masonic festival; and what makes the matter worse is that you should deprive your women also of attending on the ordinances of his appointment.

Mr. B.—Let me assure you, madam, that there was no temptation on our parts. The ladies went into the measure with as much seeming good-will as the most enthusiastic Mason among us.

Mrs. M.—I am by no means surprised at that. Although women are far from being in love with the institution, it is nevertheless true that no woman that has any proper regard for her husband will be influenced by his example and persuasions; and then may we not suppose that many of them consider it quite a treat to be seated alongside of their husbands in company with so many of the noble dignitaries of the land. Then in addition to this, would they not consider it a kind of compensation for their long waiting and patient watching for their husbands' return from the lodge, where they seemed to forget the lonesome hours and anxious nights that their wives were compelled to endure while their noble lords were spending their time and money they know not how; but now, for once, they may put on their sparkling jewels and array themselves in all their shining adornments, and be seated along with the great ones of earth, and be permitted to sip their wine from a bowl even more enchanting than that from which the brethren quaff their *libations*, i. e., a human skull!

Mr. B.—Really, Mrs. M., you seem to talk as though you knew something about our institution; but let me tell you that *you* are delving into matters about which you know just nothing at all. I wonder if indeed you deem yourself competent to teach Masonry to one who has been so many years familiar with it.

Mrs. M.—I am inclined to believe that I know more than you would be willing to hear.

Mr. B.—Pray, then, from what source did you obtain that knowledge?

Mrs. M.—From Masons themselves.

Mr. B.—That cannot be. The institution of Masonry is bounded in secrecy; consequently you could not learn from that source.

Mrs. M.—Pray, sir, did not Morgan reveal Masonry?

Mr. B.—Just as I expected—always quoting that man, whom everybody knows was perjured, as a good authority.

Mrs. M.—If it was worth while, I should like to ask what perjured him? But the world needs no better proof of the truth of Morgan's book than the fraternity themselves have given. He died a martyr for the truth of his book; and the taking of his life gave the institution such a shock that it was for the time well-nigh upset. Hundreds and thousands of your best men came out and testified with one voice to the truth of his statements—many of them going still further, giving the oaths, signs and grips belonging to the higher degrees. These you profess not to believe, because those men were all sworn to keep the secret. Now a secret is no longer a secret after it is published to the world, and if honest men for conscience sake come out and warn the world to beware of an awful imposition, ought we not to believe them rather than those that still adhere to it?—for they are Job's men:—"Still in their answer there remaineth falsehood."

Mr. B.—It's more than my patience can bear to listen to such jargon, and I shall endure it no longer. [Exit B.]

THE SQUARE AND COMPASSES.

The light of modern science is making sad work with the pretensions of Masonry. At the time when Masonry was established, we are willing to believe that the square and compass were considered by Masons as the very highest order of symbols for the expression of sacred sentiment; but since that period, the arts and sciences have gone beyond mere right angles and equilateral triangles as means of determining plane, bearing and measurements, and have made the circle the great instrument in such matters.

The square and compass will answer for the purposes of carpentry, and for some of the rude work, and it has been out of my power to attend. work, and it has been out of my power to attend. and enable us to find out God by tracing out his works there, and publishing his design and thoughts in establishing the starry systems of the universe. For this purpose the circle, and sections, or quadrant, or some instrument of the kind, are necessary,—something that was never dreamed of at the time when secret collusion was established by a set of ignorant men, and called by them Masonry—"divine Masonry."

The difference between the powers of the square and compass, and those of the circle and quadrant, furnish a good illustration of the difference between Masonry and religion. As the square and compass are generally used for mere earthly matters, for the building of houses, etc., while the circle and quadrant enable us to leave the earth, aspire to the heavens, and determine their method, order, times and seasons, so Masonry, in its highest place is all earthly, material, orufty, subtle, sophisticated, etc., while religion, leaving these things behind, deals with heavenly things, and with matters that concern the immortal, the eternal interests of man. As the ignorant, yet crafty men who established Masonry, and those who keep it up, knew and know little or nothing of the powers of the circle, so their mystic rites show the same want of knowledge of true religion. The south sea islander might as well hold up one of his grinning idols as a symbol worthy to be engraved on the collar of the coat as the Mason might offer his square and compass for the true christian's respect. For our own part, we had as lief see a minister of Christ with a fane of the Ephesian temple of Diana hanging on his garments, as to see him thus exhibiting the square and compass. We should respect his intelligence, wisdom and piety just as much in one case as in the other.

In fact, nothing appears to us more unmanly, more senseless, and less worthy of a man with pomatumed hair, a nice clean collar, and the square and compass ostentatiously displayed upon his breast. He is like a platter all nicely cleaned on the outside, while the inside is terribly filthy; for no one can thus show the square and compass without implying that he is ready for double-dealing, that he has two faces, one for the dark and the other for the light, that he is ready to give and receive favors with some persons while he is not with others, that he would not scruple to take advantage of a collusion and secret understanding to the injury of others, and in short, that he is a man whose principles may be bent to the purposes of any circumstance. No man of any just or refined taste would make a show of such a symbol.

As a general rule it may be laid down as a fact, that it is the vicious and designing who make use of symbols, and it is the ignorant who are misled by them. The best way to impose upon a man is first to accustom him, as the Masons do, to untold hypocrisies in signs, symbols, and things which are not worthy of it. First make a young man believe that the square and compass have some awfully deep, sacred, holy, and mysterious import, and the next step is impositions, and in the career of vice and falsehood is rendered very easy.

When we are expressly enjoined by our Savior himself, to let all our conversation be yea, yea, and nay, nay, that is, that we should be plain, explicit, clear and direct in all our dealings with our fellow-men, what must we think of his pretended ministers who teach the dark and mysterious use of signs, grips, keywords, symbols, etc.? Whatsoever is beyond plain, intelligible intercourse with our fellowmen "cometh of evil." So says our Savior, and yet we see pretended ministers of His holy religion entering into all the darkling indirections, implications, double meanings, intendoes, sophistications, twists, girds and flings of Masonry! And they pretend that this is religion, and that Christ is to be recognized by such signs!

We attend ourself, a form of religious service, which claims to have some supervision, inspection and control over its preachers. Indeed, its very name—Episcopal—implies *inspection*. It has recently shown marked evidences of disapproval of one of its ministers preaching in a free pulpit than those of its own denomination; but we know of no case where it has found fault with its ministers for entering into secret lodges, and, under holy pretenses, engaging in the knavish practices of Masonry. The highest church, rightly enough, has prohibited its ministers from hearing arms: let them now be prohibited from teaching that secret and villainous collusion with Jews and infidels is one and the same with the christian religion. Let them be restrained from playing the part of chaplains or Grand High Priests to lodges of Masons.

But to return to the subject of the great Masonic idol—the square and compass. What have the Masons to do, we would like to know, with the square and compass? These instruments belong mere properly to the carpenter than to the Masons. The proper instruments for the Masons are the level, the plumb, the trowel and the hod; and of these, the last is the most proper of all to serve as a symbol of their craft, for its use to carry dirt, something which the brotherhood understand and practice to a wonder. We know of nothing dirtier than some of their schemes, and nothing higher constructed by their dirt than some earthly temple that receives its consecration from an Andrew Johnson. The idea of a minister of Christ preaching Masonry in such a temple!

EPISCOPALIAN.

Masonic Lodges—Out-Cropping of Paganism—Wonderful Array of Facts.

LYONSVILLE, Jan. 27, 1869.

PRESIDENT BLANCHARD:—*Dear Brother*: I was very glad to get the *Illinoian* with your report to the trustees of Wheaton College; and you have my hearty sympathy, while I do not feel bad to see certain parties wince, while to the public they try to assume an air of dignity and *nonchalance*, as though the whole affair was infinitely beneath their notice.

I was also reading the CYNOSURE with interest, and feel assured that the publication of such discussion is absolutely demanded, and that it will result in great good.

I have just read in Littell's *Living Age*, No 1286, an article entitled, "Indian Conspiracy," which surprised me in its account of the system of secret societies which permeates society in India. Here we commonly find an intense desire to form some trades-union or association which shall bind together irrational parts of society, and these bonds constitute a wall of circumvallation between them and the world.

So passionate is this desire for combination that the first task of every Hindoo hereisarch is to found a secret society. with caste-rules, pass-words, and secret modes of recognition. Such societies are made, in nine cases out of ten, so offensive to the rest of mankind as it is possible to make them. That very offensiveness serves as a wall against the outer world. Every petty body of persons which happens to break off from society forms itself into a community; every little sect becomes a separate nation; separate as Jew among Europeans, intermarrying, eating, and, where possible, clothing only among themselves. Every trade becomes a trades-union, — for example, the printers, who are an anomaly in Hindeostan, have formed a very strict one, and the palanquin-bearers are more united than English shipwrights, and even criminals display the same disposition. More than fifty criminals' societies are known to be spread over India with laws, customs, and means of communication of their own, bound together by horrible oaths, except in rare instances, never known to break. The government, aided by a host of genius, succeeded in breaking up one sect, the well-known fraternity of Thugs; but it hasn't yet succeeded in putting down murder, which is the life blood of the Thug. Indeed their secret language is the despair, alike of the English bankers and the government post-office. Every such society, no matter whether the band be caste, or creed, or crime, has its own secret signs, lodging-places, its own temples, its own pass, pillars, itself, and its proceedings, from the reminder of the world, in a secrecy which all nations alike desiring to make protection, it is not etiquette to inquire into. * * * "The one cardinal law of such bodies, no matter of what kind, is fraternity against the outside world. They may hate one another, or despise each other, or kill each other, but on a society question, raised by the gist of mankind, they are united to the death"

And read this I thought: Surely, "there is no new thing under the sun." History is ever repeating itself. Human nature is the same the world over. As secret, oath-bound societies increase in numbers and power in our own country, we approach a state of society similar to that now existing in India. To my mind, this whole article, an authentic statement of fact, is most instructive, as showing us what we are tending to, as we cherish in our midst these oath-bound organizations.

Yours in christian love,

H.

GOING IT BLIND.

DEAR CYNOSURE:—I heartily concur with a number of your correspondents in their desire for the success of your publication. I hope it will prove a remedy for the evil it is intended to remove. This enterprise savors more of genuine reformation than any thing of the kind that has come before the people for many years. It strikes at the root of a malignant disorder in the vitals of our social system.

Christianity cannot have free course among the people so long as such a formidable obstruction as secrecy lies in the way. This is an antagonistic to gospel religion as darkness is to light. No organization among men, bearing the impress of the kingdom of darkness, can claim to be derived from Him who is the Father of lights. There is little risk in assuming that the policy of the secret associations of the day is hostile to the true interests of society in a social, political and moral point of view. They are at variance every way with man's responsibilities. To ask a person to become a member of one of these associations in the manner they propose, is dishonoring to his rational nature. Of all the varied forms of immorality among men, not one can be specified which so effectually, for the time, ignores a man's intellect, and reduces him to the status of a creature void of reason, as the process of gaining membership in one of these societies.

The man who entered how intelligent men could so far forget themselves as to ignore their intellects and pledge their souls in the very solemn (rather heathenish) manner they do to a polity of the principles and object of which they had no previous knowledge. If a man is justifiable in insisting on any right inseparable from his rational nature, he is for that of being allowed to judge of the moral qualities of any cause or measure proposed for his adoption. To deny him this right is equivalent to a direct attempt to defraud him of his humanity, and sink him to a level with the irrational animal.

Whatever be the representations of the virtuous character of these societies, if any one is approached by the members belonging to any of them with a view to induce him to join them at the expense of his judgment and conscience, he ought to repudiate as enemies to the proper dignity of man, and despisers of the image after which he was formed.

No man can, for a moment, consistently with his accountability, entertain such a proposition without degrading himself in a most unbecoming manner. And yet it is perhaps the case that comparatively few of those who unite with these associations are aware of the disrespect they submit to in thus blindly tailing upon them obligations to the secrecy they impose. This method of suppressing a man's intellect in engaging him to a society or policy got up for certain purposes, ought to be inquired into and its foul and dishonorable character exposed.

What right have those secret associations to make their first proposition to a candidate for membership in the form of a demand that he must forswear his personality, and submit to a bondage more abject than that which the vassals of heathenism endure? What is there belonging to virtue, or any way connected with the moral interests of man, which obliges these secret orders to make an entrance into her halls the subversion of mental and moral freedom, holding the initiated bound to secrecy under the most terrific penalties that can be imposed by men? Can such associations be any thing else than an unholy device to undermine sound religion and morality, and effectually secure the selfish ends of those belonging to them?

I trust the CYNOSURE will be successful in impressing on the public their true character upon the public mind; and also, that it will receive an amount of patronage which will make its voice startling to the inmates of the halls of secrecy throughout the land.

WM. OWENS.

WORDS OF CHEER.

E. A. COOK:—*Dear Sir*:—By some remarkable Godsend, the third number of the CHRISTIAN CYNOSURE, made its advent into this place, wonderfully like a verse for the worst of sinners. It was here; whether as the result of the cordial embrace of its friends, or the kicks and cuts of enemies, I cannot tell. In my opinion, the CHRISTIAN CYNOSURE is the grand desideratum of the times; indeed I have wondered that we have been so long without some christian newspaper to confront and expose the secret dens of abomination, which are filling our country, and are decoying such numbers of our unsuspecting young men into her dark and dangerous embraces, principally too, for want of better light upon the subject of the appalling obligations which the love of the fascinating mysteries lures them into. My mind was first enlisted to consider the impropriety of the obligations imposed by secret orders some fifteen years since, while preparing the preliminaries for initiation into the grand order, which I declined, and moreover, it has, subsequently to that time, happened to myself to be present at the organization of two secret orders, both of which were represented as being great, good, wise and benevolent, of course, and which were presented under the guise of other interests than those of a secret order. But upon thorough investigation, I was fully convinced they were only a ruse to serve as an antidote to any conscious opposition to assuming a sworn obligation to support an order of whose character and tendencies we are not allowed to become acquainted with before binding ourselves by her penalties, and that they were intended to draw many into their *nooses* under the ostensible pretense of *anti-Catholicism* and temperance, while I believe their real or main purpose was to remove any prejudice that might exist in the minds of any against secret societies, and serve as a stepping stone to Free-Masonry and Odd-Fellowship. And let us say what we may about temperance, Catholicism, and all other "isms" for time to come, I think we have as much to fear from secret than "ism" in this country, as from any other item. In it not a lamentable state of things that the most reckless and unscrubbest of men are advancing to oil the high places of honor, trust and profit, both in church and State, through the power and influence of these various "*secret stems*" from the Ku-Klux down to the least in the role. But notwithstanding that Grosh, the great apostle of Odd-Fellowship, has said that their craft "is destined to accomplish what Christ with all his church cannot, that is the brotherhood of all men," yet I believe that the inherent power of the church and State, righteously governed, together with the prayers of the faithful, are sufficient to reform and correct the abuses of the world, independent of secret societies. But, within my own observation, many of the clergy of the present day seem to embrace most zealously the new light revealed by this new apostle, Grosh, for there are those found in the clerical profession who declare they would sooner dissolve their church relations than abandon their altars of secret orgies.

And now, sir, I must confess, that with the knowledge I have of these abominations, I have some doubts about sustaining church relations with a branch of that body that has, in my opinion, consented to become the *foster mother* of secret societies.

Dear Cook, I write upon the spur of the moment. Send me your paper; you'll find enclosed the subscription price, and ere long I hope to be able to send you many more subscribers. Keep standing you, and all others in the same cause, as well on the most excellent cause which you so excellently espouse, great success, I am with you fully; and may we all labor in this very noble work, and persue in sincerity and faith, and the work triumph until the light of the truth shall fully penetrate those crevices of darkness, and the hearts of the sons of men shall be made tree to receive the truth as it is in Jesus Christ, and until all the hidden things shall be brought to light, and until dark sayings and dark deeds shall all be tried in the crucible of light, and every foul whelp of sin shall be routed from his skulking lair. Yours for the right,

DR. J. W. WRIGHT.

Mooreield, O., Jan. 15th, 1869.

MASONRY AND SLAVERY.

BRATTLEBORO, VT., Jan. 19, 1869.

BRO. BLANCHARD:—We send a communication for the CYNOSURE, a paper which a remnant of the old guard will be glad to see. The petition to Congress which you recently published, was got up here among a few survivors of that noble band of freemen who were once in just indignation against Masonry and drove it from the State. Since that period the slave interest has been constantly at work, re-establishing lodges under new names, until now it is believed that a great majority of our people have become initiated into some kind of secret society. Many of them, however, will have sense enough to see that they have been egregiously imposed upon, and will retain no abiding attachment to the lodges into which they have been inveigled. The spirit of freemen will still prevail among them, and the most of them will be open to the truth.

I am persuaded that Masonry has been the most powerful ally of slavery, and that the latter cannot be considered as conquered until the former is subdued. To this end it would be a legitimate doctrinal movement to have an engraving made of Jefferson Davis in Masonic apron, standing on a mosaic or tesselated pavement, amidst the symbols of Masonry, precisely like the one of Washington which the Monument Association got up, and have it widely and profusely distributed all over the country. The Masons, in getting up theirs, made a tricky, pharisaical appeal to the patriotism of Washington, but we, in getting up ours, will take a direct appeal to that spirit of patriotism which Washington in reality inculcated, and which has in such a marked manner aroused the people to oppose the insidious treason of Jefferson Davis. It would be the most effective way of appealing to that spirit in the bosom of the people, and of awakening the people to a sense of the danger. I hope that some of your enterprising men in Chicago will undertake the matter.

It appears to me that Masonry has been at work ever since the beginning of the war of rebellion, to prevent, as far as possible, the consequences of the rebellion from falling heavily upon the rebels, and has set aside the law in their favor. There now remains but a very little to be done in order to restore all rebels to as good a standing with the government as the best and most long tried loyalists. Such is the inevitable tendency of Masonry, to destroy the laws and to keep law-breakers in good countenance. Very truly yours,

J. W. P.

The Christian Cynosure.

ANNUAL MEETING.

At a meeting of the Executive Committee of the National Christian Association opposed to Secret Societies, it was

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago; also, that the time for holding said meeting be Tuesday, June 8th, at half-past seven o'clock, P. M., to be continued from day to day, as shall be deemed expedient.

J. A. HAZEN, Secretary.

The following extract from the constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary:

ARTICLE 4. The Annual Meeting of this association shall be constituted by delegates from auxiliary and kindred associations, provided that parties attending who are in hearty sympathy with us may, on vote of the association, be admitted as members. The place of meeting to be determined by the association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all needful preparation for said meeting.

"ART. 5. Associations for the same general object, whether state, ecclesiastical or local, may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings."

A NEW AND IMPORTANT BOOK.

"The house we live in, and how to keep it in order." Containing the experience of seventy years' successful practice of medicine. By P. and S. P. Sedgwick, of Wheaton, Illinois. Chicago, Church, Goodman & Donnelley.

"Every attempt to do good does good, and every attempt to popularize the knowledge of medicine and disease, is pre-eminently an attempt to do good. A young educated physician, Dr. Parker Sedgwick, came into the prairies near Bloomingdale, Du Page county, Illinois, lived among the people, reared a numerous family, and practiced medicine near half a century here and in New York. His son, Dr. S. P. Sedgwick, followed in his father's footsteps for some twenty-five years, the two covering the allotted "three score years and ten" of human life.

The old gentleman, still hale and vigorous, has written out the results of his practice, and his son, now in middle life, has added his own and published a book which is an attempt to translate medicine and the treatment of disease into the language of the masses of the American people.

If one-half the trashy stuff put into books and imposed on Sabbath-school libraries were swept away, and brief works of a nature similar to the above book, brought down to the capacity of children, put in their place, the race would be vastly enhanced by the exchange.

I have not been able to read *The House We Live In* thoroughly, and cannot of course compare it critically with the books of its class, and, indeed, it scarcely admits of such comparison. We follow the doctor across streams without bridge, and sloughs without roads; into families suffering affliction from ignorance, superstition and mal-practice, if not so often, yet as fearfully as from disease. We see the young and heedless doctor driving home the pair of horses, urged on him by the careful husband, whose wife had been rescued from a stupid practitioner; and if the only attraction this volume possessed, were the sketches of prairie life in the early settlement of Illinois, it would be worth all its cost.

The volume is written in simple, straight-forward Saxon, and possesses, in a high degree, the chief excellence of a good style, which is that one scarcely knows there is any style there, but receives the exact meaning without noticing the words which convey it.

At times, however, the line ascends to eloquence, and the dedication reminds one of the first sentence of Johnson's *Rasselas*:

"To those who aided us when we needed aid, who comforted us when we were afflicted, who were our friends when enemies would have destroyed us, who have had confidence in our ability under God to aid them when they were struggling with pain and disease; in short, to all who have loved us, and whom we have loved, this work is dedicated," etc. Such is the style of the book.

We believe it is distributed to subscribers; at any rate, those who wish, can get it of the publishers, Church, Goodman & Donnelley, Chicago, or of the author, Dr. S. P. Sedgwick, Wheaton, Ill.; and those who do get and read it, will be wiser, happier and healthier than before. We wish it an extended circulation and sale.

SECRET SOCIETIES IN YALE.

At the recent great Yale dinner at Delmonico's, New York, Hon. W. M. Evarts, whom rumor has several times elected to Grant's cabinet, spoke to the brilliant and august assembly:

"I am told that the genius of the students has become so much more select, its brilliancy so overpowering, its expansion so dangerous, that in their numerous collections the debating society is no longer safe. (Laughter.) Systematic exclusives are found necessary, which they call, not separate pens, but 'secret societies.' Until Yale College outlives that folly, it will deprive its graduates of a good part of the adunation that you and I had the happiness to get there."

The above from so distinguished a source as Mr. Evarts at the present time, is alike important both as a token and a fact. May Yale outlive the folly, and that speedily.

OPPOSITE RESULTS FROM THE SAME CAUSE.

Doth the same fountain send forth sweet water and bitter? Not usually; not in nature, that is certain; yet in the department of morals there is something often very like this, as when out of the same mouth, there proceeds both blessing and cursing. So also in the same government and among the same people are often witnessed at the same time an excess of lenity and an excess of severity, as if respects the exercise of justice. This would seem impossible to convict the guilty through the prevalence of pseudo-philanthropy, the innocent will often be condemned on mere suspicion. Where the law is not enforced, or falls short of the full measure of justice, vigilance committees or mobs will start up and be sure to go beyond it. The reason is that where men allow themselves to be governed in these matters by mere sympathy or passion instead of God's law, which is ever consistent with both benevolence and justice, and is the only sound policy: where this is displaced by mere sympathy or passion, there can be no stability or consistency. There is no ballast in the ship of state. Pseudo-philanthropy prevails to-day, and mobs rule to-morrow. Individuals and governments are like floating wrecks, the sport of every current and every wave, driven of the wind and tossed.

SICKLES AND COLE

Daniel E. Sickles took his pistol and went into the streets of Washington with the deliberate purpose of taking the life of Keyes, which he accomplished in daylight, and before numerous witnesses, and yet he easily escaped conviction of murder.

Gen. Cole, doubtless encouraged by this precedent, took his journey from Syracuse to Albany in order to murder Hiscock, and did it openly, and yet he was acquitted on the ostensible ground that while the fact of the killing was certain, and he was undoubtedly at the moment before and the moment after, yet the jury were not *certain* that he was sane at the *precise instant* of shooting!

What mockery of justice! you exclaim, and who on earth can ever be convicted of any crime according to that precedent! Certainly no one. Such trifling with justice is beneath contempt, and the judges who will counsel such verdicts, and the juries who will consent to them, are perjured, and be accessories after the fact to the crimes they thus refuse to punish. But these precedents are becoming so numerous that they are establishing a sort of common law, and instances of love-and-jealousy-murder are becoming matters of alarming frequency, inasmuch that political editors who are not accused of any bias towards puritanic strictness, are proposing, by way of satire upon the licentious laxness of the criminal jurisprudence of the day, that a law be established authorizing every one to shoot down any man who overlooks his line of propriety in his attentions to his wife. Another proposes to amend by adding "or to his intended." Another adds "or to her clothes or shoes." And another would satisfy by substituting for the whole a general license to American citizens to "shoot down whomsoever they shall adjudge deserving of such treatment at their sovereign hands." Of satire apart, to just such results is this laxness of the ministers of justice tending.

THE OTHER EXTREME.

But at the very time when this tendency is being so startlingly developed, self-constituted tribunals are starting up under various names and forms, such as Vigilance Committees, Regulators, Ku Klux Klans, etc., and inflicting summary punishments without judge or jury on whomsoever chances to be obnoxious to their personal displeasure. They may be the violations of law, or they may be opposite to their political or religious sentiments which the mob abhor, or they may be only personal enemies or rivals, or only *suspected* of these things. The fury of the mob once aroused and set in motion knows no discrimination, but like the Ku Kluxers, Ku Klux Klans, etc., and inflicting summary punishments without judge or jury on whomsoever chances to be obnoxious to their personal displeasure. They may be the violations of law, or they may be opposite to their political or religious sentiments which the mob abhor, or they may be only personal enemies or rivals, or only *suspected* of these things. The fury of the mob once aroused and set in motion knows no discrimination, but like the Ku Kluxers are driven from their homes to wander in destitution; they are tarred and feathered; they are cruelly whipped, and bruised, and tortured; they are murdered in their own doors, or dragged from their beds to be tied up and shot; they are taken from the protection of prisons and sheriffs to be hung until they are dead; and this is being done, not in the south merely, but almost all over the land. This is no fancy picture, these are the actual results of that principle which are being manifested together in our nation at the present crisis as never before, and which indicate the operation of moral forces, both great and malignant in their character, and portend a crisis, but they are not peculiar to our day, unless a remedy is soon found and applied.

Now we are satisfied that these seemingly opposite extremes result from the same cause. One adversary, the devil, stimulates them both; and he compasses his ends by leading the men to cast off the authority of God's law, wherein justice and benevolence, guided by pure knowledge, become harmonious, and not in perfect coincidence with the greatest good of the greatest number. Distrust that coincidence, let benevolence degenerate to blind sympathy, and justice to revenge, and the forces of human government are like an engine without a balance wheel, the powers remain, but in proportion to their greatness is the wreck and ruin which results from their action.

SECRET SOCIETIES ARE THE MOST POTENT AGENCY IN DESTROYING THE HARMONY OF BENEVOLENCE AND JUSTICE IN A NATION.

Because they tend to false benevolence. It is just the benevolence which Christ Ananda so spurious when he says: If ye love them which love you what thanks have you? Sinners love those who love them. If ye do good to them which do good to you, what thanks have ye. Do not even the publicans so? Do they not lend to each other to receive as much again? The highest idea of benevolence, as taught in their obligations and practices, is the distribution of a fund among those who created that fund according to a specific contract, and to extend aid, honor, or sympathy to those who have obliged themselves to repay the same in kind. It is therefore nothing better than selfishness on a party spirit; just what thieves and bandits practice toward their confederates as well. In it then say marvel that they also esteem the extrication of a secret brother from the difficulties in which his crimes involve him, which is itself a positive crime, to be a virtue? This is theory.

But I look at facts. Daniel Sickles is a man of distinction among Masonic writers. His name stands high up the mystic ladder, as high, we believe, as the 33d round. Can any man question the influence of this fact to his acquittal almost by acclamation? Is there any reason to doubt that General Cole had taken the precaution to ensure the benefit of the same kind of insurance before he took the legal risk of assassinating Hiscock? On the other hand, can any man doubt that the masked regulators who with such consummate skill effected the murder of the Reno's and their band had enjoyed the benefit of being drilled in the arts of social secrecy in the "*moral and benevolent*" society of "Odd Fellows" of the day? And is it not evident from the testimony of Rev. E. Tapley in his recent disclosures that even the Ku-klux are merely one of the side degrees of Free-Masonry? for how else can it be as he affirms, that amid all their outrages, where he has the most perfect knowledge, they have never killed a Mason, and that notwithstanding Masons have often been as loyal and as obnoxious as any one else. And they have sometimes been set upon by Ku-klux, but upon giving the grand hailing sign, have uniformly been released. This shows not only that Masons may be Ku-klux, but that the two orders are in sympathy, and the spirit of the den of the Ku-klux is the spirit of the lodge, as this like the Horse Jockey's degree, a side degree of Masonry.

All this is further confirmed by facts of a general character. Just where Masonry in any of its forms has existed longest and maintained most, just there is the execution of law most difficult and most utterly uncertain; just there are the poor and innocent most likely to lose their cause; and just there the rich and the guilty are certain, and by no means limited to a moment before and the moment after, yet the jury were not *certain* that he was sane at the *precise instant* of shooting!

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Fruits of Pseudo Philanthropy in Doing Away the Death Penalty for Murder.

We clip the two articles following from the same number of the Daily Evening *Journal*. Such facts are becoming of appalling frequency. Note the lynching of the Reno band, and other similar occurrences all over the nation. Scarcely a daily comes into our hands without some new instance of violence done to policemen or prison-keepers by desperadoes who have been rescued from the gallows by the tender mercies of the wicked, which are thus determined to be cruel to the innocent. The false philosophy and sickly sympathy which furnishes full security to murderers leaves their keepers with no legal protection whatever, for when the supreme penalty is imprisonment for life, the man who has once incurred that has nothing more to dread—one murder or ten it is all the same. It is said that a lion, having once tasted human blood, will leave all other prey in hunt more and a man, having once succeeded in deliberate murder is more dangerous than such a lion. One murder, committed with impunity, is rarely the last if opportunity offers —and hence, we believe that the legal sparing of the murderer's life is no real kindness to him, and it is an outrage and cruelty to society. The most efficient means of grace to him is to know the certainty of his speedy appearance before his final Judge. And this is the only method of protection to society, can extend to the innocent, the only way in which it can satisfy the innate demand in human hearts for justice, and so prevent the horrid anarchy of lynch law, where blind revenge often assumes the forms of justice, and the innocent as often perish as the guilty, and vengeance on one hand begets vengeance in retaliation, and private feuds grow into general and exterminating war. Better have ten legal executions than one by lynch law. More than that, the full penalty of justice originally enacted in these words, "He that shedeth man's blood, by man shall his blood be shed," is, after all, the mildest, kindest penalty that can be found for the crime of murder. One of our School Superintendents, when it was proposed to restore this penalty,—"The tendency of this age favors *reform*, and not the extermination of the race." We hold that sparing the lives of murderers is not *reform*, but degeneracy. If any one wishes the extermination of the race, let him encourage murder by giving murderers that protection for their lives which is denied to their victims. Deeper than the murderer shall hold the dagger with impunity, and the magistrate shall "hold the sword in vain:"

BLOODY ATTACK BY A PENITENTIARY CONVICT ON HIS KEEPER.

COLDWATER, O., January 20.

This morning, M. H. Pennell, foreman of one of the shops in the Penitentiary, found it necessary to remonstrate with a life-convict, from Cleveland, named James English, on the way he was doing his work, and told him that he had to do better he would have to report him. Nothing more was said until this afternoon, when, as Pennell was passing near where English was at work, the convict struck a hatchet which was in him with it on the top of the head, near the right ear, inflicting a horrible wound and splitting open the skull, through which the brains protruded. As Pennell fell to the ground, English made a second stroke at him, cutting his neck badly Pennell was immediately taken to the hospital and English placed in the dungeon, when he said that he had killed two men before, and that he had come here more for a man's life than he did for a dog's. English was convicted of murder in the second degree in Cuyahoga county, and sentenced to the Penitentiary for life. To-night there is but slight hope of Pennell's recovery.

McGREGOR, Iowa, January 22.

Prairie du Chien, Wis., was yesterday the scene of great excitement, caused by the announcement of the death of E. Wright, the victim of the Reno murders, and the arrest of a citizen, last Tuesday morning. His murderer, who was captured at Blue River yesterday, and fully identified by the murdered men before he died, was confined in the new jail. An excited crowd gathered, and demanded admittance, calling threatening to lynch the prisoner. Sheriff Harrington swore in the special officers, placed them in the prison and adopted every measure to protect his prisoner and uphold the majesty of the law. About four o'clock the crowd had increased to six hundred or seven hundred persons, and the square around the prison was packed with sleighs bringing persons from the surrounding country to witness what promised to be another Reno affair. The excitement was distinctly hear the cries of the mob, and was almost paralyzed with fear, but his wife, who was in a cell fronting the mob, viewed them from the barred window with stolid indifference. The crowd pressed close up to the main entrance of the prison, and threats of violence to the Sheriff were freely uttered, but the determined front of eight armed men, with Sheriff Harrington at their head, finally overawed them, and after lingering until 8:00 o'clock in the evening, they dispersed, vowing to return that night and renew the attempt. Sheriff Harrington increased his force to forty men in the prison, and at 11:30 last night had his prisoner conveyed in a close carriage to a point a few miles outside the town, on the line of the St Paul Railroad, and put on a freight train for Milwaukee, and so prevented another act of bloodshed and violation of law.

"OF MY OWN FREE WILL AND ACCORD."

MR. EDITOR:—The following statement was made to me by a gentleman of truth and veracity who claimed to have been personally acquainted with some of the persons mentioned:

"Soon after the Morgan tragedy, elder Tucker, (a seceding Mason), then a resident of Fredonia, N. Y., in a public address in opposition to Masonry, delivered in the city of Buffalo, stated that when taking a certain degree in Masonry, he objected to a portion of the obligation when the point of a sword was pressed against his breast, and he felt compelled to give his assent, fearing that if he did not, his life would be taken! He then, in presence of the audience, opened his breast, and showed the scar almost two inches in length, and invited all who chose, to come to the desk and examine it.

3. That we recognize the dealer in drams as a murderer.

ON SECRET SOCIETIES.

WHEREAS, No small degree of interest has been manifested throughout this church in relation to secret societies; and,

WHEREAS, It will be expected that we, as a conference, express our views on the nature and tendency of these orders; therefore,

1. *Resolved*, That while we do not deem it necessary to denounce those whose views differ from our own, yet we most sincerely believe that a connection with secret orders tends to divert the mind from Christ, rather than to the the pursuit of holiness.

2. That a healthy state our peace and prosperity depends on our loyalty and unity in this feature of our regulations as a church.

ON TEMPERANCE.

WHEREAS, Intemperance is making fearful ravages in our country, and is thereby fearfully weakening our influence for good in the family, common-schools, Sabbath-schools, congregations, and community at large, making our labor, our money, and our prayers less effective for good, and injuring every interest of mankind; therefore,

Resolved, 1. That we will use our best efforts, in public and private, to discourage the *manufacture*, sale, and use of all alcoholic drinks as a beverage.

2. That we believe the Christian church the best and highest temperance society on earth, and that all other societies *for good* are the legitimate outgrowth of Christianity.

3. We believe, further, that *open*, and not *secret*, temperance societies most discourage intemperance, and best promote temperance reform.

ON SECRECY.

Believing, as we always have, that the spirit of secrecy is at war with the pure principles of the gospel of Christ, the best interests of society at large, and the progress of the church in holiness and true piety; therefore,

Resolved, 1. That this is no time for the United Brethren Church to think of abandoning her high and distinguished position on this question, for in the present crisis we already see a little cloud in the distance indicating the co-operation of God, foreshadowing the final success of our principles throughout the land.

2. That we do ever so change on this point in the Discipline that would make it less than prohibitory.

HEATHENISM IN THE UNITED STATES.

DEAR CYNOSURE:—A short time since, I attended a funeral of a young man in our region. He was a Free Mason. He was buried with Masonic honors. The Masons marched into the church very orderly. The High Priest (as I understand they call him,) took his seat in the pulpit beside the minister who had been employed to preach the funeral sermon. After sermon, they carried the coffin out of doors, and four men were placed probably four feet apart, two on each side, with long poles about eight feet long, and one with a bright, burnished sword in his hand, and another man with a large Bible suspended by a large cord from his neck, spread open, then they marched to the grave. Two others with small (I would call them) poles, having deposited the coffin over the grave, they then marched, I think three times around the grave, the High Priest foremost, then the man bearing the Bible, then the men with the sword, then the four men with the long poles, and then, (as I suppose), the private members followed. Then the High Priest read several pages out of a book concerning the brevity of man's days, the uncertainty of life, the solemnity of death, the importance of preparation for that solemn change, etc., etc. All was read in a very plaintive, solemn, touching tone. Then they marched again around the grave singing a plaintive, solemn song, and I think again twice or thrice around the grave. The last time they passed around the grave, each member cast a small sprig of pine on the coffin-lid, and the High Priest laid a white (muslin) apron on the coffin and another on the coffin-lid, calling it a *lambskin*, an emblem of innocency. Then the High Priest, who is not a member of any church, offered or rather read a long prayer, and all the members at the end of almost every sentence (or paragraph) would say, *"so mote it be."* I don't know what they mean by it. It is not good English, and it is not Latin. Now, what they mean by carrying the Bible open, and what those long poles are for, and what is the object of the sword, and what they intend by the sprigs of pine, why they lay an apron on the coffin, and what they intend by marching so often around the grave, etc., I do not know, yet I would like to know. Perhaps the Cynosure can tell. Out of the whole number of about thirty members present, (I know about the half of them), only three were members of any christian church, and they not any better than the law requires. The Free-Masons, as a society, are *verging, and succeeding too*, to get into all the civil offices of our government, and they will soon have the entire control of all national affairs. I felt that the exercises of the funeral were a solemn mockery, a vain show, a revival of heathen idolatry, a bundle of nonsense, and even worse—*wickedness*.

S.

"OF MY OWN FREE WILL AND ACCORD."

MR. EDITOR:—The following statement was made to me by a gentleman of truth and veracity who claimed to have been personally acquainted with some of the persons mentioned:

"Soon after the Morgan tragedy, elder Tucker, (a seceding Mason), then a resident of Fredonia, N. Y., in a public address in opposition to Masonry, delivered in the city of Buffalo, stated that when taking a certain degree in Masonry, he objected to a portion of the obligation when the point of a sword was pressed against his breast, and he felt compelled to give his assent, fearing that if he did not, his life would be taken! He then, in presence of the audience, opened his breast, and showed the scar almost two inches in length, and invited all who chose, to come to the desk and examine it.

A son of elder T. (as I am told), who was at the time a clergyman preaching in the city of Chicago, (but an adhering Mason), read he would rather have given three hundred dollars than to learn that his father had made the statement and showed the wound. D.

Ligonier, Ind., Jan. 12, 1869.

Should this statement meet the eye of any one more familiar with the facts than my information, and there be any mis-statement of facts, I trust that such error, (if any), will be corrected. H

Hawpatch, Ind., Feb. 1, 1869.

ARE MASONIC OATHS BINDING?

Suppose a few members of a large family should unite in forming a secret conclave, binding themselves by oaths similar to Masonic obligations; oaths, too, that come in conflict with the wholesome rules of the family. We will suppose, at the outset that Thomas, Richard, Henry and William are members of the secret league. Thomas draws up the obligations, and without stating to the others what these obligations are, and without any legal authority, takes the responsibility of administering them to Richard, Henry and William. From time to time others are induced to join the league, and finally their numbers and influence become so great that William, alarmed for the safety of the family, and doubting the binding nature of these oaths, makes a full disclosure. But, having violated these oaths, some of the members of this secret organization seize him, take him at a distance from his home, and in a horrid manner, take his life! Who are right? Who are wrong? Was William right or wrong in making these disclosures? Were his murderers right or wrong in taking his life in conformity with the laws of this secret society?

Whatever view may be taken by others, the writer of this article is most clearly and decidedly of the opinion that these obligations are neither morally nor legally binding, and that William was perfectly justifiable in revealing them. Consequently the taking of his life would be *murder!*

He would take a higher ground, and lay it down as an axiom, that no human enactment by any legislative or corporate body that conflicts with the laws of God, or that would lead to the violation of any moral principle, is binding. The laws of Masonry require the keeping of certain secrets which the laws of God do not constitute a crime. The penalty for the least violation of Masonic law is *death*. Both the law and the penalty conflict with the laws of God, and are therefore nugatory and void, and of no binding force whatever. H.

Hawpatch, Ind., Feb. 2, 1869.

Acknowledgment of Receipts.

Palestine, Halstead, Hutchinson, Pety, R. S. C., McBride, Conant, Pulet, each 25 cents.

Chalfant, 35 cts.

Hudson, Sheldon, Hence, Huchins, Elliott, Finley, Bates and McCullough, each 50 cts.

Hall, 75 cts.

Lincoln, Coke, Krestsinger, Rice, Ramedge, Millard Jr., W. Theological Seminary, Reilly, Savage, Lyon, Mills, Phillips, Speer, McCartney, Hamlin, Penick, Bunce, Reynolds, Johnson, Hillman, Weeks, West, Whitney, Mills, Talford, Joslyn, Fuller, Redmand, Erwin, Reynolds, Jaques, Rideout, Hubbard, Healy, Collins, Smith, Bissell, Hubbard, Harrison, Spitzer, Ford, Wood, Swift, Fanbagill, Gray, Kelley, Stevens, Bibb, Bennis, Morrison, Luther, Gifford, Father, Marsh, Hart, Hudson, Richardson, Healy, Woodward Thrasher, Allen, Chase Hall, Sanders, Mathews, Smith, Hodge, Snyder, Maxwell, West, Follansbe, Tomblin, Phillips, Stevenson, Edwards, Hunter, Jayson, Foster, Glenn, Crawford, J. McClintock, H. J. McClintock, H C McClintock, Beauchamp, Fisk, Allen, Beckwith, Kephart, Gurney, Jones, Thompson, Wherry, Nelson, Wood, Buffington, Bacon, Griswold, Augustene, Hunt, Nichols, Britten, Cooley, Reed, Blanchard, Harvey, Hamilton, Hall, Cheek, Merrill, Cheek, Miller, Reynolds, Cooke, Parson, Billings, Pitty, Baldwin, Darling, West, Light, Wilson, Carman, Deitrich, Chapman, Excell, Richardson, Rice, Bird, Barnett, Sweetgee, Kellogg, Baker, Bingham, Hanson, Hurlee, Low, Preston, Candee, Hubbard, Briggs, Miller, Harris, McConnell, Blanchard, Overton, Stokes, Hurless, Mann, Baird, Williams, Thomas, Wherry, Baldwin, Wright, Gates, Drury, Hong, Baird, Sully, Cassin, Morse Jr., Gardner, Hall, Hubbard, Bigelow, Edwards, Anderson, Manley, Bassitt, Gailey, Hinchliff, Yalding, Babbitt, Best, Clarke, Bayles, Gustlog, Heard, Wandle, Riethey, Jaycox, Orr, Briggs, Lain, Pierce, Thompson, Wier, Fry, Nessel, Lain, Hamilton, Cobb, Lamberton, Lewis, Cushman, Weld, Tuttle, Horton, Stevenson, Capp, Wendle, Norton, Griswold, Thompson, Howe, Spalding, Boothby, Hutchin, each \$1.

Allen and Bull, each \$1.25.

Lord, Hunt, Cake, Underhill, Gates, Countryman, Houston, Jones, Briggs, Baird, Wheeler, McKean, McSouth, Dowd, Bingham, Brooks, Hoard, Kellogg, Richards, Edwards, Crandall, Hamilton, Bingham, Hall, Hall, Smith, Jaycox, Clark, Carpenter, Buckwater, Bender, Wansbrough, Nessel, Blakesly, Reed, McMillen, Stewart, Bunce, Mahhott, Bates, Jaycox, Cosine, Pudice, Ekey, each \$2.

Blanchard, Hudson, Pharos, Short, each \$2.50.

Bates, Laughlin, Seaton, Cake, Ames, Blood, Hart, Beauchamp, Scimiller, King, Snyder, Wright, Sampter, Clark, Bershep, Baird, each \$4.

Lamson, \$8.25.

Staddard, Calendaer, Kenneily, Vanvelsburgh, McDonald, Merideth, Harden, each \$4

Chamberlain, Elliot, Collins, Steeldale, Stedman, Rapp, Heath, Floyd, Wilson, Fred, Huddleson, Baker, each \$5.

Yant, \$6; Baird, \$6.40; Bartholomew, \$1; Nichols, \$7; Bradley, \$7.50; Cravath, \$10; Kendall, \$9.60; Bartholomew, \$12.

Burnham, \$1.60; Jayson, \$1.50; Lemon, \$1.50; Jno. Ball, \$1.50; Johnson, \$1; Lemon, \$1.45; Bingham, \$1; Pierce, 25 cts; Upham, 30 cts; Wayman, 32 cts; Frein, 30 cts; Grett, \$3; Stenington, \$3; Fenuster, \$20; Hart, \$6.20; Chalfant, \$5; Johnson, \$5; Grant, \$4.

MASONRY.

BY A LADY.

A Mason's life is one that's free—
(Not the life that of mortar and brick)—
But out of sight enjoyns a spree,
And playing astonishing tricks.
While the sky as home are waiting,
Natur dreaming it all a dodge,
But thinking she and belating
Is caused by "work at the lodge f"
Where they meet upon the level,
And part upon the square,
And rule the very devil
While congregated there.

If a bachelor drop in his courting days
Grows weary of living find,
Both day and eve, almost always,
By his fair fraternal's side.
The easiest way to escape a shrew,
And in fact some evils to dodge.
Is to seek a of a Mason friend,
To join a Masonic lodge.
Where they meet, etc.

If a married man is tired of home,
If he be a wise and sight,
And from his life companion roam,
The wrench will join a lodge!
Where they meet, etc.

The women don't like Masons—
Don't believe in them the least—
From the Tiler at the entrance
To the fellow in the East.
Lodge meetings are but covers
To their some dodge—
Look out when males and lovers
Have "business at the lodge."
Where they meet, etc.

Now winks're the Mason's secret,
Be their lavish poor or rare;
Be their color good or sell,
Worth a million or a copper—
Let them keep it snug and cozy,
Let them worship (in a herd),
Let them be active and proxy—
But as sure we are born
We'll meet them "on the level,"
And see we part on "square,"
For at some lodge hall meet,
The women will be there.

Then we hellds the sister
Who "operate lf" in the East;
Poor will make him rather shinier,
Though he may be fat—the beast.
And all their good applies—
Fair spouse, sea ats and jewels,—
We'll unite upon a platform,
Nor women all shall look.
Though they don't meet on a level,
And part upon the square,
Still they can raise the—
If they get a chance that's fair.

From Our Agent in Western New York.

ELLINGTON, Jan. 25th, 1869.

1. A. HART:—*Dear Bro*:—I spent five days in Cattaraugus county, last week, procuring subscribers for the CYNOSURE, and the names (twelve in number,) and the money I sent on to brother Cook. As I progress on my mission it becomes more and more interesting. The first day from home I called on a clergyman in the village of ——, and made my business known, and he ready reply was that he was a Mason, and that I had better be off, or something to that effect. I asked him how many degrees he had taken, and he said, three. I again inquired of him how long he had been one, and his ready reply was, two years; and in this stage of the proceedings I ask of the neighboring women with whom I had been acquainted with in bygone days, called on me to explain some matter which occurred some years ago; and when I left said that I was not the minister's house, not caring much where I did go, and the gentleman, his very fine lady, and one of the parishioners of his church were in the house. To this latter gentleman I then directed my attention and inquiries, as I had had a long acquaintance with him in former days and years, and consequently talked more freely than I otherwise would. He made quite a spread-eagle speech in favor of Free-Masonry; said there was wrong to charge the whole fraternity with murder, for what a few miserable, scandalous Masons had done. He was a Jack Mason. Of course I charged it back upon the institution, which raised the wrath of the pastor to a very high pitch, who said I had better go home and convert souls, and not be going through the country tearing down churches and making divisions, and let Masonry alone. I told him that was the cry of the slaveholders and all other wicked men, and the devils cried out, Let us alone, in the Savior's time. Now while this conversation was going on, the parson's good lady would very frequently keep saying, I wish the gentleman would leave, or leave the house, and so on until I had my say out, and then I very modestly withdrew.

I next called on another minister in the same place, who had never bowed the knee to this *last prop* of Masonry, who received me very cordially and politely, and wished me much success in the christian enterprise. The third and last one professed clergyman, a Mason, and one quite different from the first one. I showed him the paper and other documents, which, after he had examined, I asked him to subscribe, when he replied that he had no such means, but if the society would send him the paper he would like to read it, and all passed off very pleasantly. I have made arrangements to supply him with the CYNOSURE.

At the next town, found the minister of the right, as they say on the ears, out with his dollar, and told me to call on such and such a one who would also subscribe, and thus I soon procured my four or five patrons in the paper, and then went on my way rejoicing to the next town,—the next town is where Satan's seat is. The two ministers are both out-and-out anti-Masons, and both became subscribers, and thus set a good example for others to follow. Here the Masons intend to build a secret *church edifice* more blind, and darkness more intense against Free-Masonry than has ever been before. I had passed through. One good sister said she was ready for the fight, for there would have to be a fight, and the sooner it came the better, as she would not submit to Masonic rule either in church or State; and the way she put down her foot, and with other gestures carried the avidence that she meant what she said! Here was patriotism beyond what I had witnessed since my first start on this mission. She said she would not heer a Mason preach if she knew it, nor attend another Masonic funeral. And I could but exclaim, "*So mote it be*!"

Now as far as I can learn from the people, generally, in regard to this subject, there is nothing so disgusting and abhorrent to their feelings as the Masonic displays at their laying of corner-stones and funeral performances. They hate with a perfect hatred to see the processions on such occasions, dressed out in regalia, little white aprons, hew foolish, little trinkets, how childish; the blessed Bible toted along, as often as not by some some confirmed infidel copperhead, or rowdy, or profane man, or drunkard, as he happens to be voted in as chaplain. And if such be the feelings of frail humanity how see the infinite God look upon it without an hundred-fold abhorrence; whose eyes are in every place beholding the evil and the good. I have great reason to rejoice in the discovery of one fact, and that is, there are but a very few Masons, comparatively, in the churches where I have visited, and should they withdraw, there would be probably as much real piety left in the church as before their withdrawal; and we are very sure that as long as the churches are in complicity with the vile system of perjury and murder, just so long its energies exercised to promote good, will be paralyzed.

I am very sorry to say in this report, that there are a few seceding good men, who say they believe there is something good in Masonry, or some good things about it, and hence they excuse themselves from taking any action on the subject. And, on the other hand, I rejoice in the fact that Masonic lights are receiving nearer to Masonic rule than hitherto they have done for a long time, in regard to a *"silent tongue."* as that is one of their *"precious, jewels."* I hope they will continue to live up to it in all time to come, and let junk Masonry do all the braying, and all the other dirty work they may have for them to do. I once in a while drow out some valuable information from these Masons with whom I come in contact that are strangers to me. Not long since inquired of one how long it had been since the institution had been so materially changed. He said, ten years. After we had all listened attentively, the only requirements that he seemed to remember was to conceal a blasphemer, or a well-graduated blackguard. His address, I think beginning is end, was full of gross and ignorant contradictions. He says Masonry is not a christian institution. At one time in his speech he declared that he was a Mason all over, boots and breeches, and at another time he said, after having sneered at all churches that stood opposed to secret societies, that he was a strong believer in churches, and that he was not an infidel or a free thinker, but he was a good and true loyal lover of all secret societies. What are we to understend by this? As he made no exception or distinction, he did not even except the Ku Klux Klen of murderers and rebels and midnight assassins that are our country.

He made some of the most blasphemous sweeping declarations against the churches of Christ, that stood opposed to secret societies, that I expected to fell with coming brimstone upon the ears of any respectable gathering in Jamestown. He compared the different denominations opposing secret orders that compose said infidel, so called, National Christian Association, to an old dog that used to go away out of town, apart from all houses, and stand and bark, away off into empty space where there was nothing to be seen, and continued to do so for years till he came to an object of wonder to many, until at last one artful boy agreed to tell what ailed the dog, if they would first let him go over into the orchard and fill his pockets with apples. So they granted his request, and he then told them that the dog was barking and pound the corner at something he could not see. So, says this champion of Masonic bombast, this is the way all you christians are doing that are opposing secret societies: you are good neighbors and good christians in every thing but your own business, but when you meddle with Free-Masonry, you are barking round the corner at something that you can't see. Now here you publicly slander the character and the spirit of a man, and the spirit of the man toward christianity. This was a fair sample of his then hours lecture all along endeavoring to make people believe, that their mode of secrecy was not worth minding, that they had no oaths or death penalties, that Masonry held no claim to religion, that it did not interfere with politics, that it never was changed, that no one ever seceded from it, that all exposures were false, that he had gone up through all the degrees of Masonry and never had seen the ghost of Morgan in all his journey. Such was the spirit of his address, and then we retired, partly amused and partly disgusted, to see a man of such talents and intelligence say or think as he did. His name was Frank Muntor, of Connecutville, Pa.

J. R. BAIRD.

NEWS ITEMS.

OUR COUNTRY.

Appeals to be legislating and speeding against time, counting the days and hours before the close of the present session of the administration of our government. Debating bills on giving land and subsidies to railroads, army retrenchment and the budget for 1869. Some members, even, are busie in perfecting schemes of public plunder for private speculation, before the few days of the present administration are ended; as if greatly fearing what others strongly hope for, and the needs of the nation most supperiously demand, viz: an administration of retrenchment economy and stern honesty, that shall scatter the rings of thieves and defaulters, or bring the wheel over them; that shall make itself a terror to the whole generation of corruptionists and secret societies; that shall explode the maxim that "to the victor belongs the spoils;" that shall *extinguish* the race of *office seekers* by reversing the present methods, and making office seek its incumbent—sense of capacity and honesty, who will honor office at least as much as they will be honored by it. Then we osb breaths freer—our days of shame and mourning on account of the prodigency of those in authority may be ended. Whether a consummation so devoutly to be wished awaits us in the incoming administration, time will soon disclose. But we venture to propose to all that fear God, love our nation and believe in prayer, to be earnest and instant in supplications for just this great national boon.

SPAIN.

The condition of Spain continues to be exciting and critical—the aspect is on the whole hopeful. Although the monarchists are in the ascendant in the Cortes, and the pope has forbidden the prelate elected to take their seats, and the Carlists are active and may break out any day in insurrection, yet the provisional government seems to be firmly seated—they are honoring the claims of Jewish synagogues and protestant places of worship, and have prepared a constitution to be presented to the Cortes, embracing religious toleration, and abolition of slavery throughout the Spanish dominions. It is said that Prince Ferdinand and the Duke de Montpensier are candidates for the throne, and that Espartero declines a seat in the Cortes in which he was elected, which may mean that he hopes for a higher seat. And it is certainly to be hoped that the Pope's unwarranted despotic interference will have no other effect than to make the abolition of his power in Spain more total and more certain and abiding.

GREECE.

The protocol of the Paris Conference has caused great excitement in Greece; the spirit of war was up and clamorous among the people The king was for acceding to the terms of peace, his cabinet resigned, but with much ado he succeeded in forming another, which voted four to three for peace; and it is hoped war will be prevented for the present.

Captain Roberts and the Pirate Mason.

EDITORS:—A story is going the rounds of that portion of the secular press whose editors are members of the mystic circle, entitled "Masonry." The marrow of the story is, that "Captain Roberts," commander of the "old ship—Hope," was a kind-hearted old gentleman, and a Mason.

One morning during one of his voyages, a strange vessel was descried. She gained rapidly on the Hope, the decks were crowded with desperate men, a black flag waved at her mast-head, and from her port-holes grinned the muzzles of cannon. The captain called the men together, and told them their hour had come, "flight and resistance were alike impossible, and all they could do, was to die like brave men, and thus defeat the *hell-hounds* of the pleasure of seeing us terror stricken." A host from the pirate, filled with armed men, darked for the Hope. Every eye was fixed on the approaching best, when suddenly Captain Roberts gave a shout, and then hurst into a laugh. We thought his mind had left him, and there was a rush toward him. But, no! suddenly as he had commenced, he ceased. "And we are saved!" That captain in the boat is a Mason." The boat came alongside; the pirate captain—the helt-hound of a moment had become as dock smeared, drew near, and with Captain Roberts, went with him into the cabin, and when they returned on deck, both were in tears. "The pirate captain sprang on board of the Hope, his pirate boat, and was rowed back to his craft."

This is a very pretty little story, and the moral is sharper at the point than that of most of its kind. The pirate captain was a Mason in full standing, for his name was found entered on a Mason's tender heart. The rights and property of a Mason are sacred in his esteem,—the rest of mankind are game,—his hand, scarcely washed from the blood of the last captured victim, extended to the pirate, the pirate Captain Roberts in the mystic grip, and retiring to the cabin, their kindred Masonic hearts melt into one, and they return to the deck in tears. The train trained bound returns from the hunt, his lips red with blood of the last victim, and his master's domestic rabbits play around his kennel in perfect safety. That must be a strange god who enjoins upon his rational worshipers the same kind of morality that governs a trained hound.

Suppose the pirate captain in his next venture should meet a company of armed men stronger than his own, and instead of capturing the Hope, should be met by a fleet sent to give the grand hailing sign of distress. Of course the capturer does not regard his signal, or he would not have captured him, but when he enters port, and is called upon to answer for the murder of bloody, good Captain Roberts, and every other Mason, whether it be the witnesses called, the jurymen, or the judge, are bound to do all in their power to effect his release.

Masonic law and Masonic oaths work both ways. They are accepting in the forms of murderers and outlaws go unwhipt of justice through its influence for every Captain Roberts that it saves. If any one doubts this, let him read the history of Morgan's assassination, and the defense of Judge Whitney before the grand lodge of Illinois.

This little story, told by the Masons themselves, is another proof that the secret order is the best protector of assassins, outlaws and pirates, and the spirit of it too accords with Masonic oaths from the lowest to the highest degree.

J. C. B.

New Brenton, Ill.

GRANT'S HILL, Miss, Jan. 28th, 1869.

DEAR CYNOSURE:—On the 23d inst., we met at our county-seat and organized an anti-secrecy society, intending to be auxiliary to the national christian association opposed to secret societies. We wish to inquire what more we must do to be thus connected with the national association, what will entitle us to representation in that body, etc.

The following resolutions were passed by the society, and ordered to be forwarded for publication:

1st. WHEREAS, The Savior declares himself to be the door into the kingdom of heaven, and says, "he that comes not in by the door, but climbs up some other way is a thief and robber;" and whereas, "There is none other name under heaven given among men, whereby we must be saved;" and whereas, Free-Masonry declares itself to be a religion, and at the same time rejects the name of Christ. Therefore,

Resolved, That Masonry is a false religion and stands in the way of Christ's kingdom.

2d. WHEREAS, Masonic rule requires the execution of members of the order who expose the secrets of the craft by law or trial by jury; and whereas, evidence constantly accumulates that has some influence among justices throughout the jurisdiction and executive departments in this country, manifested in the frequent, mysterious and unaccounted for, escape of criminals through our courts, and fewer shows to rebuke furrog and since its late rebellion,—

Resolved, Therefore, that Masonry is antirepublican and should be despised.

WHEREAS, The CHRISTIAN CYNOSURE advocates the right principles in a bold christian spirit in this cont-st,—

Resolved, 3d, That we labor ardently in its circulation and for its success.

By order of the society,

WM. BEAUDRAW, North county, Mo

In answer to the desire for information as to the requisites for becoming auxiliary to the National Christian Association opposed to Secret Societies, we refer our North county friends to the last number of the CYNOSURE, and also to the constitution of the society in the Pittsburg *Minutes*. We will add, send us a copy of your constitution with names of your officers and we'll endeavor you choose to contribute to aid or rather to create our funds.

J. A. HART, Cor. Sec. N. C. A.

ACKNOWLEDGMENT.

We have received a file of anti-Masonic papers of the Morgan era from Isaac Stearns, of Massachusetts, for which he has our thanks. All such documents will be thankfully received, and help in the opening conflict. We want a complete library of such works for reference and preservation.

EDS.

Whoever sent us the April and August numbers of the *Evangelical Repository* has our thanks.

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SHALL WOMEN VOTE?

BY J. F. ELLIS.

[The following article by a member of the Senior class in Wheaton College is one of the clearest and most forcible arguments on the subject which has been written.—ED. CYNOSURE.

I take the sole responsibility of the following discussion. It happens that no one of our college officers—no other person has suggested either the theme or its treatment, in whole or in part; and I do not wish a single thing in this essay charged upon any other than myself. This is said because, everywhere in the country, Wheaton not excepted, at the least sign of disagreement or opposition, the advocates of this measure manifest a sensitiveness and impatience which are perfectly unaccountable on the supposition that they have a real consciousness of the justice of their cause. One cannot think above his breath on this matter, in presence of very many of these advocates, without somesuch reply as this: O, of course a woman can't have an opinion. Contemptible nonsense! no body denies her the right of opinion, and it is worse than folly to make the charge; and yet it comes frequently when one keeps still purposely to avoid it. But I care little for this, though dignity and toleration are also worth heeding.

However, I feel somewhat delicate and diffident in approaching this question, simply because it concerns the female sex, and my remarks are extremely liable to be misunderstood by some and misconstrued by others. Here, then, I must state very distinctly that my position is not against the sex, but against the thing; not so much against women as against man: for there are more men than women in favor of female suffrage. This its advocates have conceded gratuitously in advance.

But I cannot find it in my heart to trample upon the real rights of woman, or restrict in the least her real privileges; because I honor woman with almost an infinite love, and I think the profoundest respect for her. She is the object of my loftiest admiration of all things earthly: wealth, honor, reputation vanish in the comparison. And the admiration remains; an admiration that deepens and widens from the first to the depth of my nature. Mark, here, this is not the language of a heart smitten of Cupid, nor of a mere enthusiast, but the fervid expression of a principle running as deep and as high as life. Woman is heir to a loveliness and virtue to which man is a stranger; to which he can never attain. She is possessed of such native delicacy, such fineness of mind and heart, such quick and accurate intuition, and so full of gifts and graces, as give most vividly to the lover of the beautiful the idea of the perfectly beautiful. Nothing in human nature can at all compare with it, can in any wise approach it. In this respect, which is far from insignificant, woman is the glory of the race.

But why do I argue this question? Because I want the splendor of this glory neither dimmed nor tarnished. And why should I do so? Is it? Its advocates are agitating it, the country through, and answering it with such self-assurance and positiveness that it would seem no other answer could possibly be given. Its conventions are of continual occurrence. Its cause is piled with its petitions. Scarcely a week passes but that some of my papers admit arguments in its favor, and print nearly nothing against it. The press, the forum and the pulpit seldom offer an adverse thought or word to it. It is a delicate pet. We dislike to touch it. So its advocates have it all their own way, and prophesy most confidently of speedy success. Unless we oppose it, they will succeed. I expect nothing else. But I repeat with the force of prophecy: that the result of female suffrage will be so distasteful and disastrous that it will be repealed, with far less effort than is being expended to enact it. However, we leave that for time to solve. And I repeat, there is no opposition to the movement; and yet the complaint of prejudice and persecution burdens the air, day and night. They are satisfied no more with our silence than with our utterance. To their mind, the proposition is self-evident to us; so necessary, that we cannot in reason *entertain* a contrary view, and ought to embrace their view at once.

Now it is the purpose of the present essay in part to test the matter; to see if it be so. And here is found a question with but one side, which is so evident and decisive in itself as to be above doubt and defy discussion. It is not designed to attempt being funny, nor to ridicule the movement, nor to sneer at its advocates, nor to deal in loose and groundless statements, but to be fair, truthful and exact, let the conviction of error fall where it may. It is proposed to go beneath the scum and surface to see what there is at the bottom; to ascertain if there be the germ of truth travailing in the birth of a mighty principle, or a sea boiling with the poisonous gases of a great error. And while I have no disposition to dictate, still I request your closest attention, and that you will be as fair and candid in your judgment as I aim to in the argument. I ask thus much and no more.

Before proceeding to the direct argument upon the question, two points deserve notice, on the one hand the advocates of female suffrage overlook the present privileges of women, and undervalue and belittle her household duties; on the other hand, they over-estimate the beneficial results of female suffrage, both as relates to woman and to society.

First, then, they conceal the fact that woman is acknowledged more than man's equal, and that in all rational society her treatment is strictly in accordance with this fact. In public and in private, she is the special object of a proper attention and a dignified courtesy. Every individual experience and general observation corroborate this. That they not merely ask and receive but even belittle woman's home duties of which I pass upon reference to their utterances found every where throughout the discussion, and not less in the resolutions of their conventions than in the forensic appeals of their lecturers. They call woman a slave, a cringing menial, the plaything for man, the helpless victim of his desires. They seek to shame her, as being in servile bondage to man. They pass up her duties as drudgery, thankless and unrequited toil. They sneer at the idea of *merely* keeping house and tending baby. They make home desolate and gloomy. The great tendency of their teaching is to render woman dissatisfied, and get her to seeking what, by the very nature of things, she can never find. In short, this is in part the method of reasoning adopted by the advocates of this movement: they contract and degrade the present sphere of woman far beyond the truth, and exalt and magnify man's privilege to an extent equally exaggerated; then make the invidious comparisons of the two conditions: whence they obtain this astounding deduction, that women ought to vote. Now I propose to pronounce the entire process not only shallow but vicious.

That the advocates of female suffrage overestimate the beneficial results arising from the success of the movement, I will not ask you to believe without proof. I cheerfully undertake to present it. They say that woman should receive equal wages with man, and that her voice in our legislation will secure this. Let us inspect this somewhat carefully. We will be practical. Let Congress announce the terms between the employer and employe, for instance specifying the amount the farmer shall pay his hired help, so much for a man, so much for a boy; fixing the sum the merchant shall pay his salesman; his salesman; how much the banker shall pay his cashier, his teller, his office boy. Congress might go further than laying duties: it might name the price of all products, and every article of merchandise, and then make our multitudinous affairs move along with the ease and precision of the clock. This is an inimitable theory. What justice and comfort our people would enjoy! Of course there would be no poverty and destitution. The law has provided that the capitalist shall pay the laborer a specified amount which is large and liberal, and the merchant must sell him goods at a price within his means. But has not our legislator forgotten one thing? In order to this nice and exact regulation of prices and wages, must he not know exactly what will be the products of our farmers, fruit-growers and manufacturers for the coming year, what our home consumption and exports and imports, what our increase of population, settlements, what our increase of population, what discoveries and success in the new regions of the west? And in order to this, must he not lay his hand on the season, bring the cloud and sunshine, and make the earth produce the requisite yield, so much and no more? And must he not seize upon the faculties of the mind, and upon the impulses of the heart, and concentrate them upon the accomplishment of his high design?

But these are manifest absurdities; and the result shows that legal enactment can neither create anything nor descend to particulars. Law is regulative and general both in theory and application. So if women support the present and prove as efficient and effective as man, she will command equal remuneration, even in defiance of statutes. It is impossible for law to intervene and regulate the wages of man and all its relations does not rest upon law, but upon the enterprise and capacity of persons. Take away these, and all the laws of the ages will not make a commerce; it is not a thing of laws. Persons are developed by the demands of supply infallibly, in every case; and wages are a species of price, and fall under the same absolute principle of demand and supply. Just here, then, appears the futility of the attempt to equalize wages by giving woman the ballot. It is a specious delusion.

And that this is correct in fact, let me answer a single statement on this point. The statement is this: that females receive less pay, simply because they are our helpless sex, the demand

The Christian Cynosure.

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VOLUME I. CHICAGO, TUESDAY, MARCH 9, 1869. NUMBER 15.

The Christian Cynosure.

WILLIS HALL'S ORATION.

We are indebted to C. H. Garrigues or T. P. Conklin, we are unable to decide which, for a copy of a Masonic oration, delivered on the occasion of opening the Grand Lodge of Dayton, O., on Tuesday, October 20th, 1868, by a certain orator named Wyllys Hall, to which name the Masons prefix and affix duplicates of honorary titles as their mouth is, too tedious to mention, and even humiliating to repeat, since they imply that the author has been and still is recognized as a minister of Christ.

We have heretofore published a review of said oration from the *Religious Telescope*, which gave us a very poor opinion of the man and of his performance; but upon reading it we were constrained to say, the half was not told us. Of the volubility of folly and of the basest effrontery of conceit and deceit, it is indeed a rare specimen.

Of its logical soundness, here is an example. On page 2 he says: "No sublimer testimony is borne to its (truths) immortality and immutable being and power than that which error bears, since if there were no counterfeit there could be no real." Of course, then, the counterfeit precedes the real and produces it. We had supposed counterfeits indebted to our government and our bankers for genuine coin and genuine bills; but, according to this logic, our first thanks are due to the counterfeiters. Without their spurious money, there could be no genuine. Of course without false religion there could be no true; therefore, to Free-Masonry, false and devilish as it is, are we to ascribe the existence of the true religion.

Now it may be a hopeless task for Mr. Hall to establish the premises of this argument which he positively asserts, viz: that "if there were no counterfeit, there could be no real;" yet in no other way can he establish the usefulness of Free-Masonry. If the counterfeit is necessary to the existence of the real, (and, but upon no other supposition, is Free-Masonry necessary). One might think this a slip of the pen, and that the orator meant to say that where there is no real there can be no counterfeits; but the assertion as he puts it is far more harmonious with the universal turning of things upside down, and putting hindside before which characterizes the whole performance.

He has the effrontery to repeat the stale historical falsehood of the thirty centuries of Masonic antiquity, and builds his argument largely upon it. Why he stops at thirty centuries is difficult to conceive; why not go back to 5000, as they do when talking Arch. He combines all the ambiguities and self-contradictions as to the religious character of Masonry that are to be found in Masonic books or met with in conversation with the fraternity. Now it is not religion, and now it is "the world's religious institution," the "universal religion" of man with man; and again "the *religion* of Masonry, which is its life, is everlasting and immutable;" and yet again he tells us it is a human institution. The absence from the name of Christ only proves that it was before Christ—before Christ indeed! a pretty religious system, then, for christians to adhere to in the nineteenth century! Did not Christ abolish all that came before him—even the priesthood appointed? and because the Jews refused the new order of things, and clung to the old, were they not broken off and made an astonishment and a by-word to this day? And is it not plainly written, the people that will not receive Christ us their king shall be destroyed?

He has also the hardihood to assert, as a matter beyond all dispute, that the apostolic church was originally cast still is a secret society; and that when its Founder declares, "In secret have I said nothing," and bade His disciples go into all the world and proclaim all things whatsoever they had seen and heard of him to every creature; Secret society! Mr. Hall, do tell us, is not the moon made of green cheese?

But all this is no interruption to the volubility of orator Hall: for at one time "immutable" Masonry is not christianity, but "nothing of human depravity or of atonement; at another, it reads all this in the shadows of the Old Testament, and still plainer in the tragic murder and the raising of the rotten corpse of Hiram Abiff in the Master's chamber. Again: It known nothing of regeneration; and yet in the next breath it pre-supposes this—presumes that all its candidates who are "worthy and well-qualified" are regenerated men. And so they all build on Christ, and go on perfecting the temple within for the Holy Ghost. He insinuates that anti-Masons are blackhelled candidates who know nothing about what they oppose out of sheer prejudice and remorseless—and in fact does the same as to deny the truth of the disclosures which have been affirmed by more than ten thousand unimpeachable witnesses whose testimony has every possible corroboration from the attending circumstances, and from the oaths of many adhering Masons besides.

To all these he adds the usual profane perversions of Scripture, represents Masons as suffering persecution after the example of christian martyrs; having never learned that all christian martyrs; having never learned that all christian of evil may be said against men *truly* as well as *falsely*," and he who suffers for evil-doing is the victim of his own sin, and not of persecution. He represents Oberlin as a hermit for opposing slavery; and, having kicked this and waxed fat, now that God has destroyed slavery, just for the sake of stopping the quarrel about it, this beast in its fierceness looks about for something else to kick, and so pitches into Masonry. Well, what if God should stop *this* quarrel in the same way he did that about slavery? by destroying it, and the kicker, but the thing kicked!

But we have followed this disgusting orator farther than we intended to do. We sincerely hope *such* defenses of Masonry may be multiplied, and that those who are doubting as to the testimony of seceding Masons will read them, taking heed to the apostolic caution, "be ye angry and sin not." For the temptation to anger will be strong to any person of intelligence and candor, and those who cannot bring these qualifications to the task had better not read the pompous, brazen and bitter sophistry at all: "Clouds without water, carried about of winds, raging waves of the sea foaming out their own shame," and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

AIR GUN.

The people in New York are said to be much excited over the discovery that air guns are in use among them. Shots are occasionally flying through the air, and through windows, and persons are sometimes hit, but there is no flash, no report, no smoke, nothing to give warning or aid in the detection of the villains who direct the shots. Hence there is not only alarm, but a universal demand that such secret engines of mischief shall be totally and secretly suppressed. It matters not that they may be very amusing and harmless, or even useful in benevolent and careful hands. They are so perfectly adapted to the evil purposes of bad men, of whom the world is full, that if allowed they will surely be abused, and the evil they do them will overbalance all the pleasure or profit that can possibly come of them. Therefore the general voice is, "suppress them, make it a misdemeanor; a states prison offence to use them otherwise than, perhaps, as a part of some public philosophical apparatus. We cannot object to this reasoning or to this verdict.

We denounce all secret institutions, and the air gun is one of them; and the same reasoning which conducts to the suppression of air guns, if candidly applied to secret societies, we think would lead to the same demand for *their* suppression.

Good men might use their secret power for good purposes; but they are so much better adapted to evil purposes, that while bad men so generally abound, the evil they will accomplish by this secret order will far out-weigh all the good of which they are capable. Secret societies ought therefore to be given up and suppressed. They are air guns by which evil men strike, but conceal the hand; only, one Masonic lodge is worse than ten such air guns as are for such a terror the Antimasonic, and the antichief they do is no much worse than that of the literal air gun, as sin is worse than suffering. And yet a single air gun will fill great cities with consternation, and command all the power of the people, and of the law-legislature and the police to have society from its secret power, while the vast engineery of lodges that in their invisible and crafty operations, threaten the church with the extinction of the life and power of godliness, and the state with a paralysis of equity, and the banishment of liberty, awakens no interest, occasions no alarm. As little children are delighted with the beauty of the tiger or the serpent, and will even pet and feed them, so men can and will even allow themselves to be fascinated with the gaudy trappings and public displays of those secret orders which astonishes marshaled under cover of darkness to constitute the most powerful wing of his grand army, in the final battle of Armageddon.

Oh, fools and blind! which can see and feel every peril to the body, but for the distant peril and especially if it relate to morals and the soul, have we eyes to see, and no heart to feel.

ANOTHER MORGAN CASE.

[The following significant correspondence we find among the "Original Excerpts" of the *Advance* of Feb. 11th ult.]—EDITOR.

I have, this day, learned of another case where there can be no doubt that a Mason, who was preparing to divulge and renounce Masonry, was murdered.

It was in Vermont. The man was a Free-will Baptist, with whom my informant was very intimate. The murdered man had risen to the degree of Royal Arch Mason, the seventh in the ladder.

He became satisfied of the evil of Masonry, and that he, as a Christian and minister, ought to renounce, and expose the system even at the risk of his life. He wrote out the full description of the six degrees preceding Royal Arch, and was taken sick. He called for my informant (a F. W. B. minister), requested his wife and children to go out, and had the door locked, then told his brother minister to take his key and unlock a certain drawer, where he would find some papers—he brought the roll, and handed to him. The sick men said, "I very much wish to live to finish the other degree, and if I die, I wish you would publish them to the world."

He read, and my friend read; and he told me that the first three degrees were almost exactly like Morgan's descriptions. He told my friend, "No one goes to that drawer but *myself*, (he kept the key in his pocket) and if I should die, I want you to demand these papers, and publish them."

He left, leaving the man on the mend, with a fair prospect of regaining his health. The doctor was also a R. A. Mason. The sick man died suddenly—on hearing of which my friend hastened to the house—and told the *wife* what her husband charged him to do. She assured him the drawer had not been opened, and gave him liberty to get the key out of her husband's pocket, and get the papers.

The key was in the pocket all right. He unlocked the drawer, and looked for the papers, where he had himself replaced them, but no papers could be found!

Then the wife told him of the peculiar appearance, of the corpse, how it swelled very singularly, and how suddenly he died. He was at times *delirious*, and as his mind was so full of this subject, he probably spoke, in his delirium, of these papers, and where the key was. The doctor, doubtless, searched and found the papers, and did what he was sworn to do, viz: killed the man by giving him poison.

If the papers had been found in their place, all right, there would not be, perhaps, the reason for the conclusion drawn, that the man was murdered, but putting the two things together, leaves no room to doubt that the was murdered, Morgan case, though done more quietly.

Leland, Mich. O. THOMPSON.

The charge here made is of grave character, and should not be raised to stand in an anonymous shape. We publish the the above statement, because a well-known minister appends his name to it, certifying a portion of the narrative. But if there be any ground for suspicion as is intimated, an investigation should be had on the spot by means of a coroner's inquest, and testimony of the Free-Will Baptist minister should be given in person under oath. Honest Masons surely would not object to that, and nothing less should be the foundation of a charge of murder.

A CHANGE OF BASE.

The secret orders, the Good Templars and the Sons of Temperance have brought to nonepilize largely the work done in the temperance cause. There has been much of self-gratulation in their addresses, with frowns for temperance men who would not join them. They seem to say, "Behold what we have done, and how thriguilicant all else!"

The Western Temperance *Advocate*, published every fortnight in Chicago, has been the organ of these secret orders, especially of the Sons of Temperance. From the last issue, under date of January 28th, I clip the following "On the Platform:"

"After due deliberation, and consultation with our friends and patrons, I have concluded to put this paper squarely upon the platform of the Bloomington Convention. We have been in sympathy with this movement from the first, and sons out many thousand copies of the call for the primary meeting over the State, containing the oath and urging the friends of temperance to attend the convention. By common consent, we have hitherto been regarded as the organ of the Sons of Temperance, though sustaining no official relation to that order. We have now unanimously and emphatically espouse the cause of the new party, and run up at our mast head, the flag of Legal Prohibition. Our column as heretofore will be open to communications and reports from all temperance orders and societies, but henceforth, our mission shall be to help the earnest men of the State, in marshaling the temperance hosts for the coming temperance party of the State."

This would seem to be a confession that some work must be done outside of the lodge, or that the former platform of the paper was a failure. This battle against the demon intemperance must be done openly. Slavery is dead, and let this work claims our attention. I believe that we may take courage from the above declaration, hoping that we shall not always be divided into factions in the temperance work. I felt like writing to the editor of the *Advocate*: "My dear brother, I am with you on your new platform in the good work. With the secret orders I could have no sympathy. They have done something, but they can never do the work. The sooner we stop trusting in them the better. With many of our most earnest temperance workers, I propose to keep myself free from that foolish child's play which apes the Masonic ritual. That selfish, exclusive spirit is far from christian. This temperance work must be carried on, if it shall succeed, openly, in the light, casting off every weight of formality and secrecy. If you propose to fight the battle on this basis, you may count me with you; if I must shut my eyes and go into some dark lodge, taking upon me unknown and fearful oaths, I shall be obliged to continue fighting 'on my own hook.'"

Shall we not, Mr. Editor, take this profession of a change of base as real, and set to work with the Temperance *Advocate* and upon the Bloomington platform?

H.
Lyonsville.

SHEET MUSIC.—DeMotte Brothers have sent us some very fine specimens of sheet music, from which we infer that there is no want of this kind of merchandise on find a supply of the first quality at their publishing house, 81 Washington street.

GOOD TEMPLARS.

Respected gent emen, who are concerned in the publication of the CYNOSURE at Chicago, which is opposed to secret societies, by your permission, I would love to give my experience or that which my own eyes are made to behold, yet I rather feel it a duty to be out-spoken on the effects of Good Templarism in this community, as there are many here members of our church, who are so baptivated with this order that they have quit giving the church of their choice their attendance which they formerly did; they say that the Good Templars are better than the church! This is to me alarming! Will any good order or association turn men and women away from the church after this manner? But they say that they are a temperance organization. This is good if true. But is there anything in the Bible temperance which turns men away from the church and her interest? or is there a better plan for the reformation of man than by our lord Jesus Christ and his church? Is there salvation from any sin without abstract from Christ? Are men who are reformed from drunkenness by the aid of Good Templars, who after thus reformed, still hate Christ and his church, are meek Pharisees, and boast that they are better than other sinners, in a saved condition, so as not to be in danger of hell fire? If it please the managers of the CYNOSURE to answer these few humble queations, it may do good. If I mistake not, Satan is now preparing to convert the supposed worst class of society and have worship to himself. I see those at the head of this late gotten-up system who do not claim to love Lord. I am astonished that popular ministers can be so deceived by a pretense of temperance to be made when they must see that their members are led away from Christ and his church. Written for reflection by

HENRY KUMLER.

THE MINOR SECRET SOCIETIES.

E. A. COOK:—*Dear Sir*:—There are many of our respected people—this includes many of our ministers—who think that the Good Templars should not be grouped nor branded with the corruptions of Free-Masonry as they have, ostensibly, temperance for their object. It is said that it is madness to speak or write against this lamcoont order of secrecy, and that we can but make ourselves ridiculous before an intelligent public by doing so. Now then, to aid such who are in an error on this clapt-up notion, and to call the attention very especially of the CHRISTIAN CYNOSURE to this refined order of secrecy, the writer has thought it might do some good to some honest inquirer to disentangle this subject by calling honest minds to notice some matters of fact connected with Good Templars.

First. Free-Masons were the first organizers of the order of Good Templars. So then we have the same in a child of Free-Masonry. Children generally have the very same charachutes of the parent, and when the legitimate child arrives at a proper age, it shows itself fatherlike.

Secondly. It is a fact that there is nothing in temperance that need shun the light of open daylight; but it is a fact that the order of Good Templars do shun the light as much as Free-Masonry does, which organized the order of secrecy is very image and likeness.

Thirdly. It is also a matter of fact that every mean and villainous undertaking of the land is done under cover of a secret society, Ku-Klux Klan not excepted, and that every loyal and law-abiding citizen should discard such secrecy, which is actually only needed by the most corrupt villains of the land. These few thoughts can be understood by every common honest mind. These are the ideas of

HENRY KUMLER.

Lewisburg, O.

FROM A VETERAN.

[We hail the writer below. He went through the Morgan war, and now lives to see the harvest of that sowing begin to wave. Judge Tilson and Rev. Moses Thacher must not fail to be at our anniversary, June 8th next.]—EDITOR.

CAMBRIDGE, Ill., Feb. 16, 1869.

REV. J. BLANCHARD:—*My Dear Sir*:—I am glad to see another anti-Masonic paper. I have not been a reader since I closed the *New Dayland Telegraph*, more than thirty years ago. When I left Messachusetts in 1838 I said to my old friend, Dr. Phelps, "Free-Masonry will come up again." "Oh, it can't," said he, "it can't; *it is dead as a door nail*."

Said I: "I am too well acquainted with its design to believe that. They will wait until one generation has passed, and Morgan is forgotten, and then they will begin again, with new energy."

So it has proved. One generation is passed, Morgan is forgotten, and Masonry is now stronger than ever!

But my object in writing is to inform you that I send you a pamphlet, or sermon, which was preached some time since on the subject. Please accept it. I will send you another by and by which I shall be glad to have returned, as it is the only one I have left.

My wife died nearly three months ago, and left me a lone missionary. Munson is my field of labor, and Cambridge my home.

Affectionately,
MOSES THACHER.

FROM MINNESOTA.

TROY, Minn., Dec. 29, 1868.

* * * Bodily infirmity prevents my doing much for the cause, but I heartily rejoice that christian philanthropists have again raised a standard against secret orders, especially against Free-Masonry.

I fear that those of us that heretofore witnessed its exposure and supposed dorefull are "verily guilty" for the ignorance which pre vails at the present time of the character and tendency of secret orders.

Iniquity will always prosper when "let alone," and I cannot conceive how in the present state of things, God can be honored and man benefited in any way more than by the circulating light on the subject.

I have conversed with many who were connected with the lodge, and many who had been, as they said, "urged hard" to join, and have not heard of one argument being used that was not extremely selfish. I have talked with many recovered soldiers who testify they now plainly its evil workings all through our terrible war, which, as they thought, was prolonged by its evil effects; but I was some surprised to hear a returned surgeon speak beautifully of getting a friend out of a rebel prison through Masonry.

I was also surprised and grieved to hear a minister of the gospel represent as a "good thing—showing Masonry,"—an article published in the interest of Masonry, stating that a brother had been found among thieves and been robbed was turned from the door of a "minister" but cared for by a Mason.

I find come that have not entirely given up their manhood to the "lodge," one said to have taken the highest degree, said to me, he "had received no benefit from it." another remarked he had taken three degrees, and "he counted it a humbug;" others seem to think they can do all the moral law requires for others, and "more" for Masons Respectfully,

OREN CRAVEYH.

FROM IOWA.

GLENWOOD, Iowa Feb 16, 1869.

BELOVED BROTHER:—I herewith send you the cause and money of a new subscriber for the CYNOSURE. Please send it to AN ABSON, same postoffice as above.

Having taken as many as thirty-two degrees and received the highest degree, I am somewhat acquainted with its workings. Having paid to the tune of about $1100 for the knowledge I possess, (being as I know, *swindled*,) I am more than willing that others may profit by my experience; and I will do what I can to expose the swindle, and warn my fellow-men against its abominations. I have also taken one degree in the I. O. O. F., and would say, the expose made in this order is equally as true, and the scene has not been made as transparent as it should be.

I am surrounded by Masons and their sympathizers, but will do all I can to counteract by conversation, lecture and getting subscriptions for the paper. I verily believe the movement is to be of God. May God give it success.

I am a minister in the United Brethren church, and feel in duty bound to do all I can to expose sin and iniquity, and urge the claims of Jesus. I may, sometime in the future, give you something of my experience in "secrecy outhine."

I remain, yours in Christ,

J. M. DOUD.

MASONRY AT SEA.

DEAR CYNOSURE:—I find in your columns solicitations for general contributions and remittances, and as I have not seen any coming from the briny ocean, will venture to say that one upon a time, when I came to be a passenger on a steam packet-hound from Aspinwall to New Orleans, I saw the influence and had a sweet and bitter taste of the inner and outer workings of secret institutions. Our captain, a West Pointer and a tyrant, with subservient porters, and a major part of the cabin passengers, were members of secret orders, as I subsequently learned. Soon after I came on board the ship, a gentleman who claimed the honor of being a Free-Mason, and, with a second-cabin ticket, enjoyed all the privileges and comforts of the first-cabin. He in sympathy and kindness informed me that he could see have given the signs and grips, we would have secured our places in the first-cabin, for which we had dearly paid, and were ensured by the ticket-agent should be secured for us. Mr. William Quigley, who was my travel companion, and one of the largest capitalists of New Orleans, and owned a fine vessel there on her way from New York city to San Francisco, (Morgan Dix.) But money did not procure for us comfortable berths, nor the necessary accommodations and comforts of life. And why? Forsooth, we could not give the signs and grips, and therefore were doomed men, with some twenty others *en route* for the States. We demanded our rights and privileges—our berths in first cabin. "You cannot have them sire; my people must be served." In sea-sickness we requested a little soup or gruel. "Can't have it, sirs: my people must be served,"—and so on to the end: "My people must be served."

This is by no means an isolated case: they are transpiring out on the ocean wave where these secret tyrants are in command. I have written this short article, hoping to bring out others who have suffered through secret combinations on shipboard, perhaps not far short of Belle Isle or Libby Prisons.

If these short articles, or any part of them, are of any importance to you, please correct in the publication, and much oblige. May the Lord bless and give you success, shall ever be my prayer.

W. FRANCIS DICKINSON.

"IT IS I, BE NOT AFRAID."

MESSRS. EDITORS:—You have engaged in a great and good cause. I cannot but honor your zeal and fidelity in the cause of truth; and if you and your associates in this work should not love to see this cause triumph; yes, if it should finally fail, and the world should hiss at your supposed folly, millions would gladly go to the sacred spot of your buried hopes, and, standing on the mouldering ruins, preach the funeral sermon from the text: "Blessed are the dead that die in the Lord."

But this will not be. You will succeed. Your progress may be slow, for a time, because of the magnitude of the work, but sure, because of its truth, righteousness and humanity.

We are much delighted with your issues, and the last beautiful name adopted for your paper,

D.

Important Testimonies Respecting So-Called Free-Masonry.

"Free-Masonry was instituted to dupe the simple for the benefit of the crafty."

H. DANA WARD.

"I have no doubt but many great and good men whom I highly respect and esteem, have belonged and do now belong to the Masonic fraternity, but I am convinced by the highest and most unexceptible moral evidence, that the Masonic institution itself, is the darkest and deepest plot that ever was formed in this wicked world, against the true God, the true religion, and the temporal and eternal interests of mankind."

NATHANIEL EMMONS, D. D.

"I was never a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution; I had never regarded it as dangerous or noxious, nor on the other hand as deriving importance from saying publicly known of it. From the number and character of those who now support the charges against Masonry, I cannot doubt, it is at least susceptible of abuses, outweighing any advantages promised by its patrons.

JAMES MADISON, Ex-President U. S.

Further revelations of the seromonies and principles of Free-Masonry are not required, for these are perfectly exposed, and the question is so confirmed as to be incapable of material modification. It will go down to all posterity among the undoubted records of imposture and guilt.

MYRON HOLLEY.

Masonic oaths, obligations and penalties are not reconcilable to the law of morality, of christianity, or of the land. J. Q. ADAMS

I am opposed to all secret societies.

SAMUEL ADAMS.

MALLET CREEK, O, Feb. 9, 1869.

EZRA A. COOK, Esq.—*Dear Sir*:—Yours duly received. I am deeply interested in this work of exposing Secret Societies. The whole system, or Masonry, the mother of various secret organizations, including literary societies in colleges, and those ostensibly to promote temperance, are, as a whole, one unmitigated *curse*. This iniquity God is calling his people to fight against. It is just as certainly doomed as slavery was thirty years ago. Let Christians rally lest the curse of Meroz be upon them.

Yours truly, J. A. DINGHAM.

WESTERN TRACT AND BOOK SOCIETY.

This Society is furnishing for every dollar put into its treasury, one dollar's worth of gospel literature in the tract form. As the most of last years' manufacture, it gave away about 1,600 pages for every dollar contributed to its admirably fund. This is one-fourth less than cost. The deficiency is made up by its business department. Persons who want the whole of their contributions applied for the objects given to are pleased with such energy.

—Rev. R. Leggan of Plattsmouth, Nebraska, sends us, copied carefully, a speech of Dr. Robert Morris, before the Grand Lodge of Iowa, and one of the Grand Lodge delivered action of the Lodge ordering the digest from which Morris' speech is taken, to be printed and circulated among Masons, and to such libraries as Free-Masons control. We shall keep Bro. Leggan's letter on file, till we can use the speech, meanwhile we thank him, and remembering his earnest and effective speech at Aurora, hope to see him in Chicago, June 8th, at our First National Anniversary. Grace and peace be with him.

—The cells for some numbers of the CYNOSURE have been so great that our editions of them are exhausted. We have no more of No. 1, No. 7, nor of No. 8. When back numbers are called for, we will send what we have; can do no more.

Postage is required to be paid in advance. The legal postage on this paper is six cents per quarter. The United States charges four cents a year more for carrying twenty-six papers, than for carrying fifty-two papers for the same time. "We don't know why they do it; but they do.". Don't blame the postmasters; it is the law.

The Christian Cynosure.

FREE-MASONRY IN THE ILLINOIS LEGISLATURE.

ANTI-MASONIC.

"A memorial, signed by some fifty citizens of the State, came into the House of Representatives to-day, praying that the Masonic inscription on the corner-stone of the new State House be erased; that said inscriptions also be erased from all other public buildings, and that, hereafter, no Masonic inscriptions shall be allowed on any State buildings. The introduction of this memorial caused considerable excitement. One member moved that it be indefinitely postponed; another that it be referred to the committee on Swamp and Overflowed Lands; and another, that it be referred to the committee on Public Buildings, which was finally agreed to."

The Chicago *Tribune's* correspondent, dating his letter of Springfield, Ill., February 18th, 1869, gives the above account of the reception and disposition of a petition or petitions, asking the erasure of the Masonic imprint from the corner-stone of our new State Capitol.

The insolent treatment of some half-hundred voters of this State by the Masons who moved a contemptuous "indefinite postponement," and an impudent reference of our request that a secret clan or sect may not be permitted to blazon itself on the foundations of our new State Capitol, shows the haughty contempt of Free-Masonry for popular rights.

Thirty years ago, quite within the memory of the men of the present generation, no Free-Mason would have dared to ask, nor would that Legislature have dared to grant a charter for a Masonic lodge. Now the lodges, like other harlots, expose their bodies in public places, and conceal their practices within doors.

Whoever visits Bunker Hill Monument, will see this secret clan blazoning itself there at the foot of the granite stairway! And yet if any christian sect should assume to put its symbols and insignia on our public buildings, the welkin would ring with their complaints, and justly.

Suppose, for a moment, Presbyterians or Baptists had engraved on that corner-stone of our Capitol, belonging to the people of the State, the figure of a man baptising an infant, or the figure of an immersion, and the words, "Laid by christian ceremony," and the date of the sect, the insult to the habiance of the people would be precisely the same, only the Masonic date "A. L.," (*anno lucis*) is a deliberate attempt to strike out the christian era and Christ along with it.

We are thankful that the House had too clear a knowledge of the temper of the people, and too much self-respect to sustain the buffoons who attempted to deride the petition of those fifty voters. By another year that insult to the people, our State Capitol, and the christian religion will be erased, and our public buildings will be dated, not in the year of Masonry, but like the deeds of our lands, "*In the year of our Lord.*"

PRESIDENT GRANT'S CABINET.

At the last moment before going to press, the President's Cabinet is announced as follows:

E. B. Washburn of Illinois, Secretary of State.
Alex. T. Stewart of New York, Secretary of the Treasury; Gen. J. M. Schofield, Secretary of War; Adolph E. Borie of Pennsylvania, Secretary of the Navy; Jacob D. Cox of Ohio, Secretary of the Interior; R. Rockwood Hoar of Massachusetts, Attorney General; John A. J. Cresswell, Postmaster General.

BENEVOLENCE OF MASONRY.

We observe that something like a controversy has arisen in the columns of the *American Workeyan* concerning the claims of Masonry and Odd-Fellowship to be considered as the basis of their system of mutual relief for the benefit of their sick and afflicted members. Elder J. M. Snyder, conceding that they have "a practical, vigorous, well-defined, working system" of mutual relief, from which the order might do well to take lessons, and that these orders, though he considers them abominately idolatrous, "do take care of their own sick and poor," and this he seems to regard as the great secret of their popularity, to which Brother C. A. Sandford replies as follows:

"Now without provoking controversy with this excellent brother, permits me to say, that in the judgment of the writer, his arguments in favor of the 'Seeing,' were ample without the above doubtful concession. But do Masons take care of their own sick and poor—widows and orphans? It is conceded that the lodge did contribute money for the benefit of the widow and orphans of Wm. Morgan, after they (the members) had ruthlessly torn the husband and father from their embrace, and plunged him beneath the blue waters of Niagara; thus depriving them of their natural protector, and then added insult to injury, by offering money for their support. This, however, was rejected by the incensed widow and mother.

"It is confidently believed that the beneficence of Masons for the relief of their poor, will amount to no more compared to their receipts, than the expense of the merchant for paper and twine, compared to the amount of his sales. For proof of the above, take the report of the legislative committee of Massachusetts, appointed to investigate the character of Masonry.

ST. JOHN'S LODGE—BOSTON.

'An examination of the records of the lodge from Dec. 11, 1780, to Nov. 27, 1798, gives the following:

'Monies received for makings, membership, fees and quarterages, 18 years, $1946.91.
Expenses during same time, amount paid on the different lodge-nights for refreshments, wines, liquors, &c., $984.95.

'For a prone, gloves, dues to Grand Lodge, printing, wax candles, and tyler's fees, $962.48.

'For charity in 18 years, $85.00!!

"Thus it will be seen that while this Boston lodge paid out for wines, liquors, and refreshments with other incidental expenses, $1966, 41, it paid only $85 for the relief of its poor widows and orphans, amounting to less than $4.75 per year. And this may be considered a fair estimate of Masonic charity. In contrast with the amount paid for wines, liquors, refreshments, &c.

"Again:—By reference to their book of Constitutions, page 8, it will be seen that none are to be received into their lodges, but such as are 'free-born, of mature age, with an estate, office, trade, occupation, or some visible means of support for himself and family; likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal craft; every person desiring admittance, must also be upright in body, not deformed at time of making, but of perfect and entire limbs, as a man ought to be. It will also be required of him that Masons are only bound by their obligations to assist destitute widows and orphans of worthy companions, they applying to me as such, and I knowing them to be such, &c.

"Now I appeal to the readers of the *Workeyan*, whether Masonry has indeed such a practical, vigorous, well-defined, working system, in taking care of its own sick and poor, that christians and christian societies must look to the lodges for a sample of charity and christian benevolence, when they are taught by inspiration 'a more excellent way,' viz: 'Let us do good unto all men, especially unto them who are of the household of faith.' (Gal. vi; 10.)

"With due deference to the opinion of such excellent Bro Snyder, I beg to dissent from him in ascribing to Masons and Odd-Fellows, as the cause of their rapid growth and popularity,—their 'well-defined system' of charity, in providing for the widows and orphans, which has long been their vain hoast; but rather to their obligation to assist a companion when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, whether right or wrong, and to vote for a companion, in preference to another of equal qualifications, and to keep each other's secrets, murder and treason not excepted. These improper obligations and not their boasted benevolence, form the true record that binds these secret fraternities together. Meanwhile let me assure our good brother of full sympathy in a practical and vigorous effort to carry out the principles of the 'Seeing.'

C. SANDFORD."

Elder Snyder at the close of an able appeal in behalf of the *Workeyan*, rule 19, we believe relating to the provision for superannuated and disabled preachers and their families, concludes with this reply to the above remarks of Bro. Sandford:

"We shall now close by saying we have purposely avoided speaking of the thing which we see grieves both Bros. Whitney and Sanford. They feel, and perhaps feel deeply, that the writer conceded too much to Masons and Odd-Fellows. This may perhaps be true, and it may not. We have no kind of objection to other exercising both their judgment and pen in the matter, though we much dislike a controversy, especially any selfish controversy.

"Bro. Sanford's facts are doubtless true, and the one in the relation to Mrs. Morgan is familiar. Yet there are facts of offering very much more reputable. If the veteran brother will come and visit me at my home in Mercer Co., Ill., I will show him a man who was thrown from a horse, getting his leg horribly broken, and was confined from work for nearly a year. The Odd-Fellows paid him three dollars a week until he was able to go to work, and in addition gave his wife three dollars per week for taking care of him during all the months he was confined to his bed. I am personally and well acquainted with this case, and he wife, and have been for more than thirteen years, and know whereof I affirm. Is it not possible, my brethren, that our opposition to secret societies may intensify into a prejudice? It was objected to Christ, men objected, 'Can any thing good come out of Nazereth?' A good man, less prejudiced, answered him by saying, 'Come and see.' Without doubt, with equal cheerfulness, we all accord to the sentiment of, honor to whom honor is due.

"J. M. S."

These brethren heartily agree in condemning Free-Masonry and Odd-Fellowship as false and idolatrous institutions; and they both agree in the sentiment of rendering honor to whom honor is due.

So far we heartily concur. Further we honor Bro. Snyder's spirit of charity which thinketh no evil, even in regard to those acts which are designed for an "abominably idolatrous" end, and which in themselves are outwardly right; but, at the same time, we believe sound logic and justice are with Bro. Sanford in this matter.

If we could believe with Elder Snyder that in the matter of mutual relief and sickness that Masons and Odd-Fellows "have adopted one powerful feature of truth," and that feature in the gospel law of benavolence in respect to bestowing alms, it would materially modify our opposition to them. No institution that truly adopts that law can be a false and idolatrous institution. But each we unhesitatingly believe Free-Masonry and Odd-Fellowship to be; and therefore we believe their benevolence is only in appearance, and a devilish law. Other than to not forbid us then to condemn when the evidence is clear and decisive; for she "rejoiceth not in iniquity, but in the truth." It is not mere blind good nature that exposes her children to be perpetually imposed upon by every knave. Her eye is keen as well as kind, and therefore she judges "not after the outward appearance, but judges righteous judgment."

When Christ, who was incarnated Charity itself, saw the proud, scarifoleate Pharisees making great show of alms-deeds and prayers, he did not hesitate to brand these seeming virtues as spurious. These very acts which, if true and sincere, would have marked them as children of the highest, only gave intensity to the severity of his denunciation of the doers. We sum you, hypocrites, which do these things "for a pretense," and to be seen of men; *therefore*, ye shall receive the greater damnation."

Here we yet to learn that the best things are often most counterfeited? or that the nearer the counterfeit is to the genuine in appearance, the worse it is? The more searchingly it must be tested, and the more determinately it must be denounced? We cannot believe that the true tiles of benevolence is found either in the theory and practice of Free-Masonry or Odd-Fellowship. Not for the sake of mutual relief or assistance by alms-giving do these orders exist; but their members sometimes bestow alms and relief for the sake of the orders, and the orders exist for the sake of enabling the members to enjoy unequal advantages at the expense of the uninitiated; at the expense of deranging religion and government, and banishing holiness and equity from the earth; that without merit they may be exalted and be seen of men.

To secure this, they must be thought to be benevolent, and hence the arts that simulate benevolence, while with all-consuming selfishness they are struggling and grasping for that which in right and equity belongs to others. Instead of commendation for what they vaunt as charities, Christ will say of these very charities, Therefore shall ye receive greater damnation. Because they are spurious, they are hypocritical. They are done, not to benefit Christ, or to bless their fellows, but to be seen of men.

We are not saying that no really benevolent men are deceived by the show of benevolence in these institutions, and so are drawn into co-operation with them. We are not saying that individuals never exercise the spirit of true charity in bestowing relief as Masons or Odd-Fellows. We speak only of the orders and the designs of their founders and leaders, and the secret body of their devoted and zealous members; and of these we charge that their claim to benevolence is a "pretense."

And we are always ready to give the reason for the faith we hold on this point:

1st *Reason.*—Their arrangements for relief are limited to their especial friends, who are bound beforehand to repay the favor in kind. "What thank have ye?" "Charity soeketh not her own." "Love ye your enemies." "Do good, and lend, hoping for nothing." These scriptures indicate the true charity. Do Masonic or Odd-Fellows' gifts answer to that description? Just the reverse. Calling their selfish mutual assurance arrangement *charity* is simply to blot out the real idea of this heavenly virtue, the result of which can be nothing but a miserable self-deception, leading them to boast of a counterfeit charity, while they are utterly defrauded of the true.

2nd *Reason.*—If we take the utmost precaution to exclude from the circle of their charity as many of the needy as possible. Their initiation fees and lodge taxes are a virtual exclusion of all the poor. Want of visible means of support is a bound of positive exclusion, how great the extreme youth; so is old age; so is a sickly or crippled body or a feeble mind—and the better still more dependent, because feebler, half of the race are excluded by one stroke of the mystic axe. They gather together a select band of men in their prime, in none of whom can be discovered a single presage of coming destitution, of whom it would be said, if they should come to want, they would have thought little of bestowments they relieve, if they make application before their poverty obliges them to stop payment of lodge-dues.

But is this charity? To us it looks as if these orders took vastly more pains to exclude than to relieve the proper objects of charity. True charity never devised such a shirking and dodging of as nearly all the objects of charity as possible.

3rd *Reason.*—We find this in that question of Christ: "What do ye more than others?" Now suppose the Odd-Fellows did pay their brother with a broken leg $3 a week till he was able to resume work, and his wife $3 a week while he was confined to his bed,—does not our country neighbor do the same thing without any such interposition! Oh, but that would be humiliating, cruel, to be cast upon the cold charities of the world, or sent to the poorhouse.

Might not a band of guerrilla outlaws like Murell's or Quantrell's do as well as that by a comrade who should be wounded in house-breaking or by a vicious horse be had captured for the gang? Thieves and pirates are often very generous *to each other*. Might not a league in villainy do as much when their sole and deliberate purpose was to win public confidence, fleece community and divide the spoils, and having made their fortunes, wind up by going into bankruptcy? An honest insurance company does the same thing openly as men do it gladly, for the reputation it would give them, and lay no claims to charity in the matter. How, then, can a secret society prove their institution charitable by an act which in other cases is confessedly no more than a shrewd stroke of business sagacity; or such concession to rights of partnership as even the most vicious associations are compelled to concede to their associates?

4th *Reason.*—If relief were the real object of these societies, they would do more of it. Bro. Sanford has adduced the records of one Masonic lodge, in which, by some mistake, we think he has more than doubled the amount of charities actually shown in the original records, and as he has it, not one dollar in twenty of their funds went to any proper object of charity. We are confident this far exceeds the average per centage paid for the relief out of all the funds ever raised by this institution in the United States.

As to the Odd-Fellows, we took the pains to look over the journals of their Grand Lodge of the United States for the years 1844-5. For 1845 we found an income as follows:

Grand Lodge,	$ 12,516.84
Subordinate Lodges,	405,077.24
Encampment,	87,977.43
Total,	$505,471.61

What disposal was made of the greatest part of this revenue we are not told; but what was supposed to be put to charitable uses is carefully reported, to-wit:

For relief of 6903 brothers,	$98,179.54
476 widows,	10,072.83
Burials of 823 brothers,	18,920.91
Education of orphans' brothers,	3,285.90
	$125,458.77

For 1846 the results are similar, but less favorable to the claims of the order as a benevolent institution. We have seen a similar report of the *Journal* for 1868, which we have not near at hand; but it does not materially vary from the above in its bearing upon the claims of the order as benevolence.

Allowing all they claim in this report, less than one-quarter of their income was used for *their-kind of charity*. Who can call an institution benevolent when you must pay $4 into its treasury in order that you may reach the needy with a gift of $1?

But let us scrutinize these items of expenditure: 98,179.54 for the relief of 6903 brothers! Was that beneficence? Were these brothers in distress? Were they without funds? without friends? paupers? Are not the Odd-Fellows first-class young men? among the most intelligent and well-to-do in every community? And is this the kind of independence to which Odd-Fellowship is accustoming them, to be succored by public charity every time they take cold or lose a day's work by any mishap? If this relief has no respect to *real* want, it is no charity. If it has, Odd-Fellowship has a vast proportion of paupers in training. Again, we suspect nine-tenths of these beneficiaries were better off to bear their little trials in true independence; and the other tenth had better be aided by natural kindred or *unbought* friendship, or even by charity. For ourselves, we would esteem it far nobler and every way preferable, if it really want, to accept relief from God through the whole people by the agency of a christian government, and let my country and my God have the honor, than to accept a gift from a secret conspiracy who would use their pretended kindness to me to aid them in carrying out their sordid schemes of ambition and ungodly favoritism.

Thirteen thousand eight hundred and twenty dollars for burying 829 brothers! Had these men no friends to inter them? Did their neighbors entertain no respect for them? Did the churches make no provision for decent and edifying religious services? Would they have failed to have given ground, with appropriate reverence among the living, without an especial benevolent order to take the benevolent work in hand? If so, let the order exist, and call its work benevolent. But as long as we have parishioners, and neighbors and churches that are not prompt to do those things in a far more scriptural and generally satisfactory manner than by parading heathen regalia and desitestic rites, let the intrusion of these things be rejected as an impertinence and an insult to every christian community. It is an outrage that ought not to be patiently endured by any man who is not prepared to renounce the religion of his fathers and substitute deism or paganism for christianity.

As to what was paid to widows and their families, we take no exceptions, though these are quite as likely to have been wealthy as poor. But we do not see how the widows may have been in real want, we may perhaps allow that an amount equal to what was appropriated for widows and families, and for the education of orphans, went to proper objects of charity; and these sums were $13,357.73, or 2½ per cent of $506,471.61. For a little more than 2½ per cent of income bestowed on proper objects of charity. In other words, if you use this order as your almoner, you must pay into its treasury in round numbers $40 in order to convey one dollar to the needy objects of your benevolent regards. Does this look like a well-defined practical system of benevolence? Is it unchristiable to declare, without any qualification, that benevolence is no part of the object of an order that distributes its income on such a scale as this? that if it claims to be benevolent, it is a monstrous swindle; and its few acts which have indeed a show of charity, when viewed singly, are really but a mere cover for the most disgusting abuse to divert the public from the real character and designs of a wicked conspiracy.

RECENT PUBLICATIONS.

We are in receipt of two recent anti-secret publications of decided interest and value. The first is entitled "Secretism in relation to the Morality of the church and the safety of the State," by John T. Walsh, M. B., author of a Review of Free-Masonry, and editor of the *Banner of Christ*. Printed by Birney Hand, 111 Madison street, Chicago.

We will, on the whole, as our judgment, the best production of Dr. Walsh on this subject. It has the true ring, and makes the right impression. We hope it may be widely circulated. For information as to obtaining the same, we refer to the advertisement in another column.

The second is entitled "The Mystic Tie, or Free-Masonry a league with the Devil." Articles of confederation presented for examination, and by order of the Grand Lodge assembled at Detroit of Peter Cook and Lucia Cook, at Elkhart, Ind., December 14th, 1868, to which are added particulars of the trial, by Mrs. Lucia C. Cook. Published by the author, and to be obtained by sending price by mail to her at Elkhart, Indiana.

One copy will be sent, post-free, for 20 cts.; three copies, 50 cts.; six copies, $1.

This work might more properly be styled a general and decisive assault than a defense. The defendant was defeated on the trial, but the defeat is a victory. Masonry in attempting its tyranny upon Mrs. Cook, has unwillingly placed itself in the position of Satan in the tent of Joel. This work, as coming from a woman in the private and common walks of life, is admirable. Terrible in its reproofs, overwhelming in its appeals, and in its argument unanswerable, it is one of the best anti-Masonic documents that has yet appeared. We predict for it a rapid and wide circulation, and a mission of no ordinary importance. Every minister and every christian in the land ought to read it; every Free-Mason that would know the mind of God concerning Masonry, ought to read it; every elder, deacon and bishop in the M. E. church, especially, ought to read it. for we verily believe, and we are not superstitious, that there is an inspiration from God in it, and that it breathes and indicates the mind of God on the great practical question of the apostasy of secretism.

THE AMERICAN PEACE SOCIETY.

We have received a communication in behalf of the above society with request to publish. Want of space compels us to condense. The substance of it is as follows:

Rev. Amos Lord, long and favorably known in the west as the efficient general agent of the American Bible Society, has accepted a similar agency for the American Peace Society, with headquarters at No. 7 Custom House Place, Chicago. Here the society propose to establish a depository of their various publications of tracts, volumes and periodicals; and here the agent may be consulted personally or by letter.

The attitude of this society in one of loyalty to the government, which they seek to sustain in enforcing law and putting down mobs and rebellions, or repelling incursions by all necessary force, while they seek, by applying gospel truth to the subject, to prevent rebellions at home, and to secure a permanent peace and unity between nations, and dispose them to settle national differences by arbitration, or a congress of nations, rather than by the sword.

Mr. Lord wishes to call into the service of the peace society a large number of agents and colporteurs to circulate their publications, obtain subscribers for the *Advocate of Peace*, the organ of the society, and raise funds for the general work. He wishes ministers to preach on the subject, and will furnish such as apply to him by letter or otherwise with helps for so doing.

He wants every family to take the *Advocate of Peace*, which they can do by sending the subscription price, $1.50, to him. Two dollars will make the donor a member of the society, $20 a life-member, and $50 a life-director. All contributions of $2 and upwards will be acknowledged in the *Advocate of Peace*, and the paper sent to the contributors without further charge.

TESTIMONIALS.

Having obtained possession of the two letters following, which President Blanchard's modesty would have suppressed or mutilated, I take the sole responsibility of publishing them entire. The readers of the CYNOSURE will need no words of commendation or apology to satisfy them of the propriety of publishing such testimonials at the present crisis. The letters will sufficiently explain themselves.

I. A. HARP, EDITOR.

NORMAL, ILL., Feb. 19, 1869.

EZRA A. COOK:—*Dear Sir*:—Enclosed you have a dime, for which, please send me "President Blanchard's report to the trustees of Wheaton College, on the causes of its rejection by the Illinois Synod." From a card in my *Advance* of January 14th, it seems that somebody is bit by it.

The old anti-slavery men of Illinois have long been acquainted with President Blanchard, and will not wonder at his noble stand in the anti-slavery struggle, when it cost something to oppose slavery as it now does to oppose its twin-sister of darkness—Masonry; and when as now so many of the professors, reverends and honorables were found skulking from the battle. No amount of such squibs fired at "Mr. Blanchard" will in the least weaken our unwavering confidence in and great respect for this noble veteran in the cause of truth and righteousness. God bless him, and may he be spared to us yet many years.

THE CYNOSURE is a very welcome visitor; a credit to publisher and editors, and must wield a great influence for good. Hope to be able to increase its circulation here.

Respectfully yours,

GEO. DIETRICH.

DEAR PRESIDENT:—I am surprised at the uncalled-for and cowardly attacks made upon you by men who should stand in *advance* of the forward-marching columns of moral reform. I say cowardly attacks, because it looks so to see the door of a particular musion swung open, and unkind, unchristian and ungentlemenly epithets hurled, hissing hot after you, and as you would be supposed ready to turn and make no reply for a reply or explanation, the door is slammed in your face.

I once heard of a man who said he liked the Episcopal service best because if gave a man a chance to jaw back. Your friends do not seem to have arrived yet to such a state of christian grace.

Well, how wise that the labors of Hercules were not given to one less mighty than he, and that the cleansing of the Augean stables devolved upon one who had the courage to enter them a Cromwell's shirt of steel inside.

Father in Israel! meekly and mightily fight on! Who of the holy prophets ever escaped persecution? Who of the self-righteous Pharisees did not wipe their lips in assumed innocence? Duell's *advance* against Bragg was a virtual retreat. Nor was that the only *advance* that learned and wise retreat.

If in reform-battles some have run with the footmen and been wearied, how can they contend with horses, and if in the land of peace wherein they trusted, they have been wearied, (and forfeit their banners), then what will they do in the swellings of Jordon.—JER. XII. 5. God bless you forever.

Yours on the skirmish line,

REV. J. P. STANTON.

MEXICO, N. Y., Feb. 18, 1869.

Special Notice.—Six months subscriptions expired with the 18th number of the CYNOSURE, but we have sent you fifteen numbers. We ask all friends of the cause to re-subscribe and send us OUR DOLLAR for one year's subscription in advance.

We are much encouraged by the rapid increase of our subscription-list, and trust the zeal and activity of our friends will continue.

PRESIDENT GRANT'S INAUGURAL.

As our printers are making up their form, the inaugural address of President Grant comes over the wires. We regret our inability to make room for it entire in the present number. We can only give a synopsis of it.

He declares himself untrammeled, as the office has come to him unsought. While he feels its responsibilities, he accepts them without fear, bringing to his work a conscientious desire to fill the office to the best of his ability. He will always have, on all subjects agitating the national mind, "a policy to *recommend*; but none to be *enforced* against the will of the people. He will not hesitate to use the veto power, if he be so cause to do so, but have once enacted will be faithfully executed.

He recommends as prompt a return to specie payments as may be; the payment of the national debt in gold, principal and interest, unless otherwise specified in the contract; the purgation of collectors' offices from thieves and knaves; economy and retrenchment; respect for the rights of foreign nations, and protection of the same from them; the protection of all citizens, foreign-born or native, in their persons and property, with full toleration; the settlement of the suffrage question *now* by establishing universal suffrage; the education of the masses and christianizing and admitting of the Indians to citizenship; and finally he asks patient forbearance one toward another throughout the land, a determined endeavor of each and every citizen to do his part in preserving the good opinion, and the prayers of the nation to Almighty God in behalf of this consummation.

The address is all his best friends could have hoped; will be applauded by all who voted for him and by millions who did not.

A PASTORAL LETTER TO THE CHURCHES

Prepared for a State Convention, but not presenting through press of other matters and want of time.

DEAR BRETHREN:—We feel called upon by our relation to you, and the circumstances of the times, to present to your serious consideration, a few thoughts concerning the course we could wish all our brethren in pursuo towards secret societies—especially lodges of Free-Masons or Odd-Fellows. In doing this we do not think it necessary to pass any judgment concerning the motives or character of those who compose these associations. We have no wish to asperse or assault them: nor would we assume the tone of authority or command toward one who is willing to be a fellow and brethren, we entreat To those who have not joined, our earnest advice is, "come not into their secret," to those who have joined, "come out from them, my people."

A sufficient reason to enforce this counsel we think is that we who are not of the night but of the day, should be not only above reproach but above suspicion, and therefore should be joined to no society or association that cannot be long investigated by the church of Christ and by all men. But further to commend to you the course we suggest, we will briefly examine the reasons often urged to induce you to unite with these societies:

1. It is often claimed that these associations are religious in the highest and purest sense. But we demand, is not the church of Christ the only body recognized as a religious society, in the true sense of the word, in the Holy Scriptures? And what have we who receive the Bible as the only rule of faith and duty, to do with societies professing to be religious, of which that book makes no mention? Are we not commanded to withdraw from every such claim, and to discard all fellowship with those who make them? If religion be the basis of these societies, what sort of religion? They welcome Protestant and papist, Universalist and mohammedan, the rank Mohammedan, Mormon and pagan. This is their boast, that their expanded platform of charity embraces men of all nations and all religions. And can we as believers enter a religious fraternity so undistinguishing and irreligious? Can we with the same tongue say to the Methodist and the Mormon, the Presbyterian and the Papist, the Congregationalist and the Universalist, the true believer and the sceptic, the worshiper of Jesus and the worshiper of Mahomet, "My brother?" What sort of religion is this? Is it anything but philosophical Deism? Can we partake of the cup of the Lord and the cup of devils?

Some may call it *very liberal*. It may cause the ear to tingle with offense to speak of it as containing, in the martyr spirit of apostles and reformers, *that one only holy and true religion* that concedes nothing, admits no rival, no partnership, and aims at nothing but the utter subversion of all false religion! Can we with the same tongue say to the Methodist and the Mormon, the Presbyterian and the Papist, the Congregationalist and the Universalist, the true believer and the sceptic, the worshiper of Jesus and the worshiper of Mahomet, "My brother?" What sort of religion is this? Is it anything but philosophical Deism? Can we partake of the cup of the Lord and the cup of devils?

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[CONTINUED IN OUR NEXT ISSUE.]

A Startling View of Secret Societies.

We had come to the conclusion long ago, that nothing was more feasible than that the clerks of the government might get up a secret society among themselves, invest it with some holy pretensions, trick it out with mysterious signs and symbols, taking care to flaunt the square and compasses very conspicuously in the faces of the numerous members of Congress who were of the same *"angelic tub"* as themselves, and they might then rob the treasury to any extent they pleased, and paralyze the whole administrational machinery of the country. Mr. Jeeckes' bill is by no means ill-advised; the need of something of the kind has been seen for a long time. It is absolutely necessary to protect the government against a possible—if not indeed a *probable* source of ruin.

Mr. Sumner proposed a bill of a similar character several years ago, a copy of which we now have on hand, drawn up by that distinguished patriot himself. If he sent such a bill as we would like ourself We had proposed a plan by which clerical science should be taught in a regular course of study at a national institution, like that at West Point or Annapolis, for clerks to be selected, educated, graduated and received into the public service in the same way that they are in the case of the naval and military academies. In addition to the pay names, there should be a merit list here passed against such pupils ever becoming members of secret societies while in the public service, for otherwise, their education would prove to be of but little use. There can be no reasonable objection to such a law, any more than there could be against boring Democratic fellows' tools in possession; for while there is no good which a man may not as well perform without the aid of Masonry as with it, there is, on the other hand, no amount of villainy which secret associations will not enable him to do. By prohibiting a pupil from being a Mason, he is thus merely debarred from a powerful means of practicing villainy. He is debarred from no good, but it withheld from a great and positive evil.

But whenever efforts are made, as they some day probably will be, to purify the clerical department of the government from the taint of Masonry, then all members of secret societies who are corrupted by it will be seen to lay themselves across the track of the movement, let the render mark well now, even as it is, this movement of Mr. Jeeckes towards the purification from general vileness of the clerical force of the government, and he will find that prominent advocates of secretism among the members will resist the first step towards improvement, and be in favor of the old vicious system, with all its capacity for perpetuating vice. Note well all the members who oppose Mr. Jenckes' bill, and see if there are not many prominent Masons among them—men with whom Masonry is their chief power, and without which they would be nothing.

As pertinent to this view of the dangers that may arise from secretism in our clerical system at Washington, we may here state what has been recounted to the New York Custom House. Mr. Smythe, a great secret man and great Mason—President Johnson—appointed among other clerks in that Custom-House, E. A. Pollard, the most heartless, merciless and ferocious of all the Richmond journalists, unless we except the Irishman, Mitchell, during the war.

This Pollard took the oath as easily as he would a drink of whisky, under the *secret understanding*—as they himself called it—that he do nothing, but to draw his salary just the same.

Mr Smythe might perhaps have got along with this appointment, and any other degree of similar corruption, if he had not asked Washington to lobby for the mission to Russia. This presumption in Collector Smythe in a field of promotion where others, quite as honest and capable as himself, stood waiting for a chance, naturally awakened a great deal of opposition against him. But if the government and country are to come by their dues only when rogues quarrel, it is evident that we are in a bad way, for Masons—they themselves—very seldom quarrel! Well, while Mr. Smythe is lobbying for office on the strength of his affection for Mr Johnson and for rebels in general, it comes out that a number of the clerks under his direction in the New York Custom House, have been in league with swindler-brokers, for the purpose of cheating the government, and have in fact cheated it out of over a million of dollars!

Now we do not know the system by which this was done, but we know that it was one of secretism, in which all the signs, grips, symbols, pass-words, countersigns and other such mysteries of Masonry could be advantageously brought in play. All that the clerks had to do, custom-house, or in the departments at Washington, have to do in order to defraud the government, is to get up a grand secret society, with grand surrounding names, like Masonry and Odd-Fellowship, begin by themselves with a few members of Congress, as chief managers and wire pullers, grand, grand high-peril priests, or lieutenant-generals of the thirty-thirdly or something of the kind, and the work can be done, not only with impunity, but with a seeming high degree of honor and religion.

DELOS.

MASONIC CHARITIES.

In Woodruff's compilation of the "New York State Masonic Code for 1865, we find in force in that Most Worthy Grand Body—The Grand Lodge of New York," under the head of "Charity" occurs the following:

"When a claim for charitable relief shall be presented to a Subordinate Lodge, or the Master, Wardens or Secretary, requiring immediate action, the Master and Wardens shall be a committee to examine the same and report thereon, and shall be authorized to draw upon the funds of the lodge to an amount, not exceeding five dollars, for present relief."

One of the beauties of true charity is its ready and spontaneous response to the cry of the needy. Masonic charity when appealed to by committee investigates the matter of the claim, and reports, awaiting then the action of the lodge; and if the report is favorably received, 50 cents, or $1, or $2, or some other amount not exceeding $5, is doled out to a suffering member Surely "Charity suffereth long, but is kind."

A few years since I was pastor of a church in the city of Syracuse, N. Y. We had a revival. Numbers were converted I had a number of copies of the *Wesleyan Discipline*, which I circulated among those who desired to learn our church polity. Some days later, with a friend, I called upon one of these converts—a gifted widow lady, who said: "Mr. Stratton, your church is the very one I want to join, for I see by your *Discipline* that Masons cannot belong to it."

"Of course, Mrs. O." I responded, "that reason hath yea for lifting us better on that account!"

"I will tell you," she answered, "if I had a husband once; he was steady, faithful and kind; the Masons long tried to get him to join them, and at length he yielded; he became much attached to the lodge; was repeatedly promoted, and secured Masonic promises of help. I thought it must be a good thing, as he and Masonry seemed to suit. He went to the war. He often told me in his letters that if he fell he would take care of me and the children if he did not live to return. He died in hospital near Port Hudson. He told me in his last letter that I would be one of the first to fly fraternally, and that I must have our little George, when he is of sufficient age, join the Masons. Now my husband is gone, and the means of our support which he paid into the lodge is gone, and I have for many years tried in vain to get even one cent's worth of support. They have over and over refused to do one solitary thing for me, and I have at times suffered for the necessaries of life."

Another instance has more recently fallen under my observation:

Near three years ago a christian gentleman belonging to the fraternity, moved into our town and was a near neighbor to me. He kept up his lodge dues and paid. He was taken ill with what terminated in consumption, was for near fifteen months he suffered, and fought disease with limited resources, and hoped on. His neighbors loved and helped him, though none of us are Masons. At last he moved into a village, two miles distant, among the members of the lodge, and suffered all spring and long into summer, and the lodge gave him $10, with the promise of a splendid burial, and a fraternal interest over his widow, and lonely orphans who should be supported.

The burial he received; and a few weeks later I asked one of the fraternity if the lodge was not going to support the widow of the deceased brother and his orphans.

"Why?" said he with a smile and tone of surprise, "Mr. B. was the only member of his family who was a Mason, and *he is dead now.* If any man wishes to give to the family anything out of his own private means, he be a Mason or otherwise, he has a right to do so But the lodge is done as a lodge."

Now, Mr. Editors, I cannot answer for the deeds of charity which Masons have shown, for I have never seen an instance, but I call give cases of magnanimous promises without a single fulfillment, that have come now of the lodge as a whole. "I know some devout christian men who belong to the high degree of Masonry, and are not yet acquainted with the workings of the institution.

L. N. STRATTON.

Mexico, N. Y., Feb. 1869.

MORE MORGANIZING.

In the last CYNOSURE I find a quotation from a Seneca county paper relating to the death of William Johnson in a Masonic lodge, which is an entire new version of the affair, and very different from the many others we have had.

The first account was from the Canandagua *Messenger and Repository* (a Masonic lick-spittle) stating that William Johnson is dead, and that he died in his own house in a fit—without the least intimation of a lodge.

The next we hear is from the Oneida *Courier*, a paper of like proclivities, stating that he was killed in a lodge, raising him to a higher degree, and that he was pushed off a staging, breaking his spine, (Did he push himself off?) At once the lodge is mentioned, among so many reports, it raises much suspicion.

The next report is from the same *Courier*, stating, we will not publish what the people say Let it lie too long and too virulent against the Masons; but we will publish what the Masons themselves stated to us (not at the lodge, but will give the truth, if they murdered him.) They said that they were raising him to the next higher degree, and broke his neck tossing him on a canvass.

The next we hear is from Johnson's neighbors, who came on a visit to my house, some twelve or fifteen miles from his residence. They said that it was believed there that the Masons murdered him, and that it was done to get under the injunction of secrecy, how it was done; but that they dared not say anything about it. I reproved them for their slavish fear, and said if that report about telling his sons were true, no doubt could remain about the matter; that if he had fair play, no secrecy need attach to his statement to his son.

But even Masons not not without a motive; and here we have it in this fact: Wm. Johnson was a prominent citizen, president of the agricultural society and president of the legal league which was gotten up to head off other persecuting secret societies. And then he was very active in furnishing men and means to put down the southern traitors, like Masonic brethren; and this was un-Masonic; and the least aberration from Masonic usages is punishable with death if they dare perform it. But you may object, and say that they do not execute all who helped the government against their southern brethren. No, surely not; but all beware how they set them in going in their loyal zeal beyond what the government demands, and how they draw arms voluntarily against their southern brethren.

THEODORE PERRENT.

"Out of Thine Own Mouth will I Condemn Thee."

February 18th, 1869.

DEAR DEB BRADSHAW:—In the weekly *Nonpareil*, published at Council Bluffs, Iowa, of Feb. 6th, I find the following, in speaking of the report that Stanton issued an order for the removal of Grant from before Vicksburg: "He says, in speaking of the papers: "If they are under the control or within the reach of Gen. Banks, or any of his friends, let them produce them." "The country has a right to know how its servants have deported themselves." * * *

"This is not a government where state secrets are to be kept with a vigilance only equaled among the powers who have their feet upon the necks of the people."

Now this is an admission that the powers that would successfully keep their feet upon the necks of the people must vigilantly keep their secrets; and as Masonry is a power, and is the most vigilant in (trying to) keeping its secrets of any on earth, perhaps have we not a right to infer that they have their feet upon the people's necks, and are trying to keep them there. We give an instance or two as illustrative of this.

A respectable man—a class-leader in the M. E Church—living in Madison county, Iowa, volunteered, during the rebellion, was chosen captain, found, when the regiment was organized, every officer in the regiment but one besides himself was a Mason.

Mr. J. M. Griffith, afterward Colonel, on his arrival at Dead Moines, urged him to become a Mason. He did not consent. At Davenport he urged him again, but he still refused. On their arrival at Memphis, he approached him on the subject. The following is the substance of the conversation as related to me by the captain himself:

First, he said if he ever expected to be promoted he must come in with them. He replied that if ever he was promoted, he expected to be so for doing his duty as a soldier. The Colonel replied: "Do not be sure of that, let us tell you more about this matter. We are in the midst of enemies, and we know not what danger or difficulty we may get into; and I'll tell you what's *a fact:* if a vote to find you and a rebel soldier lying wounded on the battle field, and he was a Mason and you were not, I would be bound to help him and let you go."

Now hear the noble reply of that patriotic captain—it is most that the world should hear it. If that be true, I hate Masonry, if possible a thousand times worse than I ever did, and you need never say, Join, to me again."

But Masonry had its feet upon his neck, and he passed through the struggle, doing his duty nobly, but *without promotion.*

Allow me to give an instance of the good men who, they say, or boast, rather, belong to the order.

A Presiding Elder of the M. E. Church, at Des Moines city, and a Mason, and, to one of our ministers, somewhat jauntingly: "You have a minister in your annual conference in good standing that is a Mason. When asked who he was, he replied, 'Mum,' he did not wish to tell, as it might get him into trouble.

Now, remember, that older was a talented model christian minister; and yet, he could boastingly and sneeringly give a United Brethren minister to understand that one of our Methodist brethren was sufficiently hypocritical in words and actions as to deceive and, impose himself, contrary to the law of the church, upon an annual conference of U. B. C.

Let every one reflect upon what a type of christianity is here presented as a sample of the good men who belong to the secret orders; and may God save the churches from such a type of christianity.

B. LOGAN,

THE NEW YORK TRIBUNE.

YORK, PA., Jan. 26th, 1869.

REV. I. A. HART:—*Dear Sir*:—In reading No. 10 of the CYNOSURE, I noticed Enoch Honeywell's reply to your letter.

"Even the New York *Tribune*—ever bold and firm in crushing open crimes—at the first wink of silence from a Knight of Kadesh' touching the character of the 'craft,' seems as meek and as mum as a purring kitten."

I have been a reader of the New York *Tribune* for about twenty years, and part of that time a subscriber. Soon after Horace Greeley tackled on to Grandmother David Spence-strings, and the New York *Tribune* defended him for so doing, I gave the whole concern up, because it disagreed with my mental stomach.

Now you know which degree of Free-Masonry it is that can make the *Tribune* "wriggle wiggle" at pleasure; but I have frequently known it to do so at some Solomon's command. This is the second reason why I do not take any of their papers.

I for one do not believe in any paper published by slaves, who have sold themselves into bondage for the sake of being the devil's dirty work.

All who are not for us are against us. The *Tribune* can give the enemy's countersign: can it give ours? Let every sentinel challenge it; and beware when he says: "Pass on, friend." I have not intended to impugn Masonic satisfaction, but I would suggest that perhaps it would be better not to aid the "twin-sisters" papers too much, when the Masonic charity extended to us is so far below zero, on the hottest August day that we cannot reach down to the mercury with a forty-foot pole.

Let the true friends of civil and religious liberty stop subscribing for doubtful and unfriendly papers, and expend the funds thus saved in scattering CYNOSURES, until the nation is restored to health, and the wool that has been pulled over the eyes of American freemen is pulled off, sold, and the proceeds given to the poor relatives of Free-Masons. I know of some who would like to have wool-money.

Yours truly, E. J. CRALEMENT.

CHRISTIANIZING THE CONSTITUTION.

We see by the *Globe* that numerous petitions are being presented to Congress for an amendment to the constitution whereby the nation shall acknowledge itself a christian nation. We are glad the petitions are sent in; glad they are received and committed, but should be thrice glad were they granted.

Renunciation and Testimony of a Mason of Three-Score and Sixteen.

ARBOY, February 4, 1869.

MESSRS EDITORS OF CYNOSURE:—Having a great desire to benefit the young men in our country, and having arrived at about the age of seventy-six years, and believing I have learned some things by experience I deem it my duty to give warning to young men to avoid going into a secret society; for when I was young and very unwise, I joined the Free-Masons, which I now wish I had not done, for it has cost me the most of my whole life, except omitting to embrace the Savior; but, blessed be His name, He did not suffer me to commit so great a sin as to go in that society after I chose Him for my only refuge, and thereby become a member of a society that will not allow His name to be made use of in most of their secret or other meetings.

I know it is thought by some to be very wicked to cut loose from such obligations as I took in the three degrees; but the sin I have reference is making bad promises, instead of injuring others by keeping them.

In talking with a Mason, we were speaking of the oath in the third degree, where Masons promise to keep a brother's secret as indictable in his breast as if it were in his own, he told me he thought men who took the oaoues I did ought to be killed. So we see how Masonry will blind a man to his own conscience and destroying the truth. I have no doubt but he thought so, for I do not think he was angry. I asked him if he was brought to court, and swore to tell the whole truth (meaning to testify where the brother thought he was concerned) which oath should he keep? and he said, "A thrilling question."

I verily believe the devil is doing more injury to the cause of Christ by secret societies than by any other invention of his. But as I have been seen this society brought very low, I think I can pray in faith believing it will be again, for the Lord has put it into the hearts of the people to support such a paper as you are sending through the land; and light is all that is wanted to destroy darkness; and if He is on our side, we are a majority.

Yours for the right,

JAMES ANDREW.

FROM OHIO.

CRESTLINE, O., Feb. 16th, 1869.

EZRA A. COOK:—*Dear Sir*:—Within these find two dollars, for which send two numbers of the CHRISTIAN CYNOSURE for one year.

I wish you great success in your noble and christian undertaking! It is harder to play the man in denouncing the evils of secret societies than in almost any other thing. Among the Masons are my truest intimate and true friends. I love them; I hate to say a word to injure their reputation, but I must and will speak of the evils of Masonry; and, however dear they may be in other subjects, if they are Masons, they will not permit you to say a single word *against Masonry*, or it is taken as a personal insult. In instituting a church no other society can be made to form a reasonable man into a narrow-minded, selfish despot, must be a very bad institution.

I served as Surgeon in the army, and there I found Masons in the hospitals, erecting as I did their great danger to church and state.

At some future time, if desirable, I will write for your paper.

Though in the active practice of medicine, I find no time for the popularity of saying anything against secret societies, as a man and a professed christian I am determined to use my power, be it much or little, to reveal this hidden mystery of iniquity.

Please send me specimen copies, and oblige

Yours,

DR. ISAAC O. BOOTH.

[The following is the communication referred to by Dr. Booth. It must answer for the text and sermon.]—EDITOR.

"EDS. JOURNAL.—Your correspondents, 'Johnny' and 'Jump-up,' have been giving you a general history of the temperance movement in Crestline, and informing you of its present calamitous fate. As I was one of the individuals that thereof the audience 'with resolutions and received the fire of grape and canister from the pop-guns of the Good Templars, I think a word of explanation, and a statement of a few facts are called for. It is time that the temperance cause, as far as an open society is concerned, has failed. How could it, succeed with such a host of traitors in its midst—traitors as open and avowed enemies to all temperance movements, and the Good Templars professing to be friends! but, as they have acknowledged, all the time throwing grape and canister from masked batteries? Is it any wonder how it was defeated? or how can we resist those professed friends, standing at our backs smiling, yet ready to assist our enemies to destroy our organization, and to sweep over us with overthrow and defeat. Now, we claim intemperance to be the open foe of humanity and christianity, and if we fight this greatest of evils we propose to fight it on christian grounds. We don't propose to be decked with the devil two oakbush, and be flanked by him, and perhaps overcome in an unequal contest. Let the contemptible, pusillanimous devil come out and fight us in open conflict, and we are certain we can overcome him. We have the words of scripture for it. Resist the devil, and he will flee from you.' But to follow after him to the borders and shades of darkness by joining an organization to meet after night in a cellar, or dim garret, looks not to us like resisting him. With all our good will and friendship for the Good Templars, believing them to be temperate, honest and sincere; we are still of the opinion that the true, manly and christian way to fight intemperance is to meet it as an open enemy, and fight it as such, and we intend to fight it out on this line if it takes all summer.'

"Johnny predicted that our cone would be like it was with him when he went a fishing and the line broke, and the cork went bobbing along, showing which way the fish was going. I predict their cone will be worse. It will be like the boy who went fishing with a strong line, and got down in the mud and quicksand so far, that when he got hold of a big snapping-turtle instead of a fish, it dragged him in the water, and he went bobbing along instead of the cork, to show which way the turtle was going."

NEWS ITEMS.

General Grant has made a speech at last of at least one minute's length, signifying, in effect, his wish to exercise the power of appointing and removing government officials without the restraints of the present tenure of office law; his intentions are for retrenchment and economy; and finally, his purpose to mention the names of his cabinet to no human being, not even to those he intends to invite to seats in it —more than about forty-eight hours before the 4th of March.

On the whole we say, Good: but we pity those who are to assume the duties of cabinet officers on two days notice. But before this will be read, General Grant will be President.

THE

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FOR 1869.

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The N-oodles With Little Aprons.

If birds of a feather
Must flock together,
And monkeys and asses
Form separate classes,
Why should not the human
Ape, from the fair to the man
Be distinct in our view, man?

They say it was Solomon,
Sons of your shallow skull,
Who discovered the medium
From the mass of uplifting.
Without acting or sifting
The fools and the greeks.
As a king he had need of them,
And as the same Solomon
Was not without pity, man,
Himself took, no less of them,
Care.

By what chemical process
He drew out the dozens,
Such as lengthy-eared horses
And monkeys in noses,
You shall hear in a minute. He
Knew the affinity
Of the creatures for misery
And all sorts of slavery,
So he made little fools
And drones and beasts,
Separate qualities and compounds,
And to suit such a lump as his,
All as effectively gift
As the temple he built.
Then he set his own dragon on
To get up an apron
Wherein to a mystery
The secrets of bribery,
Should be shadow-land shaded
When his verities paraded;
And fe all this he added
The Jacinta and Sess,
Which his temple you know has,
&c., &c.,
As the chronicles show forth

The beautiful trumpery
Took well with the gumpery,
So with book and screwdriver,
And dignities high,
He established the order
Of the nigh and the nearer,
And it flourished—*great lie*—
Till a shiny, Bill Morgan,
Of this generation,
Quite lacking the organ
Of blind veneration,
Ran it on to a sing on a
Rock in Niagara!

Then the cable was sundered,
And the vessel was foundered,
And the animals wondered,
And were almost drowned hard,
And the wiser sank wondered!
What the gossips
And pussies,
And monkeys
And donkeys,
And nincies
And grannies,
And all the queer specimens
Whose nether tin moon is,
Would do for studying,
But, with kicking and dodging,
And fring and fodging,
They've saved the old badging,
And with tinsel and lace,
And serious face, "
With colors and collars
Worth dollars and dollars,
Whites, purples and yellows,
They're out as "Old-Fellows."

True, they've left off the towels,
And taken some vowels;
Their mitts, they are weaker,
And Master's the bigger
They put in their bicker;
But in other respects
Our reporter detects
No deterioration
From the grand convocation
Of the Sons that did follow, many,
Our good father Solomon.

THE TRIUMPH OF TRUTH.

AN ELOQUENT DESCRIPTION OF ELOQUENCE.

John Taylor was licensed, when a youth of twenty-one, to practice at the bar. He was poor, but well educated, and possessed of extraordinary genius. He married a beauty who after-wards deserted him for another.

On the 8th of April, 1810, the court house in Clarkville, Texas, was crowded to overflowing. An exciting case was to be tried. George Hopkins, a wealthy planter, had offered a grose insult to Mary Ellison, the young and beautiful wife of his overseer. The husband threatened to obastise him for the outrage, when Hopkins went to Ellison's house and shot him in his own door. The murderer was arrested and bailed to answer the charge. This occurrence produced great excite ment, and Hopkins, in order to turn the tide of popular indignation, had circulated reports against her character, and she had send him for slander. Both suits were pending—for murder and slander.

The interest became deeper when it was known that Ashley and Pike, of Arkansas, and S. S. Prentiss, of New Orleans, by enormous fees, had been retained to defend Hopkins.

Hopkins was acquitted. The Tennessee lawyers were overwhelmed by their opponents. It was a fight of dwarfs against giants, or, more likely, of poverty and justice against money and Masonry.

The slander suit was for the 9th, and the throng of spectators grew in numbers as in excitement. Public opinion was setting in for Hopkins; his money had procured witnesses who served his powerful advocates. When the slander case was called, Mary Ellison was left without an attorney—all had withdrawn.

"Have you no counsel?" inquired Judge Mills, looking kindly on the plaintiff.

"No sir, they have all deserted me, and I am too poor to employ any more," replied the beautiful Mary, bursting into tears.

"In such a case, will not some chivalrous member of the profession volunteer?" said the Judge, glancing around the bar.

The flashing lawyers were silent. [Mary Ellison's husband had not been a Mason, or being poor and now dead, the Knight Templors could not defend her "without injuring themselves or families," so it was left for a poor Christian stranger to do.—Ed.]

"I will, your honor," said a voice from the thickest part of the crowd behind the bar.

At the sound of the voice many started—it was so unearthly, sweet and mournful.

The first sensation was changed into laughter, when a tall, gaunt spectral figure elbowed his way through the crowd and placed himself within the bar. His clothes looked so shabby that the court hesitated to let the case proceed under his management.

"Has your name been entered on the rolle of the state?" demanded the Judge.

"It is immaterial," answered the stranger, bis thin, bloodless lips surling up with a sneer. "Here in my Bcness from the highest tribunal in America!" and he handed the judge a broad parchment.

The trial went on.

He suffered the witnesses to tell their own story, and he allowed the defones to lead off. Ashley spoke first, followed by Pike and Prentiss. The latter brought the house down in cheers in which the jury joined.

It was now the stranger's turn. He rose before the court behind it, and no near the wondering jury that he might touch the foreman with his long bony finger. He prseceded to tear to pieces the orguments of Ashley, which melted away at his touch like frei hefore a sunbeam. Every one looked surprised. Anon he came to the dazzling wit of the poet lawyer Pike. Then the curl on his lip grew sharper, his smooth face began to kindle up and his eyes to open, dim and dreary no longer, but vivid as lightning, red as fire globes, and glaring as twin meteors. The whole soul was in his eyes; the full heart streamed out of his face. Then, without bestowing an allusion to Prentiss, he turned about around on the perjured witnesses of Hopkins, tore their testimony into threads, and burled in their faces such terrible invectivas that all trembled like aspens, and two of them fled from the court house. The excitement of the crowd was becoming tremendous. Their united life and soul seemed to hang upon the burning tongue of a stranger, and he inspired them with the power of his passions. He seemed to have stolen nature's long-hidden secret of attraction. His big greatest triumph was to come.

His eyes began to glance at the assasin Hopkins, as his lean finger fingers assumed the same direction. He hemmed the wretch within a wall, of strong evidence and ingreggable argument, cutting off all hope of escape. He dug beneath the murderer's feet, ditches, of dilemmas, and held up the shoderer to the scorn and contempt of the populace. Having thus girt him about with a circle of fire, he stripped himself to the work of measters.

Oh! then it was a vision both glorious and dreadful to behold the orator. His actions became as impetuous as the motion of an oak in a hurricane. His voice became a trumpet filled with wild whirlpools, deafening the ear with crashes of power, and yet intermingled all the while with a sweet undersong of the softest cadence. His forehead glowed like a heated furnace, his countenance was hargard, like that of a dead, and liver and lung flung his long bony arm on high as if grasping after thunderbolts.

He drew a picture of murder in such appalling colors, that in comparison hell itself might seem beautiful. He painted the slander so black that the sun seemed dark at noonday, when admiring on such a monster. And then fixing both portraits on the shrinking Hopkins, fastened them there forever. The agitation of the audience amounted almost to madness.

All at once the speaker descended from the perilous height. His voice wailed out for the murdered dead and the living—the beautiful Mary, more beautiful every moment as her tears flowed faster and faster, till men wept and and sobbed like children.

He closed by a stronge exhortation to the jury, and through them to the bystanders; the quasi, after they should bring in a verdict, for the plaintiff not to offer violence to the defendant, however richly he might deserve it, in other words "not to lynch the villain, but leave his punishment to God." This was the most artful trick of all, and best calculated to insure vengeance.

The jury rendered a verdict of fifty thousand dollars; and one night afterward, Hopkins was taken from his bed by the lynchers, and beaten almost to death. The court adjourned—ed the stranger and

"John Taylor will preach here this evening at early candle light."

He did preach, and the house was crowded. I have listened to Clay, Webster and Calhoun—to Dwight, Dascom and Beecher—but never heard anything in the form of sublime words even approximating to the eloquence of John Taylor—massive as a mountain, and wildly rushing as a cataract of fire.

"MAKE IT SO PLAIN THAT I CAN GET HOLD OF IT."

On the sixteenth day after the battle of Gettysburg, I entered the room where a young wounded Colonel was apparently near to death. As I entered he turned from his stupor and beckoned me to his bedside, and threw his feeble arms around my neck.

"Oh, my father, how glad I am to see you." was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearances of those in the house, that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at lost inquired of the doctor, "Doctor, what do you think of my son's case?"

"Entirely hopeless."

"But is there nothing more that can be done to save him?"

"No, sir. Everything that human skill and kindness can do, has been done. Your son has been a brave, and very successful officer; he has been a great favorite in the army; has won the highest esteem of all who know him, but now he must die. Immediately after the amputation, the gangrene set in, and defies all efforts to arrest it."

"Well, Doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour. We are constantly fearing that an artery may give way, and then it is all over with the Colonel. What you wish to do in reference to his death, you had better do at once."

"Have you, or has any one, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreaded message of death pressing on my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking to the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away at any hour—that an artery may slough at any moment, which you can not survive."

With great agitation, he exclaimed:

"Father, is that so? Than must I die! I can not, I must not die! oh! I am not prepared to die now. Do tell me how I can get ready! Make it so plain that I can get hold of it." Tell me, a few words, if you can, so that I can see it plainly. I know you can, father, for I used to hear you explain it to others."

"Than no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven don't you?"

"Oh, yes! That is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, now father, make it so plain that I can get hold of it.

At once, an incident, which occurred during the school-days of my son, came to my mind. He had sought, and found peace before my eyes. Now it came back to me fresh with its interest, and just what was wanted to guide the agitated heart of this young enquirer to Jesus.

"Do you remember while at school in you came home one day, and I having occasion to rebuke you, you became very angry, and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so bad about it. that I wanted to ask you to forgive me, and once more ask you to forgive me."

"Do you remember, how, after the paroxysm of your anger had subsided, you came in, and threw your arms around my neck and said, 'my dear father, I am sorry that I abused you so. It was not your loving son that did it. I was angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept upon my neck?"

"Yes, you said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly, I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time, I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him *'I am so sorry,'* just as you told me, and ten thousand times quicker than a father's love forgave you, will He forgive you. He says he will. Then you must take His word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I took into my chair and wept freely, for my heart could no longer suppress its emotions. He did not speak, and exhausted the cause to Christ. He too, I was soon assured, had done His. The broken heart had made its confession, and heard what it longed for, "I forgive you," and believed it. It was but a few moments of silence, but the new creation had taken place, the broken heart had made its short, simple prayer, and believed, and the new heart had been given. A soul had passed out from nature's darkness into marvelous light, and from the power of sin and Satan unto God.

I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more; you need not. I am perfectly happy now. Jesus has forgiven me, I know He has, and I take His word for it, just as I did yours. Wipe your tears. I am not afraid to die now. I think I would as soon die as live, for I should get right up to heaven and be with Jesus. You and mother and sister will soon come after me, and then we shall all be there together. We shall have no more trouble there. If it is God's will, I would like to live to serve my country, and take care of you and mother; but if I must die, I am not afraid to, now. Jesus has forgiven me. Come father, let me sing:

"When I am resting my little clear,"

and we did sing.

"Now, father, I want you should pray, and I will follow you."

We did pray, and Jesus heard us.

"Father, I am very happy. Why, I believe I shall get well. I feel much better."

From that hour, all his symptoms changed—pulse went down, and countenance brightened. The current of life had changed.

The doctor soon came in, and found him cheerful and happy—looked at him—felt his pulse, which he had been watching with intense anxiety, and said:

"Why, Colonel, you look better."

"I am better, Doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you should become a christian too. My father can tell you how to get hold of it."

In the evening three surgeons were in consultation, but saw no hope in the case, and one of them took his final leave of the Colonel.

Next morning the two surgeons who had been in constant attendance, came in, and began as usual to dress the wound.

On opening the bandages, they suddenly drew back, and throwing up their arms exclaimed:

"Grant God, this is a miracle! The gangrene is arrested, and the Colonel will live. God has heard your prayers!"

"Why, Doctor," replied the Colonel, "I told you yesterday I knew I should get well; for I asked Jesus that I might live to do some good. I knew He heard my prayer, and now you see He has. Bless the Lord with me, Doctor."

Meanwhile, *"Our dear mother,"* had gone over the wires, and made sadness at home. Next day, *"Our son wild live, and is happy in Christ,"* followed, and joy came again to the loved ones.

After his recovery, the Colonel returned to the people whose home he had left with honor through fifteen hard-fought battles. They, in return, gave him the best office in the gift of a loyal and grateful people. Among them he now lives in prosperity, and honor, is a member of the church of Christ, and a leader of a happy family growing up around him, and consecrated, in baptism, to the service of his Redeemer.

I too, was made a better man, and better minister by that scene, where this dear son struggling with his guilt and fear of death, was led to Jesus, and found the pardon of his sins. I there resolved never to forget that charge he made me, in his extremity:

"Make it so plain that I can get hold of it."

I have made this the motto of every sermon I have since preached, and God has blessed the effort.—*Congregationalist.*

TOBACCO.

In a late number of the *Congregationalist* there is a friendly reference to us and my Masonic mission that deserves some notice. The writer makes these three inquiries in relation to the common use of tobacco:

Are Christian men and women doing their duty in reference to this species of intemperance?

Is the press doing all it might do, and all it ought to do?

Should not the use of tobacco be classed among the vices, as well as the use of whisky as a beverage?

It will be seen at a glance, that if you transpose these questions—answer the last first—that the first and second will be essentially covered, because the duty of Christian men and the Christian press depends almost solely upon the morality of the question. Christian men and women are under no obligation to denounce a habit which is devoid of moral character, frivolous or innocent in its nature; and, of course, if the habit is morally right, lovely and of good report, they should not denounce it, but class it among the Christian virtues. Is this habit, then, wrong in a moral sense, and to take rank among the sins of the times? Permit me to propound a few questions in answer to this inquiry.

1. Is this habit an *impure one?* Do its devotees soil churches, halls, cars, parlors, and the like? Can it be shown by chemical analysis, that they poison the atmosphere, by their fetid exhalations? If so, they injure the health, and trample upon their neighbor's rights. Is not this wrong?

2. Is this habit an *expensive one?* Can it be shown by reliable figures, that the American church expends yearly five millions of dollars—and that every man who smokes, and smokes costly cigars, expends from twenty-five to two hundred and fifty dollars, year by year, on this one article? Does the silver rule this the Lord's. Is it not wrong to squander them upon this indulgence?

3. Is not this habit a *slavish one?* Are not its victims slaves, to all intents and purposes, to the most abject, despotic appetite? Do they turn as devoutly to this indulgence as the eye of a servant turns to the hand of his master?

True they may laugh in their bondage; but this only intensifies the degradation. Who ever saw the image of God, man, bought with blood, make himself a slave? Is it not wrong?

It is not exactly the business of science to sit in judgment upon the morality of this; but it is known by reliable chances with half a dozen dark poisons, and shows that it diminishes appetite, blood, bone and muscle; as science shows that it pores the way for intemperance, dyspepsia, paralysis, idiocy, insanity, and quite a host of other diseases; in a word, as science shows that it is a flagrant violation of the laws of nature, we have only to admit that the laws of nature are the laws of God, and the conclusion is inevitable, that the common use of tobacco is a sin, as there is no sin.

A sin! Ask a pure and lofty statesman, here or in Europe, who has any comprehension of the scope of this base of notions; ask any man of high Christian attainments, if he can "drink the cup of the Holy Ghost!" ask any godly woman, of genuine refinement; ask almost any boy in the New England Sabbath school, and you will bove no equivocal answer to this question.

Tobacco not only destroys the body, but the soul. It pours its abominable feculence upon all which is glorious in man, and destroys not only the casket, but the jewel in the casket. Tobacco and opium, alike, freely and persistently used, benumb moral sensibility, scar conscience, and by their narcotic power, create an abnormal environment about the soul, which gospel truths do not penetrate. Many a smoker, paralyzed by this narcotic, is as far from the kingdom of God to-day as the forlorn drunkard, wallowing in the gutter.

A Chinaman, or a Yankee, stupefied and stultified by tobacco or opium, is an impervious to gospel truth, as an iron-clad ship in battle.

Hence I maintain that a tobacco-sot sins against God and his own soul. And whatever the Christian press, or the Christian Church, are, or are not doing, it is manifestly their duty to do their duty, to do their best, to snatch such sinners on brands from the burning.—*Rev. George Trask in Congregationalist.*

CONVERSION.

This word denotes change; religiously, it implies "change of heart" or "change of the affections." Some there are who deny this, yet it is plain to all who have earnestly sought after the truth.

Who has not, often during life, seen what we call conversion. The whole tenor of a man's life changed; an entire revolution. How wonderful in this change; how mysterious; it is the power of God; we stand in awe; "the wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth; so is every one that is borne of the spirit."

Conversions are not always of this nature. There are two spirits which influence and posses men's hearts, the spirit of good and the spirit of evil. When the former occupies the heart, its language is "peace on earth, good will to man;" "possessed of the latter, it replies, "am I my brother's keeper."

Before our minds are two strong contrasts, conversion to christianity and conversion to Masonry. When Christ is throned in the heart, love to all mankind is the emotion of the newborn soul. "O that all would taste and see that the Lord is good." "Love your enemies," is a command easily obeyed. The bitterest opponents are visited and urged to accept Christ Then do they

"Tell the sinners round
What a dear Saviour they have found.
Friend and foe receive the warm grasp of the hand; the countenance beams with joy; "a new song" is in their mouth.

Jesus all the day long,
Was my joy and my song.
O that all his salvation might see;
He hath loved me I cried,
He hath suffered and died,
To redeem even rebels like me.

With this song upon his lips the convert goes forth to persuade all men to come. "I, Jesus, will draw all men unto me," is realized in these things in the churches; I am the root and offspring of David, and the bright and morning star."

"And the Spirit and the Bride say, come; and let him that heareth say, come, and let him that is athirst come; and whosoever will, let him take the water of life freely."

His desire is to be like the God he loves and serves. He reads "God is no respecter of persons." There is neither bond nor free, male or female, ye are are all one in Christ Jesus. With this example before him, love in his heart and songs of praise upon his lips, he puts on the gospel armor and starts forth to battle for the right. He meets a family altar, from which ascend morning and evening prayer, thanksgiving and praise. His wife is urged to partake of this feast. He entreats her to go with him and taste the joys of believing; he explains to her what he has experienced; he prays with and for her, entreating her to behold the Lamb of God that taketh away the sins of the world.

The dear children cluster around as he reads to them the words of Christ: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture."

A new bond is formed in the family; a golden cord runs from heart to heart. When one is touched, all are moved; it is the golden rule. As he would that others should do unto you, do ye even so unto them. The father, the head of the family, has obeyed this, and his conversion and surrender has magically chioed all hearts, hence renewed affection, love and reverence towards him, and thence to the Creator. What a happy family; peace and joy abide there; Christ reigns in and rules over them.

Conversion to Masonry: it likewise is mysterious. A man starts in life; he contemplates the future, how shall he be successful in acting his part in the great drama; he takes a regular survey of the world; christians say to be exalted, to prosper, one must humble themselves at the foot of the cross; but does not the Bible say he that provideth not for his own is worse than an infidel. I must first provide for my own, for God helps them who help himself. There, that man was a christian, plodding along all his life—devout, yes, but how miserably unfortunate.

God has given us reason, and I intend to use mine and "trust" to my hands and my brain; and those around me, how successful, how honorable. Let's see. They are good moral men, not church members. I must win competence, honor, fame, and to succeed, I must observe the secrets of the craft, and then I am successful. Those two reverened gentlemen, I was just contrasting them. Why is this one more prosperous than the former, and so very popular?

"I have business to-night, wife, you had better retire at your usual hour, as I may be detained. Do not sit up for me."

"I am unexpectedly called out to-night. I may not be home so early as usual."

"I know you are quite ill, my dear wife, this afternoon; nothing would induce me to leave you, but you remember I told you I had become a Mason. They tell me if I do not go on I will receive none of its benefits. The instructions are not written, but oral, and I am obliged to attend, to memorize a few hours to-day to commit to memory. Nothing else could induce me to leave you, feeble as you are; but *I must go.*"

Husband, in Masonry good in its tendencies?"

"I cannot tell you all about it; *I wish I could.*"

"Don't tell me if it is unlawful. But I have wondered what it was: it so absorbs you."

"Well, I will tell you this much: It teaches us to make ourselves better, to watch and mould ourselves into perfect men; it discourses on all manner of sins, and teaches us to overcome them. A man to follow its teachings would become as perfect as it is possible for man to be on this earth; a man most watch, mould and guard himself, avoiding excesses of every kind. The sum of all its teachings is this: one can build himself up into a spiritual temple as regularly and uniformly as a mason, plodding and adjusting block after block of marble, by perseverance, completed a building. This is what it teaches."

"But, husband, this you do all yourself Where is the atoning blood of Christ? which cleanseth from all sin?"

With impatient haste, he changes the conversation, and speaks of matters of which he is at liberty to tell her "all about."

An unusual reserve takes the place of his former confidential manner; his lips grow compressed, his eyes look dreamily, mind preoccupied, "Papa, what do you think?" He starts, unconsciously glancing around. "Say, pa, what do you think?" "O, about my business."

For hours he sat absorbed in thought. They used to sit upon this portico such pleasant evenings, and pour out their thoughts to each other, while the little prattlers gambold upon the lawn, singing and merrily calling for attention. She notices his expression and remains away. Some trouble in business she thinks, and questions why he does not tell her. At length she steals to his side, saying, how beautiful the twilight. Yes, as the only response. And the thoughtful brow, compressed, the moving lips, he gazes silently at the clouds. Hours passed by; the little ones are asleep. The wife, to hide her tears, is thrumming the piano. He starts as from a dream. "Why! it's late; I shall retire," and without cure for the looks or thought of her, he hastily seeks his chamber.

Now that all are gone, she abandons herself to grief; throwing herself into the old arm chair where both have rocked and talked God's love and mother's love, silently she moves to and fro. The memories of that chair are too sacred; she leaves it, and falls on her face upon the sofa, to stiffle her loud sobs. For a time her grief is spent; she reflects; he ant by no means. She hastens up her bove to ease its throbs, and read in that dear book, his own gift.

"I cannot, cannot lie here; I will lie upon the floor, and wrestle with Jacob's God for peace. O God, what have I done that he should treat me so?"

She reaches the chambers. He sleeps. Gently moving, she kneels beside His bed to ask her Father's protecting care for him and her dear children.

A moaning sound is heard; words of entreaty, broken, mingled with sighs and groans. She listens petrified; again it is repeated and again; then comes o terrible struggle as to life. Is her husband dying? Strength is given, and she flies to his relief. Clasping him in her arms, in tears, "Dear husband what is it that pains you so?" He starts and says, "What! what are you doing!"

"You groaned as though you were being murdered; what were you dreaming?" Nothing, nothing. It's late. Why are you not in bed? Come, come, how late you'll be when breakfast's rong.

He rises and the lodge are all his care; upon his wife devolves the training of those dear gifts from heaven. She erects a family altar, and brings them there to teach them the way to a home above.

He is not read and pray: I do not want to. I shall be like my father, and when I am twenty-one I too will be a Free-Mason."

Thus she is left to battle against the example of the father, to pray, to plan, to work, to weep alone.

God pity the Mason's wife!

Renunciation of Artemas Kennedy, of Milton, Mass.

I am impelled, on examination, to acknowledge that free Masonry, in its nature and tendency, is hostile not only to our religion, but to the civil institutions of our country—to the regular and equitable administration of justice, and to the good diffusion of social happiness.

I solemnly declare, the oaths, obligations and principles of Masonry, to the tenth degree, is to all faithfully and truly delineated by Morgan and the Lo Roy Convention, on which account I have withdrawn from and are breaking of Masonic obligation, and only asserting a truth already told and openly published to the world by a thousand witnesses. My greatest astonishment, at present, is, that so many of the order can open their eyes to such strong suspicion, in denying the truth of those late disclosures, and the probable murder of Morgan His murder is in such strict accordance with Masonic principles, that I have been lately told by a member of Christ's church, "in this country, *that he hoped Morgan was murdered, and that if he was, he was rightly served.* Not being able to subscribe to, or approve of such principles myself, I have suffered, lately, injury of character and estate in connection with such principles. The cell to this is easy to see, and it breaks the slumbers of the night; it visits me at the table; it arrests the progress of my daily employment, and will, if not duly regarded, pursue me to the dark recesses of my tomb? I obey the call, break the bond, and *declare myself free of Masonic thraldom;* and in so doing I feel nother freedom. I behold a more serene and purer light, than ever the *mystic order* presented to my eyes.

ARTEMAS KENNEDY.

BUSINESS NOTICES.

All exchanges with the CYNOSURE must be sent to Wheaton, Ill.

All communications intended for publication or for the editors, should be addressed to Rev. J. Blanchard, or to Rev. I. A. Hart, Wheaton Ill.

Remittonees of money to the CYNOSURE, or the National Association opposed to Secret Societies, should be made to Ezra A. Cook, 88 LaSalle St., Chicago.

Any subscriber failing to get the CYNOSURE should call at once on the postmaster, and insist the cause of its non-delivery.

Specimen copies of the CHRISTIAN CYNOSURE sent free to any address.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing." Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

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FEMALE SUFFRAGE.

Some of our patrons seem quite disturbed by the admission in the CYNOSURE of an argument against female suffrage. We have only to say that while we have an intention of turning aside from our specialty, or taking up in *extenso* any other controversy than that of collusive orders of secrecy; yet, the host reply to Mr. Elihu Burgument, that the friends of female suffrage can produce, if it be not longer than his argument, will be freely admitted in our columns. Mean while we ask our troubled friends not to forget that it is a weak cause that cannot stand against the arguments of its opponents. It is a bad cause that forbids discussion. And when you seek to muzzle the press, and impose on your editors silence in reference to any controverted subject, you are doing just what you most severely condemn in the secret orders. As for us, none may lord it over us in that way. If we have truth to say, we intend to say it, hit friend or foe. But if we mistake for truth, we hope those who see our mistake will take it as a grand lasting sign of distress, and come to our rescue with instruction, argument or reproof, and when convinced we will weep and recant. Scouting on the skirmish line, marching with an open enemy who fights only from ambush or in the disguise of friends, we are compelled wherever we "see a head to hit it." If it prove, as we most believe, falsehood in truth's garb, we shall inflict, as we intend, a mortal wound. If otherwise and hopelessly, we should even strike at truth itself, we shall only break our lance against the rocks.

"Truth crushed to earth will rise again.
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid its worshipers." H.

SPECIAL NOTICE.

ANNUAL MEETING.

At a meeting of the Executive Committee of the National Christian Association opposed to secret societies, it was

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago; also, that the time for holding said meeting be Tuesday, June 8th, at half past 7 o'clock P. M., to be continued from day to day, as shall be deemed expedient.

I. A. HART, Secretary.

The following extract from the Constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary:

"ARTICLE 4. The annual meeting of this Association shall be constituted by delegates from auxiliary and kindred associations, provided that parties attending who are in hearty sympathy with us may, on vote of the Association, be admitted as members. The place of meeting to be determined by the Association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all needful preparation for said meetings."

"ART. 5. Associations for the same general object, whether state, ecclesiastical or local may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings."

Now, friends of light, organize your State and county and town auxiliaries. Organize your conferences and presbyteries, associations and churches into auxiliaries, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may "*bear each other's burdens.*" Then this weight will not be so heavy and crushing on any, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the National Association. This must be done, if our paper is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents such as to reach the masses. Not only the pen and the press must be set to work on a vastly larger scale, but the tongues of fire must be evoked. We must have preachers, lecturers, stump-speakers, or whatever one chooses to call those who shall evangelize in this cause, and that we may have, they must "*be sent.*" We are aware that money cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system, a thorough organization for work and victory; this is the subject for thought, for prayer, for action now and at the annual meeting. Men of thought and men of action, heed the call of Providence, and may He win prepare the opportunity, give the wisdom and the energy which the hour demands.

PROCRASTINATION is the kidnapper of souls, and the recruiting officer of hell. [

MASONRY EXPOSED.

Report on the Nature and Spirit of Anti-Masonry, and the Arguments and Means for Self-Defense and the suppression of Anarchy, presented to the National Convention in Philadelphia, Sept. 11, 1830, by Rev. Moses Thatcher.

The resolution prepared for consideration to your committee, supposes that Anti-Masonry has had an existence for more than thirty years. This supposition your Committee believe to be founded in truth and on substantial evidence. Although the fraternity have endeavored to impress upon the public mind, that this is merely ephemeral excitement, the creature of a party, and created for the sole purposes of accomplishing particular political objects; yet it is easy to prove that the seeds of opposition to all secret societies were sown both in this country and in Europe long before the Masonic martyr assumed the pen to reveal the secrets of the order.

PRITCHARD'S REVELATION OF THE SECRETS OF MASONRY.

Indeed, if we go back to the time when these seeds first began to germinate and take root, we shall arrive at the year 1730, about thirteen years after the association of speculative Masonry was first organized, when Samuel Pritchard fully disclosed the secrets of the fraternity. At this time the institution was in its incipient state. One simple oath covered the whole of its mysteries; and no one supposed that an organization apparently so insignificant and unworthy of notice was ever to become so extensive and powerful as to revolutionize kingdoms, cause the most potent monarchs to tremble on their thrones, and even to defy the world in arms. The revelation of Pritchard necessarily excited but little interest; although the fraternity, if we may believe the Masons themselves, were sufficiently sensitive and sufficiently faithful to Masonic bonds to take the life of its unhappy author,

JACHIN AND BOAZ.

Some years later than this, and when considerable additions had been made to the rites of Free Masonry, appeared another revelation of its secrets, under the well-known title of Jachin and Boaz. The author of this work, also, fell a victim for one who published it in this country, it has generally been admitted by the Masons, paid the forfeit of his life for his temerity in violating Masonic law.

SECRETS OF THREE DEGREES.

In consequence of these disclosures the order and rites of Free Masonry were, for a time, considered contemptible. Young lads frequently appeared in the streets of London, clad in aprons and adorned with pebbles, in mimicry of a class of men whom they considered supremely ridiculous. By the cunning and falsehood of the craft, they succeeded in laughing to scorn these faithful revelations, and by high pretensions and good management, led a portion of the world to believe that their institution was very ancient, scientific, moral, charitable, divine and religious, patronized by all the patriarchs, prophets, wise men and saints of old; and that it has conferred greater blessings upon mankind than any other institution on earth, not even excepting the Christian religion. The principles of the order had been transplanted into France, Germany and the other kingdoms of Europe, and had begun to take a deep and extensive root even in America. From the commencement of the French revolution, however, some had the sagacity to discover that this deluge of human blood and the subsequent anarchy of that nation, resulted not so much from the spirit of national liberty as from the principles of infidelity, extensively propagated in every country of Europe, by means of secret associations. It was seen that Deists and Atheists availed themselves of the secrets of Free Masonry to disseminate their pernicious doctrines for the purpose of revolutionizing every religion and government then in existence.

ABBE BARRUEL AND PROF. ROBISON.

Among those who discovered the deleterious influences of such principles, and waited with sollicitude these secret societies, were the Abbe Barruel and Prof. Robison, both of whom were Free Masons; and particularly Prof. Robison had opportunity to become extensively acquainted with the secrets of the order. They perceived that if Free Masonry was not intended to answer the basest designs, and to carry into operation the most pernicious system of means for the subversion of civil and religious rights, it was exactly fitted for the use of infidels and demagogues, and was not calculated to exert any salutary influences upon mankind. Prof. Robison, speaking of those baleful principles which were disseminated under covers of the lodge, says: "I have observed these doctrines gradually diffusing, with all the different systems of Free Masonry, till at last *an association has been formed* for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe. In short," says he, "we may assert with confidence, that the Mason lodges in France were the hot-beds where the seeds were sown and tenderly reared, of all the pernicious doctrines which soon shocked every moral or religious cultivation, and have made the society more than a waste, have made it a noisome nursh of human corruption, filled with every rank and poisonous weed.

These views of the Masonic institution, as giving rise to the doctrines of the Illuminati, induced Robison and Barruel to prepare and publish their different works, which opened the eyes of many to existing evils and dangers, and produced considerable alarm both in Europe and America.

EFFECTS ON THEIR PUBLICATIONS

In 1789 or 1790 the British Parliament prepared an Act prohibiting any more than three degrees in Masonry being conferred in any lodge in the kingdom; and subsequently provided by statute against the administration of extrajudicial oaths.

When Robison and Barruel began to be read in this country, many intelligent men, both civilians and Divines were awakened to impending danger, filled with fearful apprehensions in view of the rapid growth of *Free* Masonry, and sounded the note of alarm both from the pulpit and the forum. But the Masonic fraternity were excited to wrath, and resented without delay to slander and calumny. They followed the example of the Illuminati in France and Germany, who appointed slandering committees throughout those countries, forestalled the freedom of the press, and willfully the character of every one who presumed to open his mouth in vindication of the true principles of moral and political philosophy.

HOW THE MASONS SLANDERED ROBISON.

Although Prof. Robison sustained as fair and exalted a character as any other literary man in Europe, it was not to remain unimpeached by members of the Masonic fraternity. The following among other gross slanders were circulated among Free Masons and circulated in different sections of the United States after the Professor's publication made its appearance in America. In a paper printed at Hartford, Sept. 26, 1799, we are told that Robison had been tried for theft by income, and to sup ply deficiencies, had undertaken to alter a bank bill; that he was detected and fled to France; that having been expelled from the lodge in Edinburg, he applied in France for a second grade, but was refused; that he made the same attempt in Germany and afterward in Prussia, but never succeeded, and from this entertained the bitterest hatred to Masonry; that after that, after wandering about Europe for two years, by writing to Secretary Dundas and presenting a copy of his book, which, it was judged would answer certain purposes of to the minister, the prosecution against him was stopped, the Professor was reinstated in his chair, and now lives upon a handsome pension instead of suffering the fate of his predecessor Dodd." In another paper Dr. Robison was represented as "a man distinguished by many virtues, but whose character is sullied by the base crimes of forgery and adultery, and by frequent paroxysm of insanity." These and other falsehoods of a similar nature were copied into Rotterdam papers and other publications of the day, and by the influence of Masonic warfare, and the most efficient means adopted by the Masonic fraternity to suppress the work of investigation has been a thoroughly organized system of slander and calumny.

MOSES THATCHER.

The above report was presented to the public nearly forty years ago, and yet it needs but a change of a few dates and names, and the addition of a few historical facts, to be as appropriate to the present time as when first presented. Truth is eternal. And a faithful description of a bad institution in one age will suit it in all time. "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit."

"BECAUSE OF SWEARING THE LAND MOURNETH."

The traveler is met on every hand with oaths and blasphemy. Railroad employes who take your baggage swear when it is put on board. The smart young men, the runners for New York and Chicago houses, whom you meet by the way, dignify their importunes with no oath. The working men whom you meet, even the respectable looking traveler. Greets you in the same language. It confronts your ears, and saddens your heart at almost every corner. The soldiers who have attended the great army reunion at Chicago have not forgotten to contribute their share of this "fruit of the land."

? What is the profit of this transgression? Why should the name of God be taken so often in vain? Who is benefited? Surely not the blasphemer? It calls down the judgment of God upon him. The hearts of the young are turned away from God, and hardened to consult other transgressions. No one can doubt that it has this effect. The character, safety and government of God are brought into direspute. The obligations to obey his commands are weakened and annulled. Men come to feel that the Almighty is such a one as themselves. Must not God visit us to judgment for this iniquity? The Lord will not hold him guiltless that taketh his name in vain. He is guilty of violating direct commands and with great contempt of rejecting the counsel of the Redeemer—? Swear not at all." Can anything be wiser and better than this? O Christian men, frown on this wholesale impiety. O Christian pastor, lift up your voice like a trumpet and warn the people. Let every man and woman go out among the people and stay this plague. H. L. S.

Odin, Ill., 1868.—*Prophet*.

"CHRISTIANITY is the special academy of patience, wherein we are informed, inured, and trained up to bear all things."

UNITED to Christ, all is heaven; separated from Him, all is hell.—*Dr. A. Clarke*.

WASHINGTON AN A FREE MASON.

KOSSUTH, IOWA, Feb. 25th, 1868.

BRO. DANIELS:—In the procuration of Washington's birth day reminds me of a promise given you some time since, to furnish you with an extract from his Farewell Address, as originally published, in relation to secret societies. I will first give you the extract as found in an old volume entitled, "Washington's Political Legacies," etc., printed by George Forman, New York, 1800:

"*All obstruction to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle (Constitutional liberty), and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small, but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent plans, digested by common councils, and modified by mutual interests.*

"However combinations or association of the above description may now and then answer popular ends, *they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government*; destroying afterwards the very engines which have lifted them to unjust dominion."

"Ah," says some ostitu secretist, "he does not name *secret* societies." For a very obvious reason. In a grave, public document, especially a farewell address, such a mention would seem personal and invidious.

"But," says another, "he is warning his countrymen against the evils of *political parties*." I beg your pardon, sir; you are mistaken. To a former part of the address he does caution his countrymen against the organization of parties upon *geographical lines*, and in a subsequent part of the address he cautions them against the evils of *party spirit*, but both these are distinct from the passage I have quoted.

Besides, let it be remembered that this address was written in 1796, when no political party had sent the hand. But when there any factious answering to the general characteristics given in the above extract? The sun one, but but one; the Masonic cause. Let any one read the partisan lines established in the above extract, in the light of Masonic oaths; the obstruction of the course of justice by sheriffs, witnesses, judges and jurors, in the trials growing out of the abduction and murder of Morgan; that "combination" to screen from the lesser notoriety, in which the law has been overridden by Masonic obligations, and the guilty culprit spirited away through Masonic contrivance and influence, and you have a conspiracy against political power; and he will be at no loss to understand the meaning of this extract.

There is a little matter of history which will throw some strong light upon this point. Two years after the farewell address was written, Washington wrote to Rev. Mr. Snyder, of Fredericksburg, Md., acknowledging the receipt of a book and a private letter, in relation to the "plan and doctrines of the Illuminati." In this letter he corrects a mistake into which Mr. Snyder had fallen, of his "presiding over the English lodges in this country." "*The fact is*," Washington writes, "*that I never assisted at more than two or three lodge meetings while I was in Virginia, and have been in one more than once or twice within the last thirty years.*" So, then, when Washington wrote his Farewell Address, he had not been in any Masonic lodge "more than *two or twice for twenty-eight years.*" Why? Good men, like Washington, are not wont thus to turn the "cold shoulder" upon a society that is above suspicion.

Again: Washington does not pretend to deny that Free Masonry, Illuminism and Jacobinism were in full fraternity in Germany and France, as Prof. Robison, of Edinburg, had abundantly proved. He only expresses the hope that "none of the principles of the latter" were contaminated with the principles ascribed to the society of the Illuminati."

But even this expressed *belief* he hastens to rectify in another letter written to the same gentleman, one month leter (Oct. 21, 1798) in this letter he says: "It was not my intention to doubt that the doctrines of the Illuminati and principles of Jacobinism had not spread in the United States; on the contrary, No one is more *fully satisfied of the fact* than I am. The idea I meant to convey was, that I did not *believe* that the lodges of Free Masons in this country had, as societies, endeavored to propagate the diabolical tenets of the first, or the pernicious principles of the latter (if they are susceptible of separation). That INDIVIDUALS OR TRIBES may have done it, and that the POISON OR INSTRUMENT employed to found the *may have these objects*, and actually had a separation of the people from their government in view, is too notorious to be questioned."

The old Federal party, to which belonged Washington, Jay, the older Jno. Adams, and many others, the present patriots of those times, has often been unmercifully lampooned, in our day, by small politicians, because of their opposition to Democracy. The ground of that opposition appears in the above extract. Jefferson, "*the founder or instrument*" of the Democratic party of that day, was deeply tinctured with French infidelity, while from Italy had brought back with him from France the full blown principles of Jacobinism, which was only another name for infidelity, organized for *political action*.

Men of this stamp were the *individual* Masons who, according to Washington, were organizing "Democratic societies," the ultimate design of which was the accomplishment of precisely the ends proposed to be accomplished by the Illuminati. Whether Washington erred in his estimate of the "Democratic societies" of his day, and the objects of their organization, or not, one thing we cannot for a moment doubt, and that is, that he honestly believed that Masonic Illuminati elements to exist in those societies, and that they were Free Masons.

But the very language of those two letters to Mr. Snyder, clearly reveals a secret doubt—a misgiving in Washington's mind as to the diabolical complicity of Free Masonry with Illuminism. "*As societies*," he thinks they have not "endeavored to propagate the diabolical tenets," etc. Who ever heard of Free Masonry propagating anything openly, as society? They are a little too shrewd for that, especially if the thing be unpopular. Washington writes as a man who is making a desperate but ineffectual effort to shake off an ugly "night-mare." A lodge he had but once been in a Lodge "more than *once or twice in thirty years.*"

Now when you take into consideration the fact that the Farewell Address was written about the time of the organization of these "Democratic societies," and that Washington evidently had fears that the Masonic order *might be used*, if it were not indeed used, to secretly work those "societies" into power, you have the key to the above extract from the Address

Yours for truth and light,
W. G. KEPHART.

P. S. "*Deo volente*, I expect to join the grant (as I hope it will be) National Council at Chicago, in June.

A MORAL VERDICT—A BOY KILLS HIS FATHER.

MCARTHUR, Oh., Dec. 12, 1868

At noon, to-day, word was brought here of the killing, last night, near Berlin Cross Roads, in Jackson county, of a father by his son—a boy about fifteen years of age—not large or stout for that age. The father's name was Harrison Scott. From the informant your correspondent learned that the father was in the habit of getting intoxicated, and, on going home, of turning his wife and children out of doors. On Friday night he went home drunk from Hamden, and attempted to repeat his former treatment. The family lived in the country, and the night was extremely wintry and cold. The son, the eldest boy, remonstrated against the driving away of his mother and the children and himself. When his father attempted violence upon him, the boy seized a stick of wood to resist, and in his blind fury struck his father, and the blow, or at resistance seemed to acquire superhuman strength, he struck his father over the head with it several times, breaking his skull at each of the four or five successive blows, [from which he died in a few hours. The boy has been arrested, though at home, agreeing to stay till after the funeral, and then surrender himself into the hands of *the law.—Cincinnati Enquirer.*

This case is one of the saddest ever brought before the court of conscience. Harrison Scott had been in the habit of getting intoxicated, and going home and turning his wife and children out of doors. The father, poor dealer must have known of these habits. Three offenses are here indicated 1. Against Scott for getting drunk 2 Against the peace of society in abusing his family 3. Against the Improper one for furnishing the means of drunkenness and abuse.

On Friday, Dec. 11, Scott was under the treatment and training of that liquor-seller in Hamden. Under his services, or influence, we are not apt to labor gratuitously, he was doubtless well paid. And how well Scott was trained appears in the fact that he went home on that "extremely wintry and cold" night to repeat the cruelty of turning his wife and children out of doors.

The eldest boy of fifteen years, the only protector of his mother and the children, remonstrated against the father's cruelty. This roused the demon to do violence to the boy; and it requires but little imagination to conceive the fury of a liquor-demon under these circumstances. The boy in thrown upon his own defense, and struck a blow in self, which that stick of wood laid his father dead at his feet.

VERDICT.

1. On the evidence before the court let the boy be acquitted. 2. On the same evidence let the Hamden liquor-seller be mornlly hanged on a gallows fifty cubits high till he agrees to abandon a business so unnatural, so cruel, and so disbelieved in its effects.—*Presbyter.*

WHAT MAKES A MAN?

What is it that makes a *man*? Can you tell? We can tell you what does not. Good clothes do not; money does not; a handsome face does not; learning does not. You must have something else to make a man of. We have seen a very good description of a man which we will give:

"A beautiful soul, a loving mind,
Full of affection for its kind;
A helper of the human race,
A soul of beauty and of grace.
That truly speakt of God within,
And never makes a league with sin."

This is the kind of man worth something in the world. We want a great many more such men than we now have. Will you not strive to be such men?

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We hope to have President Finney's letters on Masonry, soon.

A CONFESSION.

Spurgeon makes the following confession in a speech:

"I tried conscientiously to be a teetotaler for some nine months myself; but I found I was obliged to give it up, and what I thought so—and determined to take what I did take, in secret. I bought some wine and some medicine glasses; and I think for a year I drank no wine but out of a medicine glass, and with it locked door. But, of course, it leaked out, and I found I was doing more harm than by open drinking. I found some had got a habit of secret drinking, who were confirming themselves by what they took in that way. The medicine glass to one side, that none could say I was ashamed of doing publicly what I did in private."

We clip the above from the *American Baptist*, for the sake of three reflections which the reading of it suggested to our mind.

1. "Great men are not always wise." To us it seems evident that Spurgeon was deceived by the "monster" wine; mistaking the insidious demand which the poison creates for its own continued use, for a demand of nature; mistaking a dangerous power of habit and poison for a necessity, a safe and gratifiedlication of nature's wants. That is that deceived, Solomon being judge, "*is not wise.*" And if such an one as Spurgeon can be thus deceived, verily we may set it down as a settled fact that even great and good men are not infallible. No, they are not infallible.

2. How excellent and admirable is an humble and guileless frankness. Such perfect transparency assures us of honesty, and furnishes the surest basis for safe to say the work of correcting mistakes. He who has nothing to conceal, no secrets to keep, will enjoy manifold helps from friend and foe for correcting his errors.

3. If Spurgeon had been a Mason he never could have acted on the noble determination that none should be able to say, "I was ashamed of doing publicly what I did in private." He would have then been taught that there is no virtue like *secrecy*; whereas, he now learned that wrong done secretly is of more pernicious influence than if done openly. Was," therefore, "to those who seek deep to hide their counsels, and their works are in the dark." Secrecy a virtue! "Every one that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Secrecy a virtue! If it never so enjoined in the Word of God, save only in reference to personal virtues, and then only to the extent of a caveat, in respect to contraction and vanity. In all other respects it is the virtue of hypocrites, knaves and devils. "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." And whenever you find secrecy handing the list of virtues, you may be sure you have a cowardly and villainous list.

4. And we add one more reflection in the form of a query. Is not the secrecy practiced by the temperance orders, teaching and confirming in not a few the habit of secret drinking?

The Christian Cynosure.

HAIL! FRIENDS OF LIGHT AND OF THE DAY!!

THE CYNOSURE seems likely to justify its name by its permanent shining. The subscription list has slowly but steadily increased from the first; and the rate of increase has increased also. In an early number we assured you we were "*terribly in earnest*," and by this time our readers are satisfied that the saying was literally true—not only of the editors, but of the host of correspondents whose letters have appeared in our columns. We thank you for your patience and faith, while we have endeavored slowly to cure the errors and defects incident to starting a great enterprise in a city of forty Masonic lodges, three Odd Fellows' Encampments, with inferior lodges to match, and hosts of other secret clans of known and unknown names. By the severest possible economy, the CYNOSURE is still out of debt, and has some means in advance. Some friends and correspondents are calling for enlargement and a weekly issue. Mr. CARPENTER thinks we must soon have an office and printing house of our own. Our enterprising young publisher, who has enlarged the paper upon his own motion, by adding, as you see, a column to a page, is meditating the issue of tracts and documents for hand circulation. Mr. BAIT roils with increasing vigor and earnestness and power; and while we here are thus full of courage and faith and gratitude to God for the tokens of His favor, thousands of godly men and meek women, who have, silently and aghast, witnessed for long, and years, the triumphs of the dark, foul "orders," amid the sepulchral silence of press and pulpit, have been glad denied by making each other's acquaintance through the CYNOSURE, as was the old patriot prophet who had sighed in secret over the idolatries of his country, when he found that thousands beside himself had neither bowed the knee to Baal nor kissed his baleful image!

"But," said a high Masonic official, of Ohio, to the writer, "as Mr. Lincoln said, 'You will have a big job on your hands.' Here, in Ohio alone, we have *four hundred altars*, and we shall die hard."

True: But 'the weapons of our warfare are mighty,' to the pulling down of all such false altars! The masses have no interest to the lodge which swindles their earnings, enslaves their consciences, and endangers their souls, while it feeds them with moon-shine and rites. All true Christians must abominate it as a counterfeit religion. Patriots must soon abhor it, when its mask is torn off and they see that in our late war, the oath of the order, bound Masons to care for a rebel who was a Free Mason, before a loyal comrade, wounded! All good men must abhor it because it binds them to brotherhood with the wicked. Truth abhors it because it is falsehood; and God abhors it because it worships the devil! And when the masses see that the lodge-prayers to Baal bring no fire to their altars; that the Masonic priests, as did the priests of Baal, in the days of Elijah, have duped, cheated and swindled, them the lodges will become as houses of Baal, and again fall before the popular rage and indignation. Let us, then, thank God and take courage; and let us,

1. First of all, and continually, increase the subscription list of the CYNOSURE by all possible Christian means

2. Let us organize local auxiliary associations.

3. Let us either attend ourselves, or raise means to send others to our first great anniversary in Chicago, June 8th, next.

4. And, above all, let us pray to God through Christ, in whose name we indict these foul obscenities, to give wisdom to guide the deliberations of that meeting.

$450 BOUNTY.

A pious young lady informs us that a friend of hers, who is clerking in Chicago, is offered $150 to pay for degrees, provided he will join the Masons. This revolts the benevolence of the Scribe and Deacon, when they offered Judas thirty pieces of silver to betray his Lord. The Masonic benevolence would be shocked, if it were not stipulated beforehand that the money shall every cent of it come directly back into the generous treasure of the craft, from which it is undoubtedly drawn in the first place. The Pharisees refused to take it back even when it was willingly restored. But the hosts of Amalek must be thoroughly alarmed when they resort to such means for gaining recruits. This barley loaf in their camp portends rout. We advise this friend and all others to go to 88 La Salle street, and get "Bernard's Light on Masonry," or "Stearns' Letters," the Aurora Minister, or Lucin C. Cook's "Mystic Tie," from which you can learn precisely what obligations you will have to assume by joining the Masons, and get all the knowledge there is to be had by joining, without selling your soul, and the devil getting not your soul only, but every cent of the price, too. Then if you want to sell yourself into Masonic bondage, do so. But, dear, we entreat you in Christ's stead, go it blind, in the CYNOSURE, unless you can just as well have full information beforehand as not.

NOTICE TO CORRESPONDENTS AND CONTRIBUTORS.

No letters or communications having reference to persons or facts, will be published in the CYNOSURE, unless accompanied by the real name of the writer.

We beg our readers to excuse the horrible orthography in the last column of the first page of this issue. We see to late that proof was not corrected.

ONE OF THE ARTS OF MYSTIC SCIENCE.

Showing how Diamond cuts Diamond; and why some Masons deny having ever taken the Masonic Oath, or they are laid down by those who have confessed the truth and abandoned the society of Secretism.

A SUBTLE DIVISION.

One classes of the Master's oath, as Bernard and the Grand Lodge of Illinois found, and will testify, reads thus: "Furthermore do I promise and swear, that if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto when ever informed."

Thus every Mason not only swears to keep secrets, of whose nature he is not permitted to judge, because he knows nothing of their character, but he even binds his conscience by an oath to keep an unknown oath. Of course he is liable to find himself bound to perform unheard-of crimes, and that by unsuspected obligations.

A MOST INGENIOUS SUTTERANEAN INVENTION.

Now, we have not quoted this clause of the Master's oath for the sake of showing what a moral abomination it is—that, no one, we should think, could fail to note—but to call attention to the strict and comprehensive way it is to the craft, when raising to the *sublime* degree of Master Mason—a man of an enlightened and sensitive and pure conscience. There are some half dozen items of the Master's oath that if fairly considered, such a man would sooner die than take. But Masonry needs such men in the lodge: must have them. The authority of great and good names is a more vital and substantial support of Free Masonry than every thing else. It is really the life and hope and dependence. The oaths, therefore, must be interpreted and glossed over, so that the essential iniquity shall not be discovered. If there is a doubt whether this can be done in a given case, then the chance, where the secrecy exercised is discern good and evil, would detect the mystery of iniquity, must be omitted, the candidate be made to swear as strongly as his moral sentiments can bear, and as for the rest, the worst, keep that out of view, and only swear him to acknowledge the obligation of it "whenever informed." If this startles his suspicion, and he asks, "am I not swearing my soul to hell when I swear to keep what I have not fasten upon by that clause? It seems a covering broad enough for the devil and all his works to hide under." The answer is, "Oh, no; you know us: we are your best friends. In all probability you will never be called upon for it. But you know the oath is long, and we have to depend entirely on *memory*—something *might* be left out, and then you would not meet us precisely '*on the level*.' We only want to be sure that you are obligated as soon as sure, and ours in nothing interferes with our politics or religion." So he is assured that this is only to provide against a possible over-sight that can cover no wrong, and he gives the solemn assent. But, mark, it does not bind him to what might be *forgotten*, but to what is "*omitted*," and it makes no difference whether it is omitted by mistake or design. It is without limitation, if left out entirely, what ever it may be, whether short, or for what cause. And thus the grappling irons of this devil's oath are clapped on and fastened upon him, and he knows it not.

HOW MUCH MASONRY RECOILS MEN, AND YET RE-TAINS THEIR PATRONAGE.

Afterwards when he comes to hear all, he is estopped from objecting. If he retires in disgust, no matter, so long as his is *silent*. Masonry has the full benefit of his name, and his conscientious doubts regarding this oath, void though it be through fraud and inherent villeney, yet conscientious doubts, together with the flatteries and promises and threatened vengeance of the fraternity, will usually secure silence. Few men are likely to feel that the importance of their individual testimony is sufficient to demand the sacrifice or the serious imperiling of their comfort, their property, their reputation or their life. Here, by exposing the powerful and corrupt collusion, it would do no good, they say, and so they are silent; and this is all the devil wants of them.

POSITIVE DUTY OF SPEAKING OUT.

Washington can stay away from the lodge thirty years, but he cannot be enslaved, while and so the fraternity could blazon his name as a zealous patron, and the great ornament and glory of the order. He may frame arguments intended to counteract Masonry, as he did. No matter, as long as he does not publish them, or does not express only condemn Masonry by name. The uninitiated have not the knowledge necessary for making the application—the Masons will not make it, nor cease crying out, "Washington was a Mason! Lafayette was a Mason!" We call, therefore, on every Mason who knows the iniquity of the order, to bear open and positive testimony against it. Your silence is the strongest testimony for it. You *must out*, or bear the curse of God and the great iniquity on your soul before God in the judgment. You must speak to warn the wicked against this great snare of the devil, or that evil die in it, "but their blood will I require at your hands, saith the Lord." "But it is not all things, most unpopular." Whose crowns are to-day brighter in heaven than those primitive martyrs and Apostles of Christ, who were scorned by general society as "the filth and offscouring of all things"? "But it will ruin and impoverish me?" Be ruined and impoverished, then. An hundred fold with life *eternal* is Christ's promised compensation. "But I actually fear assassination in some sudden, secret, horrid form." "Ho that saveth his life shall lose it; but he that loseth it for my sake shall find it," saith the Truth Himself.

But to return to the convenience of this "omitted clause." By it Masonry may be omitted, and that intentionally. When a religious man is to be admitted, if he is a patriotic statesman, leave out the parts hostile to equal rights and liberty. When one of influence and popularity, or conscientiousness, shur over all that is peculiarly Masonic, and thus the Masons can, and doubtless do, manufacture witnesses who testify honestly that they "never took the sinful obligations, or horrid and barbarous penalties upon themselves, which Anti-Masons prate so much about." And thus two birds are killed with one stone. This scientific product of the craft helps tender-footed candidates over the rough places, and deceives the outside world by denials of Anti-Masonic testimony, which denials seem to be made both *intelligently* and *honestly*. "There was no such iniquity in the Master's oath as I took it." Was ever deceivableness of unrighteousness more perfect? "*Not as I took it!*" But it *was there*, and if you did not know it then, you know it now. And the *literal* truth and fullness of your words will not diminish one iota of your responsibility as a wicked deceiver before God's bar of judgment, seeing it your deeds consummateth, intentionally, all the effect of the baldest lie. H.

FINNEY'S BOOK ON MASONRY.

Rev. C. G. Finney's forth coming book is expected sometime in April. The following is the preface. We would give further extracts had we room. More in our next.

In few words I wish to state what are *not* and what are my reasons for writing this book.

1. It is not that I have any quarrel or controversy with any member of the Masonic Order. No one of them can justly accuse me of any personal ill-will or unkindness.

2. It is not because I am fond of controversy—I am not. Although I have been compelled to engage in much discussion, still I have always dreaded and endeavored to avoid the *spirit* and even the *form* of controversy.

3. It is not because I am charged with hostility to the craft, as such, or with a number of the fraternity odious. But my reasons are:

1. I wish, if *possible*, to arrest the spread of this great evil, by giving the public, at least, so much information upon this subject as to enable them to examine and understand the true character and tendency of the institution.

2. I wish, if possible, to arouse the *young men* who are Free Masons, to consider the inevitable consequences of such a horrible trifling with the most solemn oaths, and as for the past, the worst, keep that out of view, and only swear him to acknowledge the obligation of it "whenever informed." If this startles his suspicion, and he asks, "am I not swearing my soul to hell when I swear to keep what I have not fasten upon by that clause? It seems a covering broad enough for the devil and all his works to hide under." The answer is, "Oh, no; you know us: we are your best friends. In all probability you will never be called upon for it. But you know the oath is long, and we have to depend entirely on *memory*—something *might* be left out, and then you would not meet us precisely '*on the level*.' We only want to be sure that you are obligated as soon as sure, and ours in nothing interferes with our politics or religion." So he is assured that this is only to provide against a possible over-sight that can cover no wrong, and he gives the solemn assent. But, mark, it does not bind him to what might be *forgotten*, but to what is "*omitted*," and it makes no difference whether it is omitted by mistake or design. It is without limitation, if left out entirely, what ever it may be, whether short, or for what cause. And thus the grappling irons of this devil's oath are clapped on and fastened upon him, and he knows it not.

A PASTORAL LETTER TO THE CHURCHES.

Prepared for a State Convention, but not presented through press of other matter, toward want of time.

(CONTINUED FROM OUR LAST.)

4. These institutions claim your countenance for their aims of benevolence. But here we say again, "the poor ye have always with you," and ye have no occasion to go beyond the word and institutions of Christ for instruction or institument, much less to go to those who change the specialty of your obligation in the respect from the *household of faith* to the members of a secret combination unknown to the Word of God. Is not the benevolence of these bodies after all just what our Savior declared to be without the mercy or goodiness, when He said sinners lend to sinners to receive as much again? "Bind yourself to benefit me and I will benefit you." But if it be regenerate-enforced by gospel motives, and to objects commended by Jesus Christ, we still have to ask which will most redound to the honor of Christ and His cause, that you should give alms as a Mason or as a Christian? In deference to the rules of the secret order of Odd Fellows, or to the Word of God? Which will be most likely to cause men to glorify your God and promote their salvation? Go, then, and do good to all men as ye have opportunity, and especially (not to Masons and Odd Fellows) but to the household of faith, and do all as a christian, that Christ and not another, may have the glory.

5. But, then, we sometimes are told these societies collect alms to be benevolent not religious; they are merely grand partnerships for mutual insurance and relief. If this only were claimed we would have far less object on. But to say and straight away, argues a double heart, something to say to the world, suspicious. But for mutual relief and insurance, what occasion for all this mysterious secrecy? This surely is not required for such a purpose, not yet for a religious or moral or benevolent, or any other just design. "He that doeth good cometh to the light." Associations of thieves, of robbers, of pirates, counterfeiters, outlaws, traitors, these have need of secrecy—they belong to evil doers. And when numbers associate and take every precaution to shut out all other eyes, and then even bind themselves and their associates with promises and oaths not to divulge what they shall see and hear, they mean you to say hemmelves justly open to the remarks of the Governor of N. Y., in a proclamation occasioned by the doings at the Indian lodges of Belaware county. "Secret oaths," says the Governor, "are only admissible as a tie to the protection of the wicked, when the conscience proclaims that he who is permitted to look behind is may he as dangerous as he who looks upon it." Whether this can be justly applied to all secret societies we will not undertake to say. It is sufficient for our purpose that suspicion is entertained by many, and must be till the mask is removed. If the design of secret societies be good, a more unexceptionable way could not be devised to secure it. If they have no sinister design whatever, as we are willing to think of many of the members as individuals, they unkindly possess the power to do it, and let them be judged by their fruits. Bearly believed, "shun the very appearance of evil."

Again, grieve not thy weak brother, nor needlessly endanger the peace and concord of the church. Whether either of the above objections, multitudes regard these societies as combination against the rest of the world, a league for the exercise of an unjust favoritism, for stabling the uninitiated in the dark and for benefiting the members from justice. Right or wrong, multitudes regard the pledging of life as the penalty of disclosing their secrets to be a crime akin to suicide, and the murder of those who violate those solemn oaths. Many of your Apostle brethren, to be the legitimate carrying out of the letter and spirit of their obligations. Right or wrong, multitudes regard the tawdry ornaments, superstitious ceremonies and pompous titles of these societies as heathenish, Popish, too deopotic, too pagan for a Christian to countenance. That to join the Christian religion to such fantastical and heterogeneous assemblages as these orders form, is to profane and pollute it. Others believe that the secret orders to be the actual *Beast Ism of this age*. Be it that this is all weakness and prejudice, yet these things being so, it is morally certain that our brethren cannot consort with these secret societies, and be received as to many; without occasioning much that will be unhappy, nor to say disastrous, to the churches. If, then, there is no urgent necessity, no obligation or duty to request you to become lodges, is it not duty, is it not prudence and Christian charity require you to stand aloof? If you have the spirit of him who said, "If meat make my brother to offend, I will eat no meat while the world standeth," how much more will he who denies himself personal gratification or advantage, sooner than make a brother to offend, or tempt a soul to think as unfavorably of our religion as many in every community do, these societies.

5. Such considerations, let us not be diverted from our Master's work. There is always a multitude of objects that would engross our attention. But when the cry is to, here and lo, there, let us not go after them. We have, indeed, souls as not go after them. We have, indeed, souls as not go after them. We have, indeed, souls as

An Earnest Personal Appeal in Behalf of WHEATON COLLEGE,

TO THE READERS OF THE "CYNOSURE."

I beg leave, in the interest of our cause, to press the case of the above college on your attention.

I began to speak, write, and print against secret societies, in Cincinnati, a quarter of a century ago, and have kept quietly at it, at intervals, ever since, in the face of the constant and terrible increase of those orders. When I could no longer make a stand against them elsewhere, I came here to Wheaton, where the Wesleyans, hard pressed, had a feeble institution fully committed against them. Everything which bribery and intimidation, warm enemies and cool friends, could attempt, has been unsparingly attempted against us. Against obloquy, against proscription, mis-representation, and, what is worse than all, "faint praise," the college has steadily, under God, pursued its onward and upward way. The men and women and their children (now themselves men and women), who carried the churches of Illinois against pro-slavery, religion and mission, have stood by us; and our prosperity has exceeded our hopes, even.

We have paid our debts: we have a partial endowment: we have a faithful, large and devoted body of men to have shouts in the pulpit and out, who stand against the secret orders as flint cliffs to storms. Through God's mercy to the undeserving, we have had an almost continuous revival. Thirteen united with the College Church at our last communion; we have an excellent pastor and a church self-supporting from the first. And now we have a heavy enterprise on hand, and we want a little aid.

We have begun to erect a building of stone; 235 feet front, of a beautiful and majestic design. We are near Chicago, yet in the country, where our students

"——Through the long holes of retreat,
Can hear the roar of the great tumult
And not feel the crowd."

esn, if they will, know the city and escape its pollution, and we want aid.

Other colleges *want* aid, but we must have it or retreat. We have our west wing, of beautiful Batavia stone, up to the window-sills of the second story, and are at once. Every dollar given us shall go into stone and mortar. I am older than I was once. I have paid a little money out of my penury, and done much hard work for the Cynosure for which I have asked and received nothing. I now only ask the Cynosure to help the *cause*, by helping Wheaton College in our emergency. If the magnificent temple of science and religion wedded, which we are rearing, shall be completed, my life can will set in a clear and quiet sky. If this college is built, we shall "speak with our enemies in the gate." Other colleges—or, in Scripture phrase, "many daughters have done virtuously, but I excel them" Christ hath need of Wheaton College, and the large and beautiful building we are erecting is Wheaton College.

We want a shilling and a prayer from every baker of bread in the land, and God's light. Our Trustees, our Faculty, our students, our friends, are all our *Agents*. Send me money, and I will acknowledge it in the Cynosure. Make bequests to us (I speak to the "old guard" of 1776-'69) in your wills, so that if you precede me across the river, you can look back and see my heart beating its last warm pulses, entrenched strongly behind these beautiful stone walls. *"The Lord of hosts, He will help us— therefore, we His servants will arise and build"*

Yours in Christ,

J. BLANCHARD.

EDITORIAL REVIEWIES.

The friends of the movement for Christianizing the Constitution by inserting therein a recognition of Christ and the Christian religion, have lately (Feb. 2d ult.) held an imposing and successful meeting on that subject, in the city of Columbus, Ohio. Among a host of names of influential public men attending, we notice our good friend Rev. T. P. Stevenson, of the *Christian Statesman*, Philadelphia; Rev. A. M. Milligan, Allegheny, Pa., and Rev. Samuel Wallace, the devoted agent of the movement in the West.

Dr. Schaff, the distinguished German Protestant, uttered the whole doctrine of this national movement in a meeting of another sort, lately, held in Cincinnati, in these words: "The separation of Church and State does not mean the separation of the nation from religion." We rejoice to see this movement gaining ground, and rapidly. When the people of the United States swear their President to preserve the National Constitution, they mean to swear him by the God of the Bible, which is the essentially kisses. Why not say so? The *Christian Statesman*, the able and courteous organ of this movement, costs but $1 a year. Send for it to Rev. T. P. Stevenson, 1329 Vine street, Philadelphia.

The Baptist Church in Morrison, Whiteside county, Ill., has no Free Masons and but few Odd Fellows in it. A few weeks since a Mason proposed to join, but withdrew his application, on objection being made to his joining unless he would refrain from the Lodge meetings and so not grieve his brethren. A warm debate was had over his application; the worldly polley members urging that they must either admit the Mason, or, to be consistent, turn out the Odd Fellows. But this does not follow. If I have inadvertantly, and without thinking, admitted a burglar into my house, "consistency" does not require me to admit another when I know who he is; and a Free Mason who prefers the lodge to the church is a spiritual burglar.

A PERSONAL NOTICE.—I have several times requested subscribers NOT to send me money for the Cynosure. It costs me much trouble and some expense. I now request all communications and matters pertaining to the Cynosure to be sent directly to the publisher, Mr. E. A. Cook, 88 La Salle street, Chicago, Ill. Rev. I. A. Hart will keep a drawer at the publisher's office, and attend to all communications, and every paper pertaining to the editorial department. While there was some confusion in the mailing department I did not object to hearing the complaints of subscribers, but as those matters are now straightened out, and I am overburdened with other duties, I hope our good friends will give special attention and conform to the above requests.

J. BLANCHARD.

The religious press of this country lost one half its power with the Christian people by its mere barren profession of opposition to slavery. While in the life and death struggle with slavery, it made no active opposition to it. The editor of the Boston *Congregationalist* has two or three times declared himself opposed to secret societies, but we could hold ministers of the existence of any such opposition from the weekly issue of that paper. "I am opposed to slavery—but—"

BARNES IN RUSSIA—NEW DEVELOPMENTS OF FREE MASONRY.

A new sect has arisen among the Mohammedans of Persia, within the last twenty-eight years, called Babists, from Bab, the assumed name of the founder, which, by interpretation, signifies Door, and taken, probably from the declaration of Christ, "I am the door." This sect declares boldly against the errors and corruptions of the Mohammedan Church, and seeks to defend themselves by argument, attempted to suppress their assailants by force. The result was a civil war in which the Babites were for a time successful. Hard battles were fought, and much of Mesopotamia roots were nearly annihilated. But at last the Babites were overpowered, their castle taken, and its garrison with their prophet slain. Still the sect continued to flourish. Many people was chosen, and it is said that they are to all appearance likely to revolutionize both the government and religion of Persia. But the remarkable feature of this movement which led us to notice it, is the statement in the *Investigator Messenger* that "they [the Babites] *have used the newly introduced institution of Free Masonry with great effect*." Free Masonry heading a reform sect among the Mohammedans, and disintegrating and tearing down Islam? Why? When it becomes, then, of her boasted pretension of interfering with no man's religion? Masonry the right arm of the Babites, and they resorting to rebellion and civil war to establish their position! What then becomes of the boast that Masons are always loyal to the government where they live, and that Masonry has no attribute that can take sides with secession and rebellion, and has nothing to do with politics? Is not this like every other boastful pretension of Free Masonry, found to be simply false and hypocritical just as might be supposed if the charge that Satan is the author, or the truth of Masonry, the grand instrument in bringing about the horrors of the French Revolution. By it has Mexico been almost internationally embroiled. It was the concealed hand that set on the late rebellion. And now we are told that its tracks in Persia are marked by the blood of civil war. Its adaptation to such ends is most perfect and awful. Only a few months ago the Pope issued and so unceremoniously disclaims everything of the kind. And here we have abundant evidence that these adaptations are intended for use. The *Messenger* well remarks that the Babite movement "certainly deserves to be studied and watched by all who desire to see Persia evangelized." Because, while their leader spea Mohammed, being called "Eternal Highness," and Free Masonry in the hands of its power its success is to be regarded rather as a calamity than a blessing. Borrow what they may from Christianity, advocate what they may of moral or political reform there will always be a fulfilment of the words of Christ concerning mere proselytes, "Ye compass sea and land to make one proselyte, and when he is made, ye make him ten fold more the child of hell than yourselves." So, as surely Mohammedan will "go into the Kingdom of God before" a Babist, even as publicans and harlots are more easily converted to Christ than Pharisees or Free Masons. This introduction of Free Masonry into Persia is an element of the grand adversary to increase the obstacles to the evangelization of Persia, a new circumvallation to strengthen his empire in that land of the false prophet. True, he may overreach himself, and his kingdom be weakened, and its overthrow hastened by the division it may occasion among his followers, and this by the overruling power of Christ the wrath of men and devils may be made to praise him. Meanwhile as we see Masonry exerting all its hidden power to disintegrate the Mohammedan religion and, revolutionize the Government of Persia, let us consider what exertions of Christians in this land would be proper for disintegrating the Christian religion, and revolutionizing the Government of these United States? Masonry is the incarnation of a dark and boundless ambition, ready to break in pieces every institution human or divine, if there is necessity or possibility, in order to assimulate and subjugate all things to itself. Satan, through secretism, is striking for absolute and universal dominion.

H.

"GOD'S PROMISE OF SECRECY"—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isa. xlii. 2. What a diversity of opinions in this text! words: "Waters," "streams," "floods," "flames," "fires." The Christian is here forewarned that he will encounter these in some one of their innumerable phases, whether it be the loss of health, loss of wealth, loss of friends, baffled schemes, or blighted hopes.

But, blessed thought that trials have their limits. The flood will not "overflow," the fires will not "burn," the flames will not "consume." God will "stay His rough wind." He will say, "Thus far shalt thou go, and no farther." And better still, Jesus will be in all these trials, and prove sufficient for them all. "O, sire," says Thomas Brookes, "there is in a crucified Jesus something proportionable in all the straits, wants, necessities, and trials of his poor people.—*Mucdoff.*

MAKE NO more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through and give you patience.

CORRESPONDENCE.

LEE CENTER, ILL., Feb 24, 1869.

BRO. BLANCHARD:

It is but a few days since I first saw a copy of the CYNOSURE, and a desire to contribute my mite to the good cause moves me to write. You are at liberty to do as you please with this, even to kindle your fire, or anything else except to light your pipe, for I hate tobacco with a pure hatred generally. I have been a member of the M. E. Church for thirty-six years, and to the best of my recollection I never knew of an adhering Mason being converted and becoming a steadfast Christian, and still adhering to Masonry. I have always been opposed to Masonry on account of its interference with justice in courts of law, but when the war broke out I was stirred to still greater opposition. FIRST, I was present at the funeral of a Mason who died with delirium tremens, and he was consigned to the grand lodge above Next, the body of a young man killed at the battle of Perryville, was brought home for interment. He was a Christian and belonged to the same class that I did. I had known him long, but not as a Mason. He had been induced to join them when so enfeebled. His son, was present, and told the grand lodge above. Then I saw that Masons make no difference between Christians and those that are not Christians. Next, the body of Colonel J. B. Wyman was brought home, killed at Vicksburg. He was a Christian soldier, the only Presbyterian church that walked the streets of Amboy. I did not attend the Masonic display at his funeral, but learned from the Amboy *Times* that the Masons were in possession of the fact that I had displaced the Supreme Architect to transfer our *worthy and well beloved brother* from this transitory lodge below to the *Supreme Grand Lodge above*, and requested Dixon *Telegraph*, and Chicago papers to copy. And for what? Not for the benefit of the Masons, for they were present in great numbers, nor for the benefit of the family, for they were furnished with a manuscript copy; but that all the world might know that I believed the Supreme Grand Architect to take that bold and unwashed sinner to a higher heaven than Christians were permitted to go to, not through Jesus Christ, but because he was a high degree Mason. This was more than I could endure to submit to so in close meeting I freed my mind, and informed other things said, "that if there was one word of truth in the Bible, such characters as J. B. Wyman did not go to heaven, and if he had gone to the Supreme Grand Lodge, that lodge met in hell." I still have the copy of the Amboy *Times*, containing a full account of the funeral and this safe arrival in the Supreme Grand Lodge above, signed by Methodist, one Baptist and one, I believe, of no religious profession, as Committee for the Masons.

Another charge against Free Masonry is that it is a religion, and the need of the Saviour, and they do not know the difference between Masonic leguens and Bible history. I have heard legends from Morgan's book set forth for sacred writ, by different ministers, and at different times, and the following dialogue, which is true to the letter, will do as a sample:

L——"Father P., where did you get the account of the losing and finding the key stone in Solomon's temple, which you told us about in your sermon to-day?"

Father P.—"Where did I get that? why, from the Bible, to be sure."

L——"Well, you must have taken all of it for there is nothing of the kind left."

Father P.—"Why, is it not in that Bible?"

L——"Not a bit of it, nor never was."

Father P.—"Then I got it from Josephus."

L——"Mistaken again; Josephus tells us nothing of the kind."

Father P.—"Well, really, I don't know where I did get it, then."

L——"I can tell you where; you got it in the lodge; its a Masonic legend."

Father P.—"Well, I know it was all correct, anyhow."

I could relate more of the like, but this must suffice for the present.

Respectfully yours,

BRO. LEWIS.

NEWS ITEMS.

BUFFALO, Wayne Co., Ind., March 1st, 1869.
Rev. I. A. HART,—*Dear Sir:*

I am a reader of the Cynosure, like the paper, think it will do much good. Have been a Mason for 12 years. I used to think that the institution of Masonry if lived up to consistently, would lead us out of all wrong, into that Celestial Grand Lodge above, where all good Masons hope to arrive; but a year ago I found that with all my secrecy I was a sinner, that "out of doors, God is a stranger to me," and I had to feel the wrath to come. I flew to the arms of Jesus, there I found rest. When seeking sanctification came the question, "Will you leave the lodge if I give you a clean heart?" "Yes, Lord," was the answer. But, "Lord," I cried, "how could I; give me a clean heart and let me continue in the lodge." But as the question was put before me still "will you leave the lodge?" until I prevailed. Glory! the Lord helped me to return to the lodge—and God never told me to leave the lodge. I prevailed; went to the lodge twice. There I found that I was converted from Masonry to Jesus Christ. Praise his holy name! I have have been in a lodge since. Have publicly renounced Masonry; have been surrounded by Masons at the close of worship and threatened, but I had a friend that's closer to me than a brother. I am, for ought I know, a member of Milton's lodge No108. How they will dispose of me I know not, neither do I care. I need you a copy of the by law of my lodge, also a copy of the *Voice of Masonry*, Edited by Jno. Morris, Lewisville, Ky.; *Voice of Truth*, Port Huron until it went down; this is the last copy I have; my wife has destroyed all the rest, I believe, and part of this. The case of Wm. Morgan, on first page of No. 11 I send, also. I expect you, as it comes from a distinguished Mason.

I have been a reader of *The Voice, Masonic Review, Indiana Free Mason* and have several numbers of Monitory and Masonic Light. Should be God they are as my tobacco, laid aside.

Your friend,
W. K. HARDEN.

The Fifteenth Amendment to the Constitution of the U. S. as finally proposed for the action of the State Legislatures is as follows: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude." Kansas has been the first to ratify it.

Illinois and Wisconsin have followed suit.

The Indiana Legislature has been broken up by the resignation of the Democrats, having no quorum, for the express purpose, of defeating the ratification. With Pres't Grant we both desire and *hope* that this amendment will be adopted and so settle this suffrage question now upon the basis of equity, which is always the soundest policy.

A. T. Stewart being found to be ineligible to the Secretaryship of the Treasury, Mr. Boutwell of Mass. is substituted for him and R. B. Washburn, resigning as secretary of poor health, Et Gov. Fish, of N. Y. takes his place as Secretary of State.

A decisive indication that Justice is the general verdict has manifested is found in the revocation of some of the latest pardons of the late administration which had not been consummated when Pres't Grant assumed the reins.

YORK, Pa., Feb. 25, 1869.

EDITOR CYNOSURE:

Whilst canvassing for subscribers to the CYNOSURE, to-day, I came across two Free Masons; one of them was a law, swaggering, illiterate fellow, the other was a man of the world of considerable intelligence and refinement. The former said that "Elder Bernard should be put to death for publishing light on Free Masonry." I asked the other if he approved of such sentiments, and he said "*Yes, most emphatically.*"

I, now, therefore, advise seeding Free Masons, and especially those who publish the wonderful "secrets," to be on their guard when visiting York, Pennsylvania.

Lord Byron termed Spain

"A purple land,
Where law lasts not and liberty began."

How much more secure is life under the stars and stripes? How much longer is the flag of Freedom to be insulted by heathenish, blood-thirsty Free Masons? Freemen of the United States! it is not time to be "up and doing?"

E. J. CHAMBERS.

BISCOPNSIBILITIES OF THE RELIGIOUS PRESS.

Before the downfall of slavery, the religious editors of the North were continually pressing upon the attention of religious editors of the South, their duties and responsibilities in reference to the institution of slavery. They were charged with being subservient to the slave power, with the sin of silence, notwithstanding their great opportunities to labor in their section and to the country at large. It was alleged that there was virtually no "freedom of speech and the press" among them, and the moral courage of the editors of Northern papers was placed in striking contrast to such subserviency.

I wish to call attention to the fact, that there is an institution in the North, that seems to strike as mortal a terror to the hearts of editors of religious newspapers, and to hold them in as complete subserviency, as ever slavery did the press of the South.

Free Masonry, which is doing so much injury to our secular society and churches and government; that is wielding its influence with arrogant assumption in high places and low, in church and state, and like the deadly upas, blighting the fairest moral and religious prospects of so many communities, that they dare not escape their attention, and they do not dare to raise the public cry warning, and are as silent as the grave in regard to it.

Those papers writh with charges upon various forms of error, and call long and loud for money and volunteers to attack the hydra-heads of heathenish error, thousands of miles from home, but Masonry rears its temples and carries on its unfruitful works of darkness under their very eyes, and not a whisper is heard, not an effort put forth to warn the public, or caution professors of religion against this league with death and covenant with hell."

Where is our boasted freedom of the press, when religious editors will beg their sorely wounded brethren to "excuse" them for not publishing upon this subject? And how are they discharging their solemn responsibilities in view of their commanding position, and professed facilities for doing good?

How much better and freer are we and our papers, than was the South a few years ago? How much more moral courage do we or our public men exhibit?

We are placed, as the South was, in juxtaposition with an enormous social, moral and political evil—Masonry; it is interwoven into our social fabric as slavery was into theirs. It comes home to our homes and families, our churches and communities, and the very integrity of our municipalities.

We demanded of the friends of truth and religion, of consistency and good government, that they should strike through all the ties, fight home to the very citadels of their sin and error, and tear it up root and branch.

Is it less our duty to thus deal with the slavery of the mind, and the corruption of the heart, now that Masonry is daily multiplying in our midst?

From its secret thrones of despotic power it is daily issuing its edicts to set up one and pull down another, in church and state, and its mandates are obeyed; its power scourges, and our boasted civil and religious freedom from anything to "molest or make us afraid," is in many places, a fearful mockery.

If the Ku-Klux Klan of the south are worthy of the reprobation of these editors, if they are so obnoxious to their sense of right and liberty, why have they not long since had articles constructed upon similar principles of *anti-bound secrecy*, that work in the dark, and strike *character, business*, and even *lives* of men, with the same covert malice, audacity and security?

Why do not these editors exemplify our boasted "liberty of the press?" Why do they seem possessed of a deaf and dumb spirit on this subject? Are they under spiled with Masonic subscribers, or do they wear the collar of some "worshipful master," or "great grand high priest?" "One is your Master, even Christ," says the Bible.

Long may your *American Baptist* live as a free religious press, unbought and unbeyaled, at any price, to contend for the liberty wherewith God makes his children free.

Clarinda, Iowa.—*American Baptist.*

[DISCLOSING OF OLD FELLOWSHIP CONTINUED.]

DEGREES.

INTRODUCTION.

Each State, District, or Territorial Grand Lodge (and subordinate lodges, where there is no Grand Lodge), shall cause the degree to be conferred on members entitled to receive the same. The petitioner, or his agent, to make application for degrees produces to the officer authorized to confer degrees, a certificate of his lodge, signed by the Noble Grand and Secretary, and attested by the seal of his lodge, of his character applied paid for such degrees, and that he was, by a ballot of the lodge, authorized to receive the same. Such certificate being received, the proper officer shall confer the degree in the manner following, viz:

FIRST, OR WHITE DEGREE.

The Noble Grand states to the applicant that before conferring the First Degree, it is necessary that he take a solemn obligation, binding him to the duties prescribed in the degree, and if he is willing to take the obligation, (if he answers yes,) the obligation is entered into, the manner following, viz.: The Noble Grand says to the candidate, "If you now place yourself in the attitude you was initiated into this degree, and repeat after me the following

OBLIGATION:

I, ——, of my own free will and accord, do, in the presence of Almighty God, and these members of the White Degree of this Order now assembled, most solemnly promise, declare, and say, that the signs, secrets, or mysteries of Odd Fellowship, which have been, or are about to be, communicated to me in this degree, I will ever and never will reveal them, or any of them, to any person or persons under the high canopy of heaven—unless it be to a just and lawful brother, or in a lawful lodge of brothers, which I shall find, on due trial and examination, properly instructed therein, or legally authorized to receive the same. I further promise, that I will not write, indite, print, stamp, or engrave them, or any of them, upon anything movable or immovable, or so that the least character or letter may be unlawfully obtained. All this I promise, with a fixed determination full of to perform. To the faithful performance of all of which I pledge my sacred honor. (Kisses the sword.)

LECTURE I.

Q. Who was the first founder of Odd Fellowship?

A. The Almighty and Supreme Grand Architect of the Universe.

Q. Who was the first Odd Fellow?

A. Adam—whom God created and endowed with wonderful faculties superior to all other earthly creatures.

Q. What were the commands of God to Adam?

A. That he should set with humanity and kindness towards the numerous created beings over whom he had the supreme control—which taught him, united by fiercest of society, to live in brotherly love with all his fellow creatures.

Q. As this is the antiquity of the Order, what are the duties of Odd Fellows at the present day?

A. The duties of Odd Fellowship teach us to unite ourselves together in the bonds of brotherly love.

Q. How are we to show this duty of our Order?

A. By meeting together as brothers—and in case of sickness or distress, to relieve the sufferings of each other, and administer all the consolation and comfort we can to the afflicted.

Q. What are the duties of brotherly associates?

A. By frequently meeting together as brothers, and members of one great family; thereby cultivating the seeds of friendship and brotherly love, and thus becoming worthy members of society; living ever respected, and dying in hopes of eternal bliss beyond the grave.

Q. What do the duties of Odd Fellowship enjoin on us to perform?

A. They enjoin us to a strict adherence to truth, morality, and chastity.

Q. In what light do our laws consider drunkenness?

A. As the vilest and most pernicious of all vices, and punished, deprived of the same by reason, given him by God, lowers himself to the condition of a brute; he contracts ruinous engagements, and neglects the management of his affairs; fills his home with troubles, and brings sorrow to the broken hearth, or an old age comfortless and diseased.

Q. Do our laws forbid the use of wine?

A. No; they only forbid the abuse of it.

Q. What do our laws require us to perform?

A. To pay all due respect to our officers as our parents and guardians; to obey their reasonable injunctions; to receive their instructions, and, to the utmost of our power, to assist them with our advice and support.

LECTURE II.

Q. What are the chief attributes of our institution?

A. Benevolence, brotherly love, and charity.

Q. What are we to understand by benevolence?

A. Benevolence is the source of all good actions. The man of benevolence extends his aid to all mankind; his heart is open, tender, and sympathetic; he feels for the distress of his fellow-creatures, heals the wounds of the afflicted by his kindness, fortifies the mind of the weak by his example and salutary advice, and administers the balm of charity to those whose distress calls for his aid and support.

Q. What are the most attributes of our Order?

A. To unite ourselves in the bonds of friendship and brotherly love.

Q. How are we to show those duties of our institution?

A. By frequently meeting together in the bonds of friendship and unity, we thus become mutually interested in the welfare of every individual of our fraternity; our generous feeling warms the bosom of all, and a generous sympathy emanates from the heart of every Odd Fellow; all are equally anxious to relieve an afflicted brother. Bound by the ties of brotherly love, and cemented together by the moral precept of our order, we pursue the paths of secrecy and morality, and live in friendship.

By our secrecy we wish not to clouk our sins, but make more durable that unity which we cherish as a blessing and gift from heaven; our moral conduct must be regulated by the laws of God, which will also as teach us that, if we act uprightly to the precepts of that great and universal law, (Whatsoever ye would that men should do unto you, do ye even so to them), we cannot be far in error, for friendship is the greatest of all earthly blessings, and ought to be cherished among us as one of the first objects of our Institution; brotherly love must mutually be the companion of friendship; bound in these bonds of luxurious pleasure, no human power can sever the seeds of discord among us.

Q. What are the attributes of charity?

A. Virtue, morality, and love.

Q. From whence flows charity.

A. Charity flows from the heart, softens the mind, and excites to good actions. From acts of charity flow the most sublime pleasures that can warm the heart; it affords real gratification to the donor, and rescues the receiver from the distress no human foresight could prevent; by such acts we may give peace, happiness, and content to a whole family, which might otherwise have been overwhelmed in the gulf of misery and despair. The charitable man enjoys a pleasure to do good he does to fellow-creatures; the objects which have received his assistance, stand as monuments of his goodness; or having done so, God rewards and blesses him with that peace the profligate and abandoned can never enjoy. He lives in the hearts of those who have shared his bounty, and his own conscience tells him so is doing the duties of a man. He possesses a mind most serene, and undisturbed by any party; he is a tender husband, an affectionate parent, and kind master; living at peace with all mankind, possessing their confidence and esteem.

N. G. Brother, are you satisfied with this degree.

A. Yes.

N. G. Then, in the name of the Grand Lodge of the United States, and of the Grand Lodge of the State of——, I declare you duly admitted to the First Degree, the emblematic color of which is white.

* There is, in this degree, a password, countersign, and grips. Pass-word, Friend. Countersign, by taking the left hand with the right hand. Grips, name of initiation, except, salt since the last feast.

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GRANNIE'S THUST.

Dear Grannie is with us no longer!
Her baby, that was white as the snow,
Was parted one morning forever,
On her head lying soft and low;
Her hands left the Bible wide open,
To tell us the road she had trod,
Who way marks like footsteps to tell us
The way she had gone up to God.

No wonderful learning had Grannie,
She knew not the path of the stars,
Nor sight of the comet's wide gyrate,
Nor of Neptune's dim cloudy bars;
But she knew how the wise men adoring
Saw a star in the East long ago;
She knew how the first Christmas anthem
Came down to the shepherds below.

She had her own text, I remember,
For people—unlike they might be—
When we spoke of the strangers about us,
But lately come over the sea:
Of "Lours," and "Llarle, "and "Jamie,"
And stately old "Eoselby Oakes"
She believed, and whatever it worthy—
"My dear, are these friends meetin'-folkes?"

When our John went away to the city
With patrons, whom all the world knew
To be sober and honest great merchants,
For Grannie this all would not do;
Till she pulled at John's sleeve in the twilight
To be certain before he had gone;
And he smiled as he heard the old question—
"Are you sure they are meetin'-folks, John?"

When Minnie came home from the city,
And left heart and happiness there,
I saw her alone kneeling by Grannie,
With the door wide-left hands on her hair;
And amid the low sobs of the maiden
Came softly the tremulous tones—
"He won't be meetin'-folks, my Minnie;
Dear child, you are better alone "

And now feels the corner we miss her;
We hear that reminder no more;
But still, unforgotten, the echo
Comes back from that far-away shore:
Till Sophistry stinks in the corner,
Though Charity sweet as her dew,
Yet we feel, if we want to meet Grannie,
"There best to be meetin'-folks, too.

SUGGESTIONS TO THE ELDERS IN THE M. E. CHURCH.

Rev. and Reverend Brethren :—Prepertery to your ordination, certain questions were proposed to you, and to these you responded. Among them was this: "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" You answered, 'I will, the Lord being my helper."

The assumption of this obligation was essential to your ordination. If you had refused to take it upon you, you would not have been ordained. But after at least two years for consideration, and with full knowledgeof its import, you voluntarily assumed it before the Church, and in the presence of God. The Church believing you to be sincere, no doubt less you were, and having confidence that you would faithfully discharge the duties which the obligation might require, ordained you by its proper officers. Now, it appears to me that Free Masonry sets forth " erroneous and strange doctrines, contrary to God's Word." Though it rejects Christ, and recognizes no mediator between God and man, it virtually, if not expressly, promises future happiness to its faithful votaries I shall prove that it does so this by evidence taken from two of its own publications, and to indicate the character of these publications, I present some extracts from the title page of each. One is, "The General Reason and Free Masonry Guide. Containing Monitorial Instructions in the degrees of Entered Apprentice, Fellow-Craft, and Master Mason, with explanatory notes, commendations and lectures. By Daniel Sickles, 33d, author of Freemason's Monitor, Secretary General of the Supreme Council, Northern Jurisdiction, etc."

The other is the " Guide to the Royal Arch Chapter: A complete Monitor for Royal Arch Masonry. By James L. Gould, M. A. 33 , G. H. P. of the Grand Chapter of Connecticut, G. G. H. A., Organist of the General Grand Chapter of the U. S. A." Both "New York: Masonic Building and Manufacturing Co., 432 Broom street, 1867."

The reader will see that works coming from those sources and through this medium must be good Masonic authority.

1. Free Masonry recognizes no mediator between God and man. This is proved by the fact that none is mentioned or even referred to in its forms of worship. As a sample of all its forms of worship, take the following prayer, "which may be used at the opening" of a lodge. "Great Architect of the Universe, in thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Free Masonry may subdue every discordant passion within us, so harmonize and enrich our hearts with thine own love and goodness, that the lodge at this time may reflect that order and beauty which reigns forever before thy throne. Amen. (Response.) So mote it be." (G. A. Re. Fa. 25.)

2. Free Masonry from principle, and oft through its various parts, rejects Jesus Christ. The prayer above, is, in this respect, a sample of all its prayers. Nothing is asked in the name of Christ, or through His merits, or is His name mentioned in them.

"In the Royal Arch's Degree " II. Thess 3, 6-16" is used. In this portion of Scripture the name " Lord Jesus Christ" occurs twice, but so offensive is this name to Free Masonry that, in both instances, it omits it. (G. R Arch P. 139) In other respects the passage is quoted correctly In quoting the Scriptures, if the name of Christ may be omitted in one instance, it may be in every instance; and Free Masonry, if consistent with itself, would expunge the name of Christ from the Bible. But what would the Bible be worth with the name of Christ left out of it?

3. Notwithstanding all this, Free Masonry promises future happiness to all its faithful votaries. According to its teachings, as represented be some of its eminent men, future happiness is the end to which Free Masonry leads. They say : " We, as Free and Accepted Masons, are taught to make use of it " (the common gavel) " for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building—that house not made with hands, eternal in the heavens." G. A. Re. p. 70.)

An address to the brethran terminates thus. "That we may welcome the grim tyrant Death, and receive him as a kind messenger, sent from our supreme Grand Master, to translate us from this imperfect to that all perfect, glorious and celestial lodge above, where the supreme architect of the universe presides." (G. A. Rec. p. 316.)

In the world to come, " the wages which he" (the Free Mason) "is to receive are the rewards of a well-spent life, and the knowledge of Divine truth which the Grand Master of the Universe will bestow on all who have 'faithfully performed their task." (G. R. Ar. Ch., p. 1,284.)

Masonic prayers contemplate future happiness as the end to which Free Masonry will lead those who offer them. Take the three following at samples: " Make us to be as living stones, tried and accepted of Thee, to be built up in that spiritual building, that house not made with hands, eternal in the heavens." (G. R. Ar. Ch., p. 58.) " Finally, may we finish all our work here below with thy approbation, and then have our transition from this earthly to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal." (G. A. Re. p. 196-7.) "Oh with us, we beseech Thee, be no separate. Guide us evermore by thy good Providence, and finally reunite us all in that glorious temple above, to praise Thee forever." (G. R. Ar. Ch., p. 127.)

As Free Masonry rejects Jesus Christ, what do these prayers amount to, more or less than to ask God to deny Rie Son, falsify His Word, and take those who offer them to heaven, independent of both? Are not such prayers solemn mockery, if not absolute profanity? Can God accept them?

Does not Free Masonry, then, present " erroneous and strange doctrines, contrary to God's Word ?" Will not these errors be fatal to the salvation of all who believe them and trust in them? Will not those who believe them be rejected, in the great day, by Him who has said, " Whosoever shall deny me before men, Him will I also deny before my Father which is in heaven ?" Do not our ordination vows require us to " drive away" these " erroneous and strange doctrines ?" Judge ye.

Yours Fraternally,
H. Kinsley.

Manton, February 17, 1869.

Prof. Haven's Recollections of Italy.—Prof. Joseph Haven, of the Chicago Theological Seminary, lectured in the chapel of our (Wheaton) College, on Wednesday evening, February 17th, on " Recollections of Italy." I have listened to Horace Greeley, Theodore Parker, Wendell Phillips, Horace Mann, and have heard Starr King's " Song of the Ten Kettle," and I hesitate not to say that whomever hears Prof. Haven on Italy, will carry away that lecture in his memory for the rest of his life, than from all the other speakers named. His style is easy and popular, and he takes you along with him through the streets of Florence and among the ruins of the Eternal City at such an easy, meditative pace, that you feel much more as if you had been taking a street stroll through those ancient homes of history, than as if you had been hearing a lecture. The room is the clear, Italian heavens, hangs out in mid air as a silver globe. You see over it, under it, around it and beyond it; everything but *against* it, as in the skyey vapor of our own country, " where the moon seems painted as a circular picture on the wall."

The dome at St. Peter's stands like a blank orb or balloon against the far off horizon, long before any city of Rome appears. The ruins of Herculaneum and Pompeii, made so familiar by the writings of tourists; but above all and beyond all, the ascent of the crater of Vesuvius: the whimsical and ridiculous adventures with guides and conductors; the black incrusted lava, sparless, leafless; the double daring basin at the top, surrounded by a rim so daring that only two can walk the crater abreast without danger of falling outward or inward; the jets of smoke curling up amid sulphurous gases; even the heat of the lava under foot, so great that an Englishman who sat down on it to rest, leaps up, swearing at the misventure; you see all, hear all, feel all, and indeed are making the tour of Europe without leaving your seat. What are lecture summits this telling of, that Prof. Haven's " Recollections" have not already become household memories in every village and hamlet in the land? Those who hear the lecture, as the faculty, students and a goodly number of our Wheaton people did hear it, will say that this notice is simple unexaggerated fact concerning it.

B.

The *Daily News* asks

Who is it that gets up these continually recurring stories of conversions to the Church of Rome? Somebody is working at the business with much zeal and a certain amount of ingenuity. A contemporary was told to announce that the Marquis of Dute had gone over—a most lamentable perversion, for the Marquis has just come into £300,000 a year. However, the Marq is telegraphed from Cardiff that the statement is not true. If we remember rightly a similar story was put in circulation about three years ago and was then contradicted. Another case shows how a single conversion may be made to do double service. About three months ago a curate at Malvern joined the Church of Rome, and as his name and curacy were published in the *Guardian* and all the daily papers, there was no room for mistake about the person intended. As soon as the report had gone the usual round, a Roman Catholic weekly contemporary took up the same facts, and, suppressing the name, made up mysterious paragraph about " another curate in a parish of Worcestershire," which, according to the Intentius, was published as a fresh conversion by the same papers which had previously given all the facts of the case The public will do well not to yield a too ready credence to these rumors, which are not often used without a reason.

Present mercies look both backward and forward. They not only remind us of what God has done, but they are a pledge of what God will do. A survey of present mercies led the Psalmist to exlaim, " Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever." The gift of the Spirit in the earnest of eternal life. Present mercies are the earnest of eternal life ; they are the links in the golden chain that binds the past to the future, earth to heaven.

CHICAGO NOON PRAYER-MEETING.

Wednesday, March 3.—We have never attended the Chicago noon prayer-meeting without having our faith strengthened by the relation of some one of the many incidents there mentioned, showing remarkable answers to prayer.

To-day the leader of the meeting told us of a remarkable answer to prayer in the case of a young man in this city : A little band of Christians in a town in Southern Ohio, met to pray for absent relatives and friends. One of the members thus prayed for one then in Chicago, and his case was presented with the most fervent supplication for his salvation, and that petition reached the throne of God. He was at that time in a saloon near Dull's Head (west side), in this city. He suddenly rose up, looked around on his drunken companions, and the thought flashed through his mind—" Shall I live and die thus?" He left the saloon and went "down town," seeking some amusement to drown these serious thoughts which were haunting him. Passing along Ozark street, he was urged to enter a saloon, but refused and went on, scarcely knowing or caring where, so he could in some way drown his present thoughts. Suddenly he said to himself, " Well, I will go and hear Moody spout awhile." He went, and soon became interested by the speaker's earnest manner. Mr. Moody's text was, " Sen, Remember;" and as he sat there he was carried back to his early days, and he did remember that mother's earnest prayers and tears in his behalf. His wanderings, sin and wretchedness since he left that dear, loving mother, whose heart had so often been wrung with agony at his waywardness. He yielded himself to the blessed Saviour before he left the room, and those dear friends in Ohio were soon gladdened by knowing the wonderful manner in which God had answered this prayer.

A sea Captain, who, on last Saturday told us of the remarkable conversion of himself, and many of his crew, when far at sea, to-day related another remarkable answer to prayer : A loving home circle were gathered in a Christian household. The absent son and brother, then at sea, (who had not been heard from in fourteen years,) was spoken of with affectionate solicitude. The mother suddenly rose and left the little circle, saying, " I will have an answer from God about my son before I return." She wrestled with God in prayer for that son, and shortly returned to the waiting company, her face all aglow with joy. God had given her an answer of peace. That son was at that moment in the Straits of Sury—in India He had been aloft and was coming down the rigging, when suddenly he thought, *"my mother is at this moment praying for me."* He was aroused to a knowledge of his condition, and yielded his heart to Jesus. Those " loved ones at home" were soon rejoiced by the glad tidings of his salvation, and that household knew how wonderfully God had answered the prayer of that mother for the absent son and brother.

Bro. Lawrence related another remarkable answer to prayer, of recent occurrance, which came under his immediate notice, in our city at the " west side." Two women, one a lad the other 70 years of age (mother and daughter), living together in quite destitute circumstances, were at one time, during the severest weather this winter, reduced to that state when all but the true Christian loses hope and yields to despair. One morning they were entirely without food or fuel. The saintly mother knelt and prayed for food and rose with a smile of faith, for she never for one moment doubted that her prayer was heard. The scant girl (a Catholic) said after she rose, " you forget to ask for some coal, too ; we have no coal." She knelt again and asked for fuel. Scarcely had she risen when the room was entered by sisters of the (Methodist) church to which they belonged, loaded with baskets of provisions. The servant girl looking out, noticed a load of coal passing and the driver looking anxiously around as if not knowing where to go. Stepping out she called to him, " this is the place, sir, this is the place," and it was the place.

Bro. Lawrence spoke of this, as he said, to show that we are in a great measure responsible not only for our own faith, but for the faith of others. This Catholic girl had learned to know that God would answer the prayers of her mistress.

THE BANNER OF CHRIST"—" THE CHRISTIAN CYNOSURE."

Bro. Walsh informs us that 500 additional subscribers to his monthly, *The Banner of Christ*, will carry it triumphantly through the year. It is the only out-spoken anti-secret periodical south of Mason and Dixon's line. We cannot help but wish it will not be left to struggle alone and unavailingly for lack of so slight an expression of sympathy and approval.

Whoever will send us $2 shall have both the Cynosure and *The Banner of Christ* for one year. Bro. Walsh will reciprocate this favor. Send him $2 and he will send you *The Banner of Christ* and the Cynosure The subscription price of the *Banner* is $1.50. According to common rates, the Cynosure should be the same, but we furnish It for $1—always in advance.

EXTRACTS FROM CORRESPONDENCE.

"By some means or other, unknown to this opponent, it was generally understood in the South that Masons fared better than others when taken prisoners, on either side; and that when the Union army advanced through the country, members of the fraternity suffered less in person and property than others. And, furthermore, towards the close of the war when the people saw it must end disastrously to the South, there was quite a rush into the secret orders, particularly the Masonic. This is the way they sought protection. * * * Confederate soldiers have told me that by being Masons, they fared better when taken prisoners by the Union army. And during the war churches were often desecrated and destroyed, while lodges were spared as more sacred.

If the means can be furnished, and the Lord will, I purpose going to Chicago on the 8th of June, and requesent, as my own responsibility, all the Anti-Masons in the South. I must close. God bless the right and confound the wrong, is my daily and earnest prayer.

Yours for the war,
J. T. Walsh.

Newbern, North Carolina, Feb. 15, 1869.

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VOLUME I. CHICAGO, TUESDAY, APRIL 6, 1869. NUMBER 17.

The Christian Cynosure.

EDITORIAL COMESPONDENCE.

HILLSDALE, Mich., March 19, 1869.

DEAR CYNOSURE:—I came here on invitation of brethren conveyed by A. C. Rideout, Esq., who owns and administers one of the best and most thorough business colleges I have ever known. He is the son of an Ohio farmer, went across the slave-line at fifteen to teach, came out of the whirlpool of war, was a successful teacher in a business college at Oberlin, and now on as the business college at Hillsdale, (and I wonder) *has a sound dis'spline, and administers it.* He has already been prosecuted by a reprobate student, one of that persuasion who believes that every student has a right to do wrong, but that teachers, have, somehow, lost all personal and official right to call him to an account for it; and orderly students have no *right* to be free from the contagion of his example, and the molestation of his presence. The fathers in Michigan and the sons who believe that hook-keeping and getting drunk do not go well together, are giving this college a paying patronage. Professor Brake, inventor of the oblique gold pen, has charge of the department of penmanship. Mr. Rideout is an accomplished operator, who reads despatches by sound or sight. The wires of the great arterial line running west possess its wires through his rooms. He is well read in the theories of the forces which carry thought—in short.

But I have forgotten that I came here at Mr. Rideout's invitation, to speak against secret societies, and that I am writing to the CYNOSURE to the house of our good brother Reynolds, the only representative of the Free Will Baptist denomination in our National (Pittsburg) Convention, last May.

The Free Will Baptists are the result of a Yankee attempt to connect the zeal and spirit freedom of Methodists with the ways of the regular Baptists. They have their (Hillsdale) college here, a four story building, for both sexes, a separate wing for each; and the facility of such prefer to have the young ladies in the building where the lady-principal (Mrs. Prof. Jordan) can know and see where they are at all hours; to having them board promiscuously in families, some of which need as much as the girls themselves.

I lectured on the "classics" the first evening, and last night to a good congregation who came the second night to hear me on secret societies. And I felt flattered when informed that Henry Vincent and Theodore Tilton (the most popular lecturers they have had) did not get so large audiences as come to hear me the second night. There was the slight difference in my favor of *no fee at the door.*

I, this morning, by permission, addressed the students in the college chapel: a fine-looking set of young men and women, in about the proportion of two males to one of the gentler sex.

Satan's counterfeit religions are invading this *sanctum sanctorum* of New Testament religion. The poor things are trying over the experiment, or rather the fool's experiment of all the Christian ages, viz: to improve religion by uniting to it, to help out Christianity by woman's rights; to spread the kingdom of Christ (which is not of this world) by making it acceptable to *"the prince of this world."* In short, (Oh, horror!) to spread and establish Christianity by leaving Christ out of it!

They do not see that a Good Templars' Lodge must be anti-Christ if it leaves Christ out of its worship; and it must leave Christ out, if it takes in Jew, deists, unitarians and sinners, who are *professed* sinners—unregenerate enemies of Christ, whose carnal minds are enmity against God, while they are good "brethren" of the lodge; in short, an opposition to religion.

But Christ is here taking from Satan his "armor." The old zeal for Christ is burning in this interesting people. Their beautiful young city is not to be a Samaritan Sychar, worshiping "they know not what." They will be well represented in our great gathering at Chicago, next June; and the calf-worship of Aaron &c'll be way to the simple godliness of Moses. J. B

GEO. T. DOWNING, Frederick Douglass, and other colored men have issued proposals for the publication of a first-class weekly journal in the city of Washington, in the interests of the colored people of America

† The Massachusetts Senate, by a vote of 22 to 11, has again refused to sanction the opening of the Boston Public Library to the people on the Lord's day.

Gen. John Tillson, of Quincy, Ills., who is to be Third Auditor of the Treasury, is a native of Illinois. Gen. Davis Tillson, of Maine, is quite another man.

COMMUNICATIONS.

LETTER FROM A PASTOR TO A CHURCH.

BEAR BRETHREN,—Having received your kind invitation to attend your twenty-fifth years celebration, and being Providentially unable to attend, you will have to accept instead, my thanks for your kind invitation and the expression of my fervent desire and prayer, that when you assemble Our Lord Jesus Christ himself will be with you, according to his promise to his followers however few or feeble, when they are met together in his name. The period my connection with your church and you and it was emphatically a day of small things. I have watched the growth of the church with interest every time, and although that growth has seemed to be slower than we would have liked, could ever wish to be decisive in the matter, yet the contrast between the then condition of the church and the present, is such as calls for thanksgiving, and the renewal of courage in contemplating the work of the immediate future. The number of communicants was very small when I preached there in the long low School House which has since been moved raised up, and enlarged, and changed into a respectable standing. I think there were only five male members in the church when I left there, of whom only one resided in the village. The other churches were equally feeble, and the sustaining of a prayer meeting was very different, for want of individuals who were accustomed to social prayer, who could he got together. The assembling of the male members only in one place, required small as the number was, about 80 miles between and they seldom were together except on the Sabbath, and seasons preparatory to the Lords Supper. The now professing portion of the population, were much ashorned in their plans and labors to suppress their honors, and establish their fortunes in a new country of their adoption. Some were open rejecters of the gospel, others were addicted to the worship of strange Gods in their halls and chambers of imagery, to whom none were admitted without the oath of fealty, obligation to conceal most scrupulously all the peculiarities of that worship from all the initiated Yet they claimed that his worship and all its associations were friendly to our free religion, as tho they did not profess to worship Christ expressly or by name. They worship the *„ Grand Architect„* or the *Grand Master above*; and would have us believe that this meant the same as the one and only living and true God, revealed by the only begotten son as Father, Son, and Holy Ghost. But it is found to be a matter of fact, that a few who are attached to the worship of the Secret Numbers of imagery, care much for the worship of Christ, or for his church, or ordinances. They are for the most part inaccessible to the Gospel and their influence favors any thing rather then evangelical piety in the influence of those around them. Therefore in respect to the institutions of Christ, is like that of rotten choote around a fruit tree. Just in proportion as their shoots thrive, the tree declines. They rob the heart of the love of the truth, of the time, of the affections of the influence of the souls, which by Gods gift and, command, belongs to it. Or if any one tries to worship Christ in the Church, and the Grand Architect in the lodge, his time and his heart are manifestly divided, and he soon proves the truth of Christ Word. "No man can serve two masters. „For that indeed he is trying to serve two masters, is manifest from this simple and universal maxim of unerring and consistent fact. *Infidels* cavorist of every name *Mahomedans* and *Pagnes, Savages* and *Jews* idolators of every name, do actually combine in there orders and therein, worship the God of Free Masonry, but they do not worship the God of Christianity. They spurn him, they spit on him. Therefore it is demonstratively certain, that the God of Christianity, and the God of Free Masonry, are entirely unlike, and they who worship the God of Free Masonry, hasten after a strange God. The order among us sustains the same relation to our Christian labors, that the Hindo religion does to the labors of our missionaries in India. With only this difference that in India, the satagan law is confessed while here it is quite fully concealed. And then the heathen worships his Baal or his Vishnoo or his Jugernaut Idiots in his *blindness*, but nominal Christians worship the Grand Master, Geometrican, Patriarch or Architect, sin against the light and rarely it shall be more tolerable for the heathen than for the lodgemen from a Christian land. But you will say, if such is belief on this subject, why do you not cry aloud upon it while preaching to us. Briefly list, because I know that most if not all of you, saw it as I did, and, because I regarded Free Masonry as dead. Its bad character so perfectly manifested and confessed by at least 45,000 out of 50,000 Masons in the Northern States, that I did not think it possible that the absurd, false, and unscriptural pretensions, of this worse than heathen religion, could ever be a second time believed or recover anything like general respectability in my day. I thought surely the disclosures of 1826 to 30, would suffice for more than one generation, and even on the institution is, it is in a position to be set trees with silent contempts. But on this I now see I erred. As the Israelites who now the sum of Jehovah revealed for Egypts overthrow in the Red Sea, turned quickly aside, and fell worshiping the Gods of Egypt at Mt. Sinish So have the men of this generation returned to the lodge, where abomination were but yesterday, shown to be scarcely less hateful or less bloody, than those of moloch. I can therefore no longer forbear. I must cry aloud and spare not. And I gladly embrace your Quarter Century Celebration, to utter my testimony on the momentary practical topic. If so be it, may in part supply my lack of infidelity and wisdom in the past. All the world now is wondering after this beast which had the deadly wound and is healed. And this wondering and following after the false mysteries of secrecy, is *the great* obstercrious now in the way of the upbuilding of the Church of our God, in protestant Christendom. Love shall we let and succeed with Christ at once in the spirit of the Church? Shall we in the Church have been required to do in the presence of all great opposing statesmen and powers. Come out from among them, and be ye separated, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters saith the Lord Almight. When the church shall faithfully do this, and ye greatly urge on all around them, in meekness and love the claims of Christ to mens whole being to their sole undivided consecration to him, then will he yet to seemen forsake the associates of the ungodly with their false worships and artificial and unscriptural brotherhoods and costly sacrifices of things that should be brought into Zion, then will they give glory to Christ only and be satisfied with the institutions which he has established and sanctioned, and abandoned as unwarranted intrusions and parasitical robbers all which are not the Spiritual institutions of the family, the Church and the State. Then can these institutions of our God flurish and extend their fostering and healthful care to every true interest of humanity. Then can there be *true divine* brotherhood; then can there be justice, and equal rights. When the reliqnering and the secret signals, and the hiding places of guile are taken away; then will the frankness of childhood and godly sincerity disarm, disturb, and jealously and restored confidence result in peace, and the free course of the gospel of Christ spread life and joy and salvation, then, when men shall worship Jesus, Immanuel only, shall the God of this world be discomfited; Satans delusions vanish, and all the people flow into Zion, into the Church of the Living God the Redeemer and the days her mourning be ended—are another Quarter Century of your Church shall be celebrated, may you see much of the glorious work accomplished in you community, which the children of the strangers shall flock into and your sanctuary and your hearts shall be enlarged, may you have occasion to say with wondering joy" these where have they been"—may grace and glory from God the Father and from Jesus Christ our Lord, and from the Holy Spirit be with you time and forever, is the prayer of your humble servant and fellow laborer, for the true light.

MORE EXCOMMUNICATIONS FOR MASONRY.

HARTLAND, March 6, 1869.

BRO. BLANCHARD:—I am a member of the M. E. Church over thirty years. I refused to pay secret society preachers, and they soon thrust me out without judge or jury, and since that time I have taken very decided grounds against secrecy. I cannot join the Methodist church, I often wonder how a man can stay in a church where he is governed by Masons, and complain that Masons have wronged him and bore him his property. I know such a man who says it would run his blood and the Methodist He thinks we are right, but won't give a dollar to help right along. Now, Bro. Blanchard, is any cause right that won't bear an investigation? I would like to have a debate big guns on that point I am for putting down everything that was for putting down slavery if it took the last boy I had. I bid you God speed. O, that I could write; you would hear from me.

Yours in ore,
C. O. CHESBRO.

EDITORS CYNOSURE

HALF-BAY, Lake Co., Feb. 8, 1869.

By the signs of the times, we should enlarge into the Lodge is alarmed, and, as this land in political campaign, the prairies are all on fire, so "its with the CYNOSURE. Whoever hears of it wants to see it; not having the "Will" to borrow, they are glad to lend, to let them see what a bundle of nonsense, injustice, ungodliness, and Morgantizing is bound with the "Mystic Tie. Therefore, we think that twenty-five cents north of forty things, of which nine out of ten of our people do not know exists in our land, and will not perhaps until the iron heel of the Dark Lantern Despot crushes out the last vestige of liberty in drawers of water." I enclose $1.80 to pay for the CYNOSURE for the name subscribed.

S. G. LAMSON.

WORLDLY CHURCHES.—The New York correspondent of *Zion's Herald* is severe on the fashionable churches of the metropolis, though by no means alone in his opinions:

The sunday-pussy churches will never save this city. They do not even save the richly clothed sinners that sit in their own pews, much less do they amount to anything in a hand-to-hand fight with the multitudes that crowd the lower circles. There are a large number of churches in New York that have no more effect upon the religious character of the city than if they were heathen pagodas. They are simply calling places for worldliness and fashion, and the broadest possible license in the way of denying religion of the blessed Savior. The revival that is to save New York, that is to stun upher theaters and dance-houses and concerts, silence and rum holes, the revival that is to reform her municipal officers and convert her Ostholles and Jews and infidels, *must be begun in her churches.* We must get rid of our sham religion, and go back to the simplicity and truthfulness and power of the New Testament times.

GOV. BAKER, by proclamation, orders the Indiana Legislature to convene April 8. Special elections occur to-morrow.

WHAT SHALL A SECEDING MASON DO WHEN ARRAIGNED BEFORE THE LODGE FOR SECESSION?

A Mason who, within the last six months, believed in Christ, and therefore renounced Masonry and forsook the lodge, was paid by the fraternity, who he asked to be discharged, that he could not get off so easy as that, but would soon be summoned before the lodge to answer for unmasonic conduct. He then deputized his minister to ask our advice, which we gave as follows:

DEAR BRETHREN:—I hasten to reply to yours of the 1st inst., which has just been put into my hands. The Mason, in citing a seceding member before them, have one of three objects: Either to get him back with them, if they think he is susceptible of being easily influenced, or, secondly, to get him into their power and dispose of him according to the ancient usage of the order, as in the case of Jubelo, Jubelo, Jubelum, Wm. Morgan and others. Or, in case of his disregarding their summons, to find according against him that they may expel him for "unmasonic conduct," and thus break the force of his example against them. This last is probably what they are after, though I could judge better if I knew your man. Yet I hardly think the present posture of affairs, they will undertake Morgan-orders just now, when so many wakeful eyes are upon them. But, at any rate, it is safe for him to keep out of their hands. Let not a fly accept a spider's invitation to walk into her parlors. Stay on this brother, a bad promise is better broke than Kept; a sinful oath has no binding moral force; it is in God's sight, as well as man's, a *nullity* in the language of Shakspeare, "It is great sin to swear unto a sin; but greater sin to keep a sinful oath." He has to repent of taking such oaths, not of breaking them, and to bring forth fruit meet for repentance, by utterly repudiating and disregarding them, and boldly confessing his sin in this, to his former Masonic companions, and all the world. (See Leviticus v., verses 4 and 5.)

After Elder J. G. Stearns renounced Free Masonry, he received a similar summons from the lodge to which he belonged, and sent them this reply:

To Champion Lodge—I cannot acknowledge my body of Masons on earth, whatever powers they may assume, as a tribunal authorized to call me to an account for the use which I make of the liberty of the press, or for any other conduct. In the book referred to (in the summons), I have freely, and I leave the public to judge if I have not candidly, advanced my sentiments on the subject of Masonry. Had I not a right to do so? Is not this right secured to me by the laws of God and my country? What class of men, then, are obstructing a command me to appear before them and answer for this? It is an outrage upon the liberties of the press and upon the rights of a man. I am an *American*. I am free born citizen of this happy republic! As such I am equally entitled with the rest of my countrymen, to those liberties which heaven has bequeathed us, and which have been purchased at the expense of much blood and treasure by our forefathers. True, you have imposed oaths on me, which are designed to deprive me of these liberties, but they are such oaths as I never understandingly consented to take. I was deceived and imposed upon. Those oaths, then, would not affect my religion nor my politics. Every person may here plainly discover that they seriously affect both. They are, therefore, null and void. The press is as free for Chamgion Lodge, or any other lodge, as it is for me. And, if in your judgment, I have published a book which is not true, you need apprehend no danger that it will bring the craft into disrepute. The publishing said book, I have related the laws of my country, I will cheerfully appear before her tribunal and answer in the form. Or, if I have violated the laws of God, with reverence will I appear and answer before the tribunal of the church. But other tribunals this side of that which the Lord Jesus Christ will erect, amid the solemnities of the final day, I can acknowledge none. A summons coming from any other, must be viewed by every enlightened patriot and Christian as a mere piece of mockery, and the source from which it originates as unwarrantable and lawless. Fellow-citizens, is it not time to examine the claims of society which endangers the purity of our civil institutions, and by the manner of its organization, its pretensions, and the infliction of capital punishment for a breach of its laws, erects in our midst an *"imperium in imperio."*

J. G. STEARNS.*

Elder Stearns never heard any more from Champion Lodge. I unhesitatingly advise the treatment of every such summons as an insulting usurpation, either imported and evoked. To heed them would be to give place to the devil weekly, but firmly and in the name of Christ, defy them. Yours fraternally,

L. A. HART.

FAMILY WORSHIP.—No other exercise of the family should be a season of such sweet refreshment and true enjoyment as morning worship. What a difference between the dry, formal prayer too often seen and what it might be. Say one writer

Family worship should be brief. It should consist of the reading of a few verses of God's holy Word—not a long chapter—the singing of a few lines of some familiar hymn, and then a short prayer, offered to the Lord of all, in a soft, subdued tone of voice should conclude the services. We have noticed in those families where these things are observed that the time of worship was precious, the influence sweet, the result lasting.

THE TOBACCO ANTIDOTE.

Rev. Mr. Trask says, "I sanction my *Antidote*. It is a *practical* fact. But a dozen fellows, or more, are making money in heaps out of it, in the use of *my name.* So give this antidote insertion and promote fair play." We cheerfully comply. His circular is as follows:

In our Anti-Tobacco labors, we see thousands whose WILLS are paralyzed by tobacco, who struggle to be free, but give up in despair. They need an *Antidote* for an insatiable appetite. Resolutions must be aroused, and Hope inspired. We have such, and gladly publish it to every sufferer and to the world.

To such as are utterly stupified by the drug, and such as revel in saliva and smoke—glorying in their shame—we make no appeal; but to such as groan, being in bondage," longing to be free, we say," Here is our Antidote, friend, try it. We ask nothing for it."

1. Make the most of your Will.—Drop to pacco, and resolve never to use it again in any form.

2. Go to an apothecary, and buy ten cents' worth of Gentian root, coarsely ground.

3. Take as much of it after each meal, or oftener, as amounts to a common quid of "fine cut" or "cavendish."

4. Chew it well, and swallow all the saliva.

5. Continue this a few weeks, and you will loose all composure; then thank God and thank us.

REASON.

1. Gentian is a tonic, bitter in taste, and will do much to neutralize and allay your taste for tobacco.

2. Gentian is a nervine. It will brace up your relaxed and flabby nerves, and save you from the *"awful gourmess"* under which victims are groaning.

3. Gentian, for a short time, is an innocent *substitute* for the quid or pipe. It employs the mouth, beguiles attention, and gives a helping hand to a drowning man.

Despise not our Antidote. Money-making men give us to understand that should we fill millions of little boxes with Gentian, mark them "Trask's Infallible Tobacco Cure," price $1, and send them all our empty coffers, and become a millionaire.

We shall do no such thing. We shall continue to spread tracts over the nation; showing that tobacco tends to ruin the body and soul, and ruin nations; and beg'ensalved men to try our Antidote—RESOLUTION, GENTIAN and the GRACE OF GOD. Thousands will try it and be free.

GEO. TRASK

Fitchburg, Mass., U. S. A.

DIVINE CHARITY OF MASONRY.

In the *Voice of Masonry* (Rob Morris' paper) for February, 1869, we find the following under the head of "The Value of Masonry":

"In the London Free Mason's magazine of the 17th of December last, we find mention made of an incident which proves the value of a knowledge of the mysteries of Free Masonry. A brother was meeting with Bro. Bro. Lord Newman of New York, being present, was made a member of the lodge. After the vote had passed, he arose, returned thanks to the brethren for the honor, the unanimity of certain signs used in the United States, and referred the necessity of a knowledge of them being obtained. He alluded to the fact that on his voyage out, relief was given to us all by a brother on board the ship, and every one of the crew being saved, mainly from his Masonic knowledge—he (Newman) being the only person on board the vessel who understood the signals made from the foundering ship."

We ask all men of thought and candor, Masons as well as non-Masons, to read the last sentence again and ponder it well. The Master, Mate, and twelve hands were saved, mainly on account of Bro. Newman's ascertaining that the imperial men, or some of them, were [High Masons! What is that but a shameless confession that if he had not learned that there was a High Mason there, he would have left them to go to the bottom, without lifting a finger to save them! That is the universal benevolence of Free Masonry! Humanity in supremest peril, God's highest mandate for the bestowment of relief, has no authority over this men of mystic charity. But one wink or motion from the dark spirit of the lodge, thrills his whole being, commands his every energy, and he does and dares like any hero! Let the basest wretch who spends a pirate's deck having a certain signal, will risk life itself as long as there is hope of saving that pirate's life by so doing. Paul or Jesus, not having the signal of the guy, may escape as best they may, or die the death; but the initiate of a Mason to inconvenience or imperil himself for them. Thus the charity of which Masonry boasts is done at the bidding of a god who makes void the law of Jehovah. Truly rendered into statute form, it reads, "Thou shalt love the Mason and despise thy fellowman." The same spirit avowed by Col. J. M Griffith to a Captain of his regiment, " If I saw you, a loyal Captain, and a rebel, wounded, together on the field, he a Mason and you not, I would be bound to relieve him if I left you to perish." Wherein does it differ from the charity that released Barrabbas and delivered Jesus to be crucified?

"WIN and wear—Is inscribed on the crown of glory that fadeth not away."

Be diligent and careful to improve the smallest shreds and broken ends of time.

God's way is to cross man's way, that he may turn from it and live.

"FAMILIAR thoughts shape the way to death; but if we think not of the subject, the event as will be a sudden precipice."

ACKNOWLEDGMENT OF RECEIPTS.

E. P. Chambers, 1 Prestoe and H. C. Bliss, 25 cents each. Wm. Coviuse, 30 cents. Cash, 50 cents.

J. E. Morrison, Eli Tapley, Ed. A. Howe, J. Nevin, E. Honeywell, T. Baxter, J. W. Sparp, J. A. Gillson, Jno. Ball and A. B. Wood, each 50 cents.

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Specimen Copies sent free.

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All communications intended for publication, or for the editors, should be addressed to Rev. J. Blanchard, or to Rev. L. A. Hart, Wheaton, Ill.

Remittances of money to the CYNOSURE or the National Association opposed to Secret Societies, should be made to Ezra A. Cook, Esq., 88 La Salle St., Chicago.

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We can only furnish complete file of back numbers from No. 13 but we can supply Nos 2, 3, 4, 5 and 9.

Now is the time to.

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We ask every man, woman and child who loves the cause in which the CYNOSURE is engaged, to work hard now for subscribers.

Every person whose heart is in the cause and whose neighbors will trust with their money, is in an authorized AGENT for the CYNOSURE.

WE PRINTED 5,000 EXTRA COPIES OF NUMBER 16 FOR SAMPLE, and will supply canvassers at $1.00 per 100 (half price.)

Campaign Documents.

We call especial attention to our list of publications, headed CAMPAIGN DOCUMENTS.

We intend to keep EXPOSTTING RELIGOUS GIVING RIGHT ON THE

[SECRET ORDERS

We hope to have President Finney's letters on Masonry, soon.

SPECIAL NOTICE.

ANNUAL MEETING.

At a meeting of Executive Committee of the National Christian Association opposed to Secret Societies, held in Chicago,

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago, and that the time for holding said meeting be Tuesday, Jan 5th, at half past 7 o'clock P. M., to be continued from day to day, as shall be decided by a majority.

L. A. HART, secretary.

The following extract from the Constitution will be of interest to members and friends of the Association in connection with the approaching anniversary:

ART. 5. The annual meeting of this association shall be constituted by delegates from auxiliary and branch associations, provided that parties attending, who are in hearty sympathy with as many, as vote of the Association, be admitted as members. The place of meeting to be determined by the Association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all preparation for said meeting.

ART. 8. Auxiliaries of the same general object, whether state, ecclesiastical or local may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings.

Now, friends of light, organize your State and county societies, and town auxiliaries. Organize your conferences and presbyteries, associations and churches into auxiliaries, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may "*bear each other's burdens.*" Then this weight will not be so heavy and crushing on any, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the National Association. This must be done, if our papers is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books, and especially documents such as to reach and expose the leaders of the secret societies. Not only the pen and the press must be set to work on a vastly larger scale, but the tongues of five must be evoked. We must have preachers, lecturers, stump-speakers, in whatever one chooses to call those who shall evangelize in this cause, and that we may have, they must be paid. We are aware that some cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system, and thorough organization for work and victory; this is the subject for thought, for prayer, for action now and at the annual meeting. Men of thought and action, heed the call of Providence and of God, and improve the opportunity, give the wisdom and the energy which the hour demands.

During the year just closed there were 7,167 arrests in Cincinnati for offences against the person and peace, and 1,118 for offences against property.

DR. EDWARD F. COX has been appointed State geologist of Indiana, under a recent act of the legislature.

The marble building, No. 61 Reade street, New York, was damaged by fire, Saturday night, loss $25,000.

SALT LAKE CITY shows a population of 39,0 Mormons and 8,000 Gentiles.

The Christian Cynosure.

RICHARDSON'S MONITOR OF MASONRY.

After giving our views respecting Fitzgerald's pamphlet, entitled "Morgan's Free Masonry, Exposed and Explained," and pronouncing the first three degrees a correct disclosure, and the remainder a sham, and the whole designed as a cash-penny by publishers and by Masons, as a "Will O'the Wisp," to perplex and mislead inquirers, and bring true disclosures of Free-Masonry into suspicion and disgrace, we expressed a fear that "Richardson's Monitor" was a work of similar character, gotten up by Masons, still further to perplex and cause anti-Masonic truth to be evil spoken of. We have since examined "Richardson's Monitor," and find it, as a revelation of Free Masonry, to be correct, as far as we can judge from personal knowledge, and beyond that we find no essential variation from the disclosures of Bernard, Allyn, and the Leroy Convention. Cut out the author's preface and you have a true book. Yet from the character of the preface, we are led to conclude that the book was gotten up in the interest of Masonry. The author's object being, 1st, profit; 2d, convenience of the craft, by furnishing a correct manual that should greatly relieve the labors of Masonry; 3d, setting forth the truth with so absurd a preface that men would expect nothing but a hoax or a falsehood from him.

Saying in the preface that the murderers of Morgan remained undetected through all the Morgan trials. In the next paragraph, saying that though known they were not arrested. This fact raised the inherent sense of justice in the people, and raised a party that was near sweeping all other parties by the hand. And then it is discovered that all this indignation against Masons was but a *prejudice*. Masons are so more to be suspected of favoring murder or murderers than other men. He declares that he has revealed all the oaths and rites and secrets of Masonry. And in the next breath declares himself a friend of Masonry. Says that the oaths of Masons were, "in the early age of the world, undoubtedly binding, but to suppose that they mean anything now is simply absurd." Now, what can be the object of this moral buffoon in setting forth such a string of palpable contradictions in his preface? Is he preparing the way to plead insanity, when arraigned by the Masons for his perfidy, or does he intend to be thought such a sportive writer, that the outside world shall regard him as mocking and fooling them, and so put no confidence in his revelations? Doubtless the latter. He is seeking to gain the Bar's advantage of not being believed when he tells the truth. And it be can discredit his revelations, he discredits Morgan's, Bernard's, Allyn's, and all true ones, for *he's are true*: monstrous humbug, buffoon, and trifler though he affects to be. We say, again, cut out the preface and the book is all right.

Bunean's "Ritual and Monitor" we have not seen. If we can get hold of it, we will give it the same attention as to the two of Fitzgerald's anti-Masonic books, already noticed.

TO CORRESPONDENTS.

We are in receipt of numerous valuable articles which we intend to publish as soon as we can find room. Let no correspondent infer that his favors are not appreciated, or are consigned to the waste-basket, because they do not appear in the first or second issue after they are sent. Anonymous articles will seldom be noticed. Those which need much correcting for the press will generally have to give place to well written ones; and those that are long to short ones. But let no one be discouraged from writing by these hints. If we cannot print all that come, we will be, and are, thankful for them. Nor are they lost labor if they are not printed. Write when a fact or thought comes before you that moves your soul. Write to present the thoughts of God. With all the point and power, and variety you can command. And we promise to be on our best to select the best that come. And very desirable correspondent would have us do.

TRACTS! TRACTS!! TRACTS!!!

We have had numerous calls for tracts, numerous letters urging us to publish cheap tracts for the million. We have determined to make a beginning. One friend offers to take $20 worth, another $10, and others less. We shall begin with three or four sizes; such as can be afforded at from two mills to three cents each. Now, let those who want tracts against secret orders send in their orders with the amount they wish to invest. Titles of tracts in our next. (See fourth page.) Send to the publisher, E. A. Cook, 88 La Salle street, Chicago.

CORRECTION.—By one of those absurd blunders usually ascribed to the Printer's Devil, but which, in this case, might, from its malignity, be ascribed to a different sort of devil the editorial letter on the first page is made to say, "trying the fool's experiment to help out Christianity by 'woman's means.' It was written '*human rites*'"—*e i t e r.*

Judge James Morrison, a resident of Indianapolis for over 50 years, died on Saturday afternoon, in his 73d year. Judge Morrison was for ten years President of the old State Bank. He was the first Attorney General of the State, and occupied other prominent positions.

EDITORIAL CORRESPONDENCE.

Peter Cook, Esq., and his wife; Mrs. Lucinda C. Cooke—Their attempted expulsion from the M. E. Church—The "Mystic Tie."

ELKHART, Ind., Mar. 20, 1869.

DEAR CYNOSURE:—Your readers have noticed the above names in our columns, and as their case and the writing of Mrs. Cook are becoming somewhat prominent, I went to their house last night to make their acquaintance.

Peter Cook, Esq., is a New Yorker; born near the Hudson; now an old citizen of the West, and for years has been a consistent and quiet member of the M. E. Church. He was formerly a county, not remote from Batavia, at the time Morgan was taken off, and retains a vivid impression of the horror with which all good men regarded Masonry at that time. In the earlier part of his life, he followed farming. For fifteen years he was a magistrate at White Pigeon, Mich.; returned to farming, and finally sold a snug little estate near Elkhart, Ind.

Mrs. Cook is a sensible, unpretentious, quiet woman, who has for thirty-three years been an unreproached and irreproachable member of the Methodist Episcopal Church—and for that matter, is so to-day. For her husband and herself were simply recorded "withdrawn," and all the trial they had was a sort of makebelieve investigation, on their remonstrance and appeal from such treatment. The first edition of her book is nearly sold out. It should be printed and sold by the million. I think the National Committee could do *well* to adopt it, with some slight modifications, perhaps as a permanent abridgment of Bernard, fitted to the popular use. But I write this mainly to testify of this brother and sister, as to their candor, piety, and good standing with their neighbors; as those who read her books will be glad to know something of their persons. If they slide fast by their church the annual Conference to which their local church belongs, will have these an anti-Masonic preacher by another year, or they will lose the church itself.

J. B.

NEWS ITEMS.

Congress have passed the Public Credit Bill, and Prest. Grant has signed it. So the question of paying the public debt, seems settled for the present, according to the views of the public generally. But a conspiracy U. S. bonds are rising in the markets here, and in Europe, while gold is proportionally falling. Both of which movements may be considered as indications of a return at no very distant day, to specie payments.

At this writing the Tenure of Office law, is under discussion, and much interest, and some anxiety is felt respecting the result. The people are rising in the matter; but as yet, are unable to unite upon so radical a measure. If the powers of the President, without the restraints of that law, are too great, it is desirable that so much of it as is necessary for the general good and safety of the nation, should be retained. But if the sole reason for adopting that law was to head off an unsafe president then the Senate should have taken off the presidents head politically and the law would have been unexplored. As they have not the nerve to do this, the only wise course as it seems to us now, is to acknowledge their error, retrace their steps, and hereafter let the laws and the Constitution as now sacred, than any individual or any party policy. When the power behind the throne, embodied in secret combinations of endless names, is broken up, and our laws and government policy can be the result of "*Common Counsels*" to use the words of Washington, when open honesty shall characterize our Legislators; then *individuals* high as well as low, will have to give place to law, and law be changed and strengthened to get rid of inflicting its penalties upon mighty transgressors, and to conciliate the dark bower of secret lodges, rings and conspiracies.

SPAIN.

Is yet without a king. But the action of the inchoate government, continues favorable to religious toleration; and to the abolition of slavery throughout the realm. Civil marriages are to be legalized. A Protestant Paper called the *Gospel Echo*, has been started at Seville.

CUBA.

The prospects of the revolutionists in Cuba, seem to be brightening. They have determined upon emancipation which will give them 400,000 people and must likely decide the contest in favor of an independant Republic. Cespedes is the leader of the revolution.

ENGLAND.

The disestablishment of the Irish Church (Episcopal,) is the sensation topic here. The success of this measure for Ireland, foreshadows the dissolution of Churchmen State through out the Queendom.

FRANCE.

Napoleon is thought to be for getting some new stroke of policy, involving perhaps a war with Prussia. He has been making the Pope a large present of carnal weapons. Chassepot rifles some; 20,000.

A GYNTHMAN.—What is it to be a gentleman? It is to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward manner. Ought not a gentleman to be a loyal son, a true husband, an honest father? Ought not his life to be decent, his bills to be paid, his letter to be legible and elegant, his mind in life lofty and noble?

THE Pennsylvania delegation recommend Br. Worthington for Naval Officer at Philadelphia; E. O. Goodrich, editor of the *Brookford County Journal*, for Surveyor; and J. O. Heistand, editor of the Lancaster *Examiner*, for Marshal of the Eastern District.

THERE is a row over the money realized by the inauguration ball—some $20,000. The committee originally agreed to divide the profits with Gray, the caterer for the occasion, but the amount is so large that they refuse a division, and a lawsuit is probable.

MASONRY ON THE OFFENSIVE.

[Will the authorities of the Methodist Episcopal Church justify the violent and unscriptural action taken as described below? or will they stand out boldly before the country as defending Anti-Masons from their communion? We shall see.—ED.]

Anti-Masons, with all their zeal in their cause, have, as yet, acted only on the defensive. While some churches have tried to keep themselves pure, to keep out false religions, practiced by secret orders, they have not gone so far as to wage an offensive war, and excommunicate members simply for belonging to secret orders. But church-members, working in the interests of the Lodge, have already begun a work of excommunication.

On December, 1868, Peter Cook, and Mrs. Lucy C. Cook, were expelled from the M. E. Church, of Elkhart, Indiana, under circumstances which leave no doubt that it was because of their anti-Masonic principles.

The charges were taken cognizance pursuant to a resolution of the General Conference of the M. E. Church, at its last session, in Chicago, in May, 1868, which was as follows:

"*Resolved*, That when members of our church, spontaneously, and of their own free accord, absent themselves from the means of grace, the Quarterly Conference may inquire into the case, and if it is found that such neglect is without proper cause, it shall be lawful for that Conference to administer to the delinquent, and erase their names as withdrawn from the church. * * * *."

The charge brought against Mr. and Mrs. Cook, was as follows:

"Elkhart, Dec. 11, 1868.

I herein charge Peter Cook, and Lucia C Cook, with habitual neglect of the means of grace. * * * Such neglect being the foundation of the charge preceding this date."

This charge was not presented to them until after the Quarterly Conference had instructed the preacher in charge to "erase their names as withdrawn, and he had done so.

The ministry objected that they had not been allowed an opportunity to answer for themselves. A committee was accordingly appointed to investigate their appeal. The Quarterly Conference which took action in this case, is composed of about 30 men. Seven men first, but all the time this action was taken only six persons were present, the Presiding Elder, the preacher in charge, both Masons, and four others, one of whom acted as Secretary, and did not vote, leaving three to do the voting, two of whom were Masons.

It was well known to the preacher in charge, and to the members of the Church, that Mr. and Mrs. Cook absented themselves from the meetings of that church because the minister in charge, and the church, had so persistently listen to his preaching. They had, however, attended public worship with the United Brethren, and had conducted themselves with propriety. At the trial (a mockery of a trial) it was proved that many times the church had been habitually absent from public worship, some for many months, and some for years; and that one man, whose name was not on the charge, had absented himself from the M. E. Church, as charged. Under these instructions, the only verdict that could be rendered was "guilty." Accordingly their were expelled.

The facts in this case are such as to leave no alternative but to consider this action of this church one of more than Romish audacity; to prohibit its members from worshiping with other churches and religious, is but a more grand offensive movement of Masonry to rid the church of anti-Masons. The latter is by far the most probable.

When the Reformation of the 16th century began, it was simply a movement to purify the church with which it was connected, and expel its established customs. But when the Pope began to persecute the Reformers, and to execute "heretics," the struggle became one of life and death, and truth proved too mighty for the Pope, and was victorious. It was not abolitionists, but slaveholders that began the rebellion.

"Whom the gods will destroy they first make mad;" and if now the anti-Christian, man-invented religion of the world are so enraged as to begin an offensive warfare, as in this case, it is because they are near their end. The final struggle is approaching, and it is being heralded as other reforms have been. Those who think such fanatics because they oppose these works of darkness, had better take notice of the fact that Masonry is beginning the aggression. Under these circumstances, Christians can do no less than meet the enemy boldly. Whether it succeeds or fails. Either Masonry is *right*, or it is *wrong*; and as it is already beginning so audaciously to govern the church, it is high time that we know whether it is for *Christ* or for *the devil*.

A. J. BALLARD.

Theol. Seminary, Chicago, Mar. 23, 1869.

CLAIMING HOSPITALITY.—The *Evangelist* says:

Different religious papers have published—if not with approval without expressing dissent—the conduct of Rev. T. K. Beecher, against claiming hospitality unless it is perfectly convenient. He says "no man has a right to hospitality." It is not the real question. Has a follower or disciple of Christ any right to it? It is clearly involved in obedience to the golden rule, and in the great law of love, especially brotherly love, without which there is no true religion. But the Word of God has not left the obligations to exercise Christian hospitality to depend upon the option of great general laws. It is directly and repeatedly enjoined. The Bishop must be "given to hospitality." It must be his pleasure to exercise it. He must be a "lover" of this virtue. Deacons are required to "use hospitality one toward another without grudging;" and again, "Be kindly affectioned one towards another with brotherly love, distributing to the necessities of the saints, given to hospitality." "Be not forgetful to entertain strangers." Is not this grace already too rare in all our churches? If no follower of Christ has a *right* to claim hospitality, is it quite clear that a Christian brother has no right to ask it?

NOTES ON DODGE'S DEFECE OF SECRET TEMPERANCE SOCIETIES.

An Essay prepared for the National Temperance Convention, held at Cleveland, July, 1868.

The fact is, for some reason, the old open temperance societies had become, in many parts of the country, inactive, and were fast dying, and the so-called secret societies were everywhere attracting public attention; and while having no disposition to undervalue the vast good the old organization have done, my decision has been to add all efforts, leaving for their end the suppression of intemperance."

The sincerity of these declarations, no one who knows the character of Mr. Dodge will impeach. Yet we know it is human to err; while his motives may be pure, he will not claim that his judgment is infallible.

His reason for viewing secret societies with favor as above stated, was the inactivity of the old open temperance societies, for some reason.

He seems not to be aware that one important cause of that inactivity was the opposition of the secret orders from the beginning of their introduction. Any one intimately conversant with the controversy at this period knows this. Dr. March, as editor of the national organ, foresaw at once the evils of bringing in the Masonic element into this great moral reform, that it would carry division into all the open organizations then existing, and give countenance to a dangerous principle in Church and State, a systematic concealment of their proceedings from the knowledge of the public. His fears were well grounded. Such has been the result to a very great extent. Before these organizations, secret societies were very unpopular, especially the Masonic. The temperance movement was popular. The Masonic institution was apparently dead. Now was the time to revive it under the name of a great attractive and successful, moral enterprise. It has proved to be a success to the fallen hopes of the former friends of that institution. They become temperance men, not so much because they loved the cause of temperance, as because they loved Masonry more. Consequently they would not submit to any opposition, and when it was predicted that the cause would suffer by the introduction of the then unpopular and unnatural element of secrecy, these orders assumed to be the warmest friends of temperance, and far in advance of open organizations. Hence it was the policy of Masonry to break down the old organizations by sending out agents to organize secret associations. They allured the youth by appealing to the love of novelty and amusement; to the vanity of the human mind by offering high sounding titles to the common offices of society, by display of regalia, by the sensiary ald and social enjoyments and amusements in their lodges. Others of riper years were carried along in the same direction, by a specious, plausible, or the ambitious expectation of doing more good. With the withdrawals of the true temperance men and women from open and efficient societies, there came a weakness which was felt till they were broken up; for with the attractions of the secret societies there departed an interest for any other mode. For twenty years or more this opposition to open societies has been continued, till they have been nearly destroyed. The evil effects of this are very obvious. Yet Mr. Dodge assigns his approval of secret societies to the inefficiency of the open, which inefficiency resulted from the operation of the former. The fact manifestly tested of a proved fact, that such superiority is found to be deception. They admit in their annual reports that a large proportion of their lodges consist of persons who do not join from principle, but from curiosity and pecuniary benefit. And this is their only weight. (See An. Rep. of Sons of Temperance of this State—New York). "For some cause," Mr. D. says, "the open societies are inefficient." We have specified one such cause.

If you please, Mr. Editor, I will furnish a few more notes on his essay at another time.

B.

PRIVATE STUDY OF THE BIBLE—Newspapers and miscellaneous books are steadily crowding Bible reading into smaller fractions of the twenty-four hours. Nine-tenths of our professing Christian may take these words of the Psalmist as a personal application:

We have a high estimate of the utility of expository preaching of explanatory books and lectures, of Bible-classes and Sabbath-schools, as helps in the acquisition of biblical knowledge; and we would have them applied in the best forms; but we have never seen the instance in which they alone, however excellent, have made a mind truly intelligent in the Scriptures. In other departments, perfected as may be some plan of education, none becomes thoroughly master of the fact that Masonry is beginning the aggression. Under these circumstances, Christians can do no less than meet the enemy boldly. Whether it succeeds or fails. Either Masonry is *right*, or it is *wrong*; and as it is already beginning so audaciously to govern the church, it is high time that we know whether it is for *Christ* or for *the devil*.

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A SERMON ON SECRET OATH-BOUND ASSOCIATIONS.

DEFIANCE, OTTAWA CO., O.

On the morning of the 24th of March, I delivered a sermon on "Oath Taking," which the Church request me to publish in your paper; but, in view of your limited space, I send you a synopsis only. The text teaches the question of joining secret oath-bound associations.

Treating of oaths and vows, I said, "Never promise, under the solemnities of an oath, to seek a secret, the nature of which you do not understand. When you bind themselves, with all who join them, to secrecy, under such terrible oaths as override conscience, there is always a suspicion that something may or will be done that ought not to be.

Suppose that in such an association a crime is plotted; you oppose it with voice and soul, but the majority decide upon it, and now your mouth is closed. Or, suppose when the secret is learned, you feel it is one that ought not to be kept, but you have bound yourself by a solemn oath to keep it.

Don't tell me that there is no danger; that crime will not be plotted Churches have been plotted crime, and any secret association may do so.

I warn you against taking what are termed 'extra judicial oaths'; they are destructive of morality, and a violation of the laws of some of the States, should be of all. Oaths to belong to the Government, and no man not an officer of the law, has any right to administer them, nor have you any right to take an oath administered by any but such officer.

Suppose you are called upon a court to testify, what you know about a particular case, and have pledged yourself by an extra judicial oath not to tell all you may know? Suppose a juror of the G. A. of the R. should put to death the man they believed a traitor, either to their order or to the country, fulfilling the threat, "traitors will" or "must be punished"—that the oaths and the trade become more than sympathy—one should be called into court to testify, who has taken an oath not to reveal what he must, if he tells all he knows, then where are we? Where are you with two conflicting oaths on your soul—one binding you to tell all you know, the other binding you not to tell all you know? My Christian brethren, don't get thus entangled. Tell me not this is a fancy sketch. A conflict of oaths similar to this has occurred more than a score of times in this country. We have lived in jail because they would not testify.

An oath should never be taken except on solemn and weighty occasions, and never except when administered by proper authority. Oaths are not to be used by men to bind each other to help by which to bind men. Love can not be enforced, justice cannot be administered, crime cannot be punished; life, property, and reputation cannot be protected by anything should be done, nothing tolerated, calculated to impair the sacredness of oaths.

To allow any but officers of the law to administer them, to administer or take an oath except on solemn, stirring occasions, does impair their sacredness.

How dare you promise to do what you cannot know but it will be wrong for you to do?

Secrecy in connection with oaths is dangerous; secrecy as to their doings, are multiplying. A new one has sprung up among us.

If the object be to help the widows of soldiers, why make it a secret society at all? We have no objection to the work, but why secrecy, we cannot give to a society that does not allow us to know what use they make of the funds we give them.

These "pots" become numerous, and many soldiers are reckless. Who can tell what may be plotted or executed?

Any society that either threatens death to those who reveal its secrets, or exposes in its oaths the penalties of death, by which men are to be killed, teaches murder; and such weekly teachings can hardly fail to result in murder.

Our courts have a right to know whether a member of a large secret fraternity can be treated and sworn by a fellow-member, to perjure her or such an organization, is a party in the trial; but you are bound by an oath, taken in some secret chamber, doled out to you sentence by sentence, which you must repeat it after one who has no right to administer an oath, not to let the court know the facts, can that be right?

TO BREAK SUCH PROMISES NOT PERJURY.

But suppose one has taken an oath he never should have taken, and which he feels, upon due consideration, he ought not to keep, and he does not keep it, is he guilty of perjury? Stating such a thing to be true which he does not know at the time to be false, or making a promise under oath he intended at the time to break.

Before the crime of perjury can be fastened upon you, you must prove, 1st That they took the oath, intending to break it. 2d That the revelations made are true: for if they have not revealed secrets they never met to reveal, they have deceived the public, and are guilty of lying, but not of perjury.

But they promised under oath not to reveal certain secrets. And so Herod promised with an oath, to give the daughter of Herodias whatsoever she should ask, even unto the half of the kingdom of the Herod of John the Baptist. Was Herod obliged to behead John, or commit perjury? Saul found himself by an oath, to put to death any one who should eat food till the sun went down. Jonathan, faint and weary, tasted honey; must Saul keep that oath? Away with such nonsense! I commend to such very conscientious persons, Lady Macbeth's idea of an oath. She is urging McBeth up to kill Duncan,

"I have given suck, and know
How tender 'tis to love the babe that sucks me.
I would, while it was smiling in my face,
Have plucked my nipple from its boneless gums,
And dashed the brains out, had I so sworn as you
Have done to this."

H. H. BERNYOO.

The bandit or Free Mason may appeal the terrible ferocity of Lady McBeth's honor, in the effort to compel us to bow down to the highest commands of the God of all power and holiness. But what sober mind can fail to confess the irresistable force and conclusin ness of Mr Beth's reply, "'Tis sin to sneak unto a sin, but greater sin to keep a sinful oath."—ED.

BENJ. HAUPMAN, an old citizen of Sangamon county, living near Bonniervile, was engaged in trimming apple trees, when his foot slipped, and he fell to the ground, being instantly killed.

SECRETISM ANCIENT.

Existing Secret Orders Modern, with a few scriptural allusions, to the General Subject.

Secretism is as ancient as sin. And that operas are an appropriate badge of its professors, is evident from the fact, that the first work of Adam and Eve after they had plunged themselves and their race into sin, and ruin, was to make and put on aprons. Masonry is very ancient, dating back its authentic history as far as the building of the tower of Babel. But SPECULATIVE or FREE Masonry is very modern. Younger than the colonizing of the New World. Nor has it the principles of the more ancient secret societies in its emblems. Hence there is no mention of it in any historic or literary work of older date, than the beginning of the 18th century. Hence, among the secret societies, or rituals which Free Masons pretend, have been observed and preserved from the days of Solomon, at least, we find quotations from the modern English Poets e. g. in describing the use of the mallet to the Mark Master's lodge, "in the West Worshipful" and refers to it, "among all good Masons that comely order."

Which nothing earthly Gives, or can destroy:
The souls calm sunshine, and the heartfelt joy."

Now which is the more reasonable to believe, that Pope, the author of those lines lived before Solomon, or that Free Masonry is more recent in its origin, than the verses of Alexander Pope. If anything in Solomons extant writings alludes to Free Masonry, it must be prophetic, or something to be ascertained for on the Judgment Day. Which he states that there is nothing new under the sun "but all reasons and their changes" all customs and inventions and doings of men, are but the revolutions of ages, and "there is no new thing under the sun, continually appearing and disappearing. Hence we may admit that there was something seemingly, something that filled in his day, the place that Free Masonry does in ours. And if so it is hardly supposable that one who wrote of almost all conceivable subjects as he did, should not ever allude to this powerful principle in human society. And if he does allude to it at all, it is evidently in such texts as this:

"My Son, if sinners entice thee, consent thou not. If they say, come with us, let us lay wait for blood. Let us lurk *privily*, for the innocent. We shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse. My Son, walk thou not in the way with them, refrain thy foot from their path. Surely in vain it is the net spread in the sight of any bird and they lay wait for their own blood. They lurk privily for their own lives." This is Solomons testimony as to the supreme virtue of secrecy in his day. Prov. 1, 10, 17. And here is Ezekiels, Chap. VIII, 6, 12.

"But turn thou yet again, and thou shalt see greater abominations. And he brought me to the door of the Court; and when I looked, behold a hole in the wall. Then said he unto me dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me go in and behold the wicked abominations, that they do here. So I went in and saw, and behold every form of creeping things and abominable beasts and all the idols of the house of Israel portrayed upon the wall round about. And there stood before them, (the images portrayed upon the walls the "beautiful *symbols* of moral and religious ideas.) "Seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, son of man hast thou seen what the Ancients of the house of Israel do in the *dark*, every man in the chambers of his *imagery*? Here was scenarious wonderfully descriptive of the Ancient and Honorable orders of to-day. Only it is doubtful whether they had oaths and penalties equally abominable with those which obtain in the Chambers of imagery as they are now administered. *Secretism as alluded to in the New Testament.*

LAST WORDS.

SINNERS.

CHARLES IX (who gave the order for the St. Bartholomew massacre) expired, bathed in his own blood, which burst from his veins while he exclaimed; "I know not where I am—how will all this end? What shall I do? I am lost forever—I know it!"

HOBBES, the infidel, before death sadly exclaimed, "I am taking a fearful leap into the dark."

GOETHE, full of darkness and gloom, uttered a dying exclamation, which was mournfully significant: "Open the shutter and let in more light!"

SAINTS.

BP. SCOTT, the commentator, when standing upon the confines of the grave, said: "This is heaven begun; I have done with darkness forever; nothing remains but light and joy!"

BP. RIDLEY—at the stake—"Be of good courage, Master Ridley, and play the man; we shall this day light such a candle in England, as by God's grace shall never be put out."

MR. ROGERS—"Now God be with you, my dear children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night."

JAMES HERVEY—"You tell me that I have but a few moments to live. Oh! let me spend them in adoring our great Redeemer.....Oh, welcome death: then myself will be reckoned among the treasures of the Christian."

LAMBERT, at the stake—"None but Christ! None but Christ!"

CHARLES WESLEY—"I shall be satisfied with thy likeness; satisfied—satisfied."

SINNERS.

"I TAKE CARE OF MY LIMBS."—Let teachers and parents weigh well the significance of the following:

A gentleman in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness, he asked how he succeeded in producing such flocks. His simple answer was—"I TAKE CARE OF MY LAMBS, SIR." Here was all the secret of his large, heavy-fleeced, fat sheep; he took care of them, when they were lambs.—*Heavenly Tidings.*

he will show it me; and why should my father hide this from me? It is not so. But David answer, moreover, and said, Truly, as the Lord liveth, there is but one step between me and death. Then said Jonathan, Whatsoever thy soul desireth, I will even do it for thee. And David answered, Thou shalt deal kindly with thy servant, for thou hast brought thy servant into a covenant of the Lord with thee; notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to my father? And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell thee? Then said David to Jonathan, Who shall tell me? or what if thy father shall answer thee roughly? And Jonathan said to David, Come, and let us go out into the field; and they went out, both of them, into the field; and Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then will I show it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father; and thou shalt not only show me, while I yet live, the kindness of the Lord, that I die not, but also not cut off my kindness from my house for ever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Jonathan's enemies David to swear again, because he loved him, for he loved him as he did his own soul. And Jonathan said to David, To-morrow is the new moon, and thou shalt be missed, because thy seat will be empty; and in three days thou shalt earnestly dive, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark; and, behold, I will send a lad, saying, Go find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come thou, for there is peace to thee, and no hurt, as the Lord liveth. But, if I say thus to the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And, as touching the matter which thou and I have spoken of, behold the Lord be between me and thee forever. And it came to pass in the morning, that Jonathan went out into the field, at the time appointed, with David, and a little lad with him. And he said unto the lad, Run, find out now the arrows, now which I shoot; and, as the lad run, he shot an arrow behind him; and when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master; but the lad knew not any thing, only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them into the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept with one another, till David exceeded; and Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee forever. And he arose and departed, and Jonathan went into the city."

These are the obligations required by the Degree of the Cynosure. Place your right hand on your naked left breast, your left hand on the arrows, and repeat the following

OBLIGATION.

I, ——, in the presence of these covenanted brothers, do solemnly pledge myself, to help and support my afflicted, distressed, or persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, or the malice of designing villany, or from some accidental cause. I will point out his advantage and interest, if it should be in my power so to do. I will protect his property succor his wife and family, defend his character, and save his life and limbs, should opportunity offer. And I do acknowledge myself solemnly bound, in an especial covenant, with all brothers who can and do prove themselves such.

Q. Are you satisfied with the degree?

A. Yes.

N. G. Then, in the name of the Grand Lodge of the United States, and of the Grand Lodge of ——, I, ——, Worthy Leader, do hereby admitted to the Second or Covenant Degree, the emblematic color of which is Pink.

"There is in this a pass-word, countersign, token, and private sign. Pass-word, Servitude. Countersign, Upbraiding the right hand carelessly across the forehead. Token is Brilliancy. Principal sign: let the left hand sign recommence. *Let us show Ezel.* It is for you, and you, then, if you want to turn attention that he is in danger, shut the right hand, all but the first finger, and let it fall across the face. *Let Ezel* is in out of danger, or is making a good bargain, with full bridge of lips *Let us Ezel.* Let us recommence. To attract the attention of any one, so as to give them warning, place your arms close to your body, as far down as the elbows; the rest of the arm, with the hand closed, bridge; then make a kind of twisting motion with the body, keeping the arms to the same position. This can be done without any one, except he be of Odd Fellow, nothing it.

4. The left hand doubled up is made to represent the stone Ezel — An auctioneer member of the Order, in selling a negro slave, and finding that he and my Fellow present bidding—he does not want the man to pay more than the goods are worth; he takes his left hand to represent the stone Ezel, and with his hammer performs the evolutions that auctioneers usually do in selling, taking care to make a bridle, until he has bid as much as the article is worth; after this he strikes beyond, by which the Odd Fellow understands he has bid the full value of the article. The same principle they are bound to carry into all kinds of bargains, where there is a third person connected that is not a member of the Order.

GOOD ADVICE.

STOP GAMBLING. Get up two hours earlier in a morning, and begin to do something out of your regular profession. Mind your business, and with all your might let other people's alone Live within your means. Smoke your cigar through an air-tight stove. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts and virtues, and more of your friends and neighbors. Be cheerful. Fulfill your promises. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

COMMUNICATIONS.

EDITOR CYNOSURE:

Perhaps an apology may be offered for submitting the following "Key" a second time for publication. The apology is this. The answers to the signs should have been printed in the first insertion along with the question signs. To this the readers of the CYNOSURE could have had all in one, and the same table. The omission refered to, was entirely mine.

H. MAY.

1. The other day when I was in town, I thought of getting shaved, (feeling of my beard with the right hand, thumb under chin.

2. I started in a great hurry to the barber shop, upon arriving, I found myself at a loss, (scratching the same from my brow with the right hand down across the forehead, [not the throat] from left to right.)

3. I stood around waiting for my turn, and soon became chilly, (seizing my right hand in my left shivering; the latter on top.)

4. I got to studying about the matter, (placing fore-finger of right hand, between my brows.)

5. I finally concluded that I would not get shaved at all, as I had but five cents, (placing second and third fingers of right hand upon left arm, between elbow and shoulder.)

The answer to the second sign, is given by taking hold of the left ear, with right hand thumb nail in front, or else feeling top of left shoulder with right hand as if taking arrows from a quiver.

The answer to third sign is given, by placing left hand in the right, the former upon top.

The whole "Key" I learned from an Odd Fellow. He said it was in use in some of the Lodges, and for aught he knew, might be used in all.

It is certainly a pleasant little shaving story and pleasantly appreciated. It is not only a *true key*, but it also illustrates to a "T" that *Warring Institution* Odd Fellowship.

J. S. HICKMAN.

WILSONP, Ill., March 11th, 1869.

ROY EXCELS.—In your discourse you will, you did not want Free Masons to join your branch of the Church?

Yes, we are more intolerent and exclusive than the Catholics, some of whose doctrines you ridicule, for they only denounce secret Societies, but do not refuse to take into Communion with the Church members of them.

We all believe the Church, to be superior to all human institutions; and religion the great antagonist and destroyer of error and wrong

If Free Masonry be wrong as you seem to consider it, why refuse members of that Order to be brought under the beneficent influences of religion in your branch of the Church?

Are you afraid that religion will suffer by Free Masonry, as represented in its other branches?

We believe Free Masonry to be entirely consistant with religion, and not opposed to the highest developments of moral character.

We should therefore discourage no one, who would, by coming into our Church, undertook to say, that the Masonic Lodge, took persons into their Lodge, that were disbelievers of the Bible.

All of which I deny; and ask the proof you can. A Minister used the name of Christ in the Lodge Room, in opening or closing the Lodge with prayer or words to that import which I know is false?

You seem to have a great prejudice against Free Masonry? Was you ever a member of that great and ancient order, if so; you can speak advisedly, and if not; why attack an institution that you are as ignorant as a child unborn.

Why not undertake to unchristianize all denunciations that honestly tolerate Free Masonry you would debar such men as Washington, the Father of our country, Thos. Jefferson and host of others, if they lived in the 19th century.

Is it possible;

God save me from such ingratitude toward you, as well as others that sanctioned that part of your discourse referring to Free Masonry.

Expecting a reply from you, to the above in terrogatives, I am very

Respectfully yours,

JOHN WEST.

N. B. I am a Free and Accepted Mason, in good standing, and know whereof I speak.

RUTLAND [Mich.], Feb. 22, 1869.

We welcome with pleasure, and fraternal cheer, the advent of the Christian CYNOSURE into this part of central Michigan.

And in its sweeping denunciations of *mystic secrecy*, it finds a generous response in the hearts of all whose sentiments are radically anti-Mason.

We deem a tribute of coogestulation, and merited praise due the CYNOSURE for its fidelity in advocating an issue which (though bearing the evident impress of unprecedentable truth,) is universally eignatized as the most unpopular of the day.

But even a worse fate than this, attended with slavery and torment inaugurated, was conducted under the auspices of the *Liberator* and its *Garrisonian Patronage*, in the early days of National Reform. Which, not withstanding the vehement opposition it encountered, culminated in glorious success.

I am confident that a similar destiny awaits the anti-Mason movement, whose advocates find an unequivocal expression of their views in the organ of the CYNOSURE.

In conclusion, allow me to pledge the paper and its truly commendable enterprise, my earnest support, and most cordial sympathy.

Yours Fraternally

E. H. HARVEY.

FROM WALWORTH, Wis., We have the following:

Our Church and several others in this county, have no fellowship with Masonry and kindred societies. God prosper you in directing the deluded to the liberty by your faithful Star.

E. L. HARRIS, Pastor of the Baptist Church.

A FINE THOUGHT.—A Greek poet implies that the height of bliss is the sudden relief of pain; there is a nobler bliss still—the rapture of the conscience at the sudden release from a guilty thought.

One single "thanks be to God!" and "blessed be God!" uttered in adversity, is of more avail than a thousand thanksgivings, in the day of prosperity. *Heavenly Tidings.*

RELICS! INVALUABLE RELICS!

Unheard-of Inducements, to secure the hearing of Incomparable Lectures!!!

Read the following circular of the Masonic Missionary, Dr. Robert Morris.

Every man that makes an engagement with Dr. Morris, for this lecture, receives as part o the contract, the following invaluable Holy Land relics, viz:

1 A SPRIG ACACIA, handsomely framed and fastened individually to fine bristol board, on which is printed a piece of original poetry, entitled "Sprig of Acacia," and a certificate signed by Dr. Morris, testifying to its genuineness. This framed sprig is such as is sold for five dollars; it makes a superior ornament for a lodge room.

2 A RELIC FOR EVERY MEMBER OF THE LODGE. These are taken from the following classes of Holy land objects, viz:

A piece of the Cedar of Lebanon.

A piece of the Olive wood, from Mount Olivet.

A sprig of Acacia.

A coin of very ancient date, dug from the ruins of Solah.

A piece of Jerusalem marble from the great quarries under that city.

A piece of fossil salt from ancient Sodom, familiarly known as "Lot's Wife."

A Pebble picked from the shore of Jopna.

From the priceless value of these relics, we are not sure but they constitute so important a part of the unknown wealth which the Arcana of Masonry is designed to hide from ordinary humanity—that the creative was intended to be kept secret from all ignorant comers; but it having come into our hands, and we not having the fear of the God of scripture before our eyes, easily thought that unique souls ought for once to be indulged with a glimpse of the splendor on which the eyes of the initiated feast, without restraint continually. We hope however the publicity we thus give to the fact that Dr. Morris travels about with such invaluable treasure, will not lead to the stealing of his baggage, or what would be the next terrible consequence, the taking away of the life, of the owner, in order to possess the mystic treasure. We have thought best to make the whole Masonic concern with their iron-clad, and outthroat oaths; with their regalia, books, and all that make up the common store of masonic merchandize, the purchasers get a hard bargain, get really nothing to them, and be swindled. But who shall dare to insinuate anything of this sort respecting their new branch of commerce which this modern missionary of the square is driving, or so much as think of applying the name of filthy lucre to its gains? So the trafic in relics is fairly inaugurated, among what are considered intelligent protestants. This is the most important result, of Dr. Mr's mission to the East. His object was to find out the "relics of *masonry* where masonry never was," as we showed in our review of his lecture, a report of which we published from a New York paper, and which the readers of the CYNOSURE, will doubtless send you to say, that the Masonic Lodge, took persons into their Lodge, that were disbelievers of the Bible.

All of which I deny; and ask the proof you can. A Minister used the name of Christ in the Lodge Room, in opening or closing the Lodge with prayer or words to that import which I know is false?

You seem to have a great prejudice against Free Masonry? Was you ever a member of that great and ancient order, if so; you can speak advisedly, and if not; why attack an institution that you are as ignorant as a child unborn.

Why not undertake to unchristianize all denunciations that honestly tolerate Free Masonry you would debar such men as Washington, the Father of our country, Thos. Jefferson and host of others, if they lived in the 19th century.

Is it possible;

God save me from such ingratitude toward you, as well as others that sanctioned that part of your discourse referring to Free Masonry.

Expecting a reply from you, to the above in terrogatives, I am very

Respectfully yours,

JOHN WEST.

N. B. I am a Free and Accepted Mason, in good standing, and know whereof I speak.

RUTLAND [Mich.], Feb. 22, 1869.

We welcome with pleasure, and fraternal cheer, the advent of the Christian CYNOSURE into this part of central Michigan.

And in its sweeping denunciations of *mystic secrecy*, it finds a generous response in the hearts of all whose sentiments are radically anti-Mason.

We deem a tribute of coogestulation, and merited praise due the CYNOSURE for its fidelity in advocating an issue which (though bearing the evident impress of unprecedentable truth,) is universally eignatized as the most unpopular of the day.

But even a worse fate than this, attended with slavery and torment inaugurated, was conducted under the auspices of the *Liberator* and its *Garrisonian Patronage*, in the early days of National Reform. Which, not withstanding the vehement opposition it encountered, culminated in glorious success.

I am confident that a similar destiny awaits the anti-Mason movement, whose advocates find an unequivocal expression of their views in the organ of the CYNOSURE.

In conclusion, allow me to pledge the paper and its truly commendable enterprise, my earnest support, and most cordial sympathy.

Yours Fraternally

E. H. HARVEY.

FROM WALWORTH, Wis., We have the following:

Our Church and several others in this county, have no fellowship with Masonry and kindred societies. God prosper you in directing the deluded to the liberty by your faithful Star.

E. L. HARRIS, Pastor of the Baptist Church.

A FINE THOUGHT.—A Greek poet implies that the height of bliss is the sudden relief of pain; there is a nobler bliss still—the rapture of the conscience at the sudden release from a guilty thought.

One single "thanks be to God!" and "blessed be God!" uttered in adversity, is of more avail than a thousand thanksgivings, in the day of prosperity. *Heavenly Tidings.*

If this should fail, why can he not with a little fingerspitz of invention, or change of names go into the sale of pardons and indulgences? Why not? Do you say that people are too intelligent? No! not those who can be caught with such chaff as these Holy Land relics. Such people love to be deluded with dirty nothings, and very these words of J. G. Adams. "The entire character of the institution of Free Masonry has not been displayed to mankind. That it is essentially vicious and greatly irrational, has been demonstrated; and the possibility of any thing else than these to which it violates the morals, and prostrates the intellect of its votaries, has not yet been wholly disclosed." H.

A SCOTCHMAN ON MIRACLES.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be use of making them if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don t regard a miracle to be a violation of the laws o' nature. There's na violation o' the laws o' nature, or rather laws o' God, when he con o', save the wicked actions o' wicked man."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course of things, as infallibly shows us the presence and the action o' the supernatural power. What o' clock is it wi' you, sir, if you please?"

"It's half-past twelve, exactly—Greenwich time," replied Smith.

Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's one o'clock with me; I generally keep my watch a little before (or fore-ward.) But I may, hae a special reason the noo, for sitting my watch by the railway; and noo see, I'm turning the hands o' my watch. Now was ye ever that I violated the law o' a watch? Ye ken I never put my watch done wi' us its laws could na have done for itself, but I have done violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but it has suspended no law. What is the power of the watch, say the universe; instead o' moving the hands, say God actin worthily of himself, and we hae a' that I contend for for in a miracle; this is the unquestionable presence of an Almighty hand working, for a right end. And if he see fit to work miracles, what can hinder him? Hethes done it oftener than once or twice already, and who daur say he'll not get leave to dot again."

IT LOOKS SUSPICIOUS.

What does? Why, that many Free Masons whose conscientious samples will not allow them to be close otherents, nor fully endorse the *Christless* institution, are bend to say that Free Masonry is a system of infidelity, May we you can fix it"

A

"It was once a good organization, but it is now corrupted by bad men." B.

"I am a Free Mason, but cannot die in peace till I renounce it."

C C. A.

A dying man at my Fathers house.

"Is Free Masonry a good institution? And it used to be."

Enough for the present.

Dear Cynosure,—If the above will add any thing in the scale, it is at your service. Will be happy to write some articles for the CYNOSURE, if I can get time.

Yours, W. POST.

Dec. Post, go through the alphabet. It may teach some people their A, B, C in Free Masonry to good purpose.—ED.

NAPOLEON AND THE POPE.—A French correspondent of the New York *Observer* says:

Our journals state that the French Emperor has lately sent 20,000 muskets, or Chassepots, to Rome, that is to say the very best arms of war.

What a strange present for this pretended successor of St. Peter! Jesus said to Apostle Peter, when he cut off the ear of Malchus: "Put up thy sword into the sheath;" (John xviii; 10—24;) and now the Roman Pontiff asks not only for swords, but for the most deadly arms for warfare!

St. Paul said: "The weapons of our warfare are not carnal;" (2 Cor. x: 4.) but the Pope does not follow the example of the great apostle of the Private Church; he wishes to have well armed battalions and trained soldiers!

Peter, when he cut off the ear of Malchus, in deed not in my way accord with the precepts and example of the Gospel. Every one will see that poppey shows human protestants much more than the word of God.

And what will be the result? By resorting to material fence, Pius IX will succeed perhaps in keeping thirty upon his head a little longer; but he will be condemned by the voice of humanity, and even by some of his own subjects. The old man of the Vatican ought to understand that the time of barbarous warfare is past, and that instead of strengthening he weakens and dishonors his government by such unchristian means.

HAVING EYES, SEE NOT.—"Nature," says one "is proud as well as tender; she does not give her best to those who do not seek it." And so that is true of things spiritual as well as material. In the line of the first thought Thoreau says:

Objects are concealed from our view, not so much because they are out of the course of our visual ray as because we do not bring our minds and eyes to bear on them. We do not realize the far and the near and the past and present we are to look. The greater part of the phenomena of nature are for this reason concealed from us all our lives. The gardener sees only the gardener's garden. There is just a certain honour visible to us in the landscape as we are prepared to appreciate—not a grain more. Take a New England ash steam and set him on the highest of our hills and tell him to look, sharpening his sight to the utmost, and make a full report. What, probably, will he *see?* What will he *select* to look at? Of course he will see a Dearborn specter of himself. He will see revered meeting houses, at least, and perhaps that somebody ought to be assessed higher than he is, also he has so handsome a wood lot, an

CHARACTER OF FREE MASONRY.

Proof Sheets of Rev. C. G. Finney's forthcoming Book on Masonry.

INTRODUCTION.

It is high time that the Church of Christ was awake to the character and tendency of Free Masonry.

Forty years ago we supposed that it was dead, and had no idea that it could ever revive. But, strange to tell, while us were busy getting rid of slavery, Free Masonry has received, and extended its bounds most alarmingly.

I propose to write a series of articles, giving my views of the character and tendency of the institution.

I know something about it. for I have been a Free Mason myself. Soon after I was twenty one years of age, and while in Connecticut at school, an old uncle of mine persuaded me to join the Free Masons, representing that, as I was away from home and much among strangers, it would be of service to me, because if a Free Mason, I should find friends everywhere. The lodge in that place was but a Master's lodge. I therefore took three degrees, or as they were called, the sublime degree of Master Mason." When I returned to the State of New York, to enter upon the study of law, I found at Adams, where I resided, a Masonic lodge, and met regularly with the lodge. When I first joined, I was much struck with one part of the obligation, or oath, as not being sound, either in political or moral points of view.

However, I had been brought up with very few religious privileges, and had but slight knowledge on moral subjects; and I was not, therefore, greatly shocked, at the time, with the immorality of anything through which I passed. The lodge which I joined was called Jefferson Lodge. I was certain that design was no objection to any man becoming a member or a Master of the lodge. There was to that lodge some as thoroughly irreligious men and infidels as I ever associated with before, and men with whom I never would have associated had they not been Free Masons. I do not recollect that my Christian men belonged to that lodge at the time I joined it. There were many very pious men who belonged to it, and some men of very intemperate habits.

As I paid the strictest attention to what they called their lectures and teachings, I became what they called a bright Mason." Hence, as I went I committed to memory their *oral* teachings—for they had no other.

The oaths and obligations were familiar to me, as was everything else that belonged to those degrees which I had taken.

I had belonged to the lodge in Adams nearly four years when I was converted to Christ. During the struggle of conviction of sin through which I had to pass before I found the question of Free Masonry ever occurred to my mind. The season that I call properly my conviction of sin was short. My exercises were pungent, and I very soon obtained hope in Christ.

Soon after my conversion the evening came for attendance upon the lodge. I went. They of course, were aware that I had become a Christian, and that I had attended the prayer meetings and lodge with prayer. I did so, and poured out my heart to the Lord for blessings on the lodge. I observed that it created a considerable excitement. The evening passed away, and as the close of the lodge I was requested to pray again. I did so, and retired, but much depressed in spirit. I soon found that I was completely converted from Free Masonry to Christ, and that I could have no fellowship with the Free Masons and with the lodge. Its oaths appeared to me to be monstrously profane and barbarous.

At that time I did not know how much I had been imposed upon by many of the pretensions of Free Masonry. But, upon reflection and examination, and after a severe struggle and earnest prayer, I found that I could not consistently remain with them. My new life instinctively and irresistibly recoiled from any fellowship with it, and I regarded as "the unfruitful work of darkness."

Without consulting any person, I finally went to the lodge and requested my discharge from membership, and received a certificate. They After manifesting considerable reluctance, they granted my request. My mind was made up Withdraw from them I must; with their consent if I might, without their consent if I must of this I said nothing; but some way it became known to many of my fellow-citizens that this created some little feeling amongst them They, therefore, planted a Masonic celebration or festival. I do not recollect exactly what it was. But they need to go to Jonesville, a town in Michigan, to celebrate the occasion. I quietly declined to do so; informing the committee that I could not conscientiously in anywise do what would manifest my approval of the institution, but rather of the Church. However, at that time, and for years afterward, I remained silent and said nothing against the institution; for I had not then so well considered the matter as to regard my moral obligations to be of such full and solid. But from that time I never allowed myself to be recognized as a Free Mason anywhere. This was a few years before the revelations of Free Masonry, by William Morgan, were published. When that book was published, I was asked if it were a true revelation of Free Masonry. I replied that it was as far as I know anything about it, and that, so nearly as I could recollect, it was perfectly correct as to the first three degrees of which I had been published.

I knew that I could be under no obligations to be guilty of a perpetual falsehood, and that I only made no revelation of any secret when I knew I was under no obligation to keep it. I frankly acknowledged that that which had been published was a true account of the institution, and a true expose of their oaths, principles and proceedings.

Afterward I considered it more thoroughly, and was most perfectly convinced that I had no right to adhere to the institution, or to appear to do so; and that I was bound, whenever the occasion arose, to speak my mind freely in regard to it, and to renounce the horrid oaths that I had taken.

On reflection and examination I found that I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me But in this respect I found myself entirely disappointed.

Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my oaths had been procured by fraud and misrepresentation, and that the institution was in no respect what I had been previously informed that it was.

And as I have had the means of examining it more thoroughly, it has become more and more irresistibly plain to my convictions that the institution is highly dangerous to the State, and in every way injurious to the Church of Christ.

This I expect to show in detail should I be spared to finish the articles which I contemplate writing But in my next it will be in place to inquire, *How are the public to know what Free Masonry is?*

After this inquiry is settled, we shall be prepared to enter upon an examination of its *principles*, and its *tendency*.

[To be continued.]

Col. Hall Wilson, Chief Clerk in the State Auditor's office, died Sunday forenoon, at his residence in Springfield, of typhoid pneumonia, aged thirty-seven years.

THE WAVERLY HOTEL and the stables on the grounds of the New Jersey State Agricultural Society, at Waverly Park, were burned last Saturday night. Loss $50,000.

SENSATIONAL.—A mass of rock and earth broke loose from the hill in the rear of Ellis Brothers' now brewery, on Carr avenue, Miranda, crushing the rear of the brewery. Loss $5,000.

SAMUEL A. MCPETERS, formerly employed as Lowell *Daily Courier*, and later on the *New Pupals*, has been elected City Clerk of Lowell, vice John A. McAlvin, resigned to accept the office of City Treasurer.

LIFE is short, and books are often long, and multitudinous. Some books are merely to be tasted of, others to be wholly rejected, while only a moderate number are to be thoroughly read and carefully digested.

HOWAN nature is so constituted, that all see and judge better in the affairs of others than in their own.

NOTICE.
Of Anxiliary Meetings.

EDITOR CHRISTIAN CYNOSURE:

The following is a copy of the intinstory step taken, for organizing a society in this county, opposed to secret orders. The words are few but sufficiently expressive of the object intended. It would be gratifying to every lover of the cause, to see similar societies organized, in every county in the Union. Let it be done, if but six names can be secured; for even the *moral force* of that number will be great. Let the standard be raised in every city, town, and hamlet at once, and dont forget to secure sub scribers for the CYNOSURE.

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[To be continued.]

Or to the Treasurer,

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Rev. I. A. HART,
Wheaton, Dupage Co., Ill.

THE TRAIL OF THE SERPENT.

[This article is from the pen of a Brigadier General in the late slavery war. It is worthy of reading.—Ed.]

We were in a New England village for a part of the time during the war, and saw, as we thought, the album of the smoke's path drawn over many things. We mean to say that as no Masonry where it could exist only to the injury of the cause that it embraced. For it may be laid down as a general principle that Masonry, in the long run, will degrade and finally destroy every legitimate interest that it meddles with. Its power consists entirely in the exclusive strength of men, excluded with duplicity, having a double face and presenting a double purpose; pretending one thing while singing at another; and it is, therefore, wholly incapable of restraining those high, heaven born principles, on which the safety of society depends; which can be maintained only in the simplicity, singleness and sincerity of Christian faith. The interests of society would be as well served by a combination formed of all the jugglers and men practiced in the legerdemain of the country, as they would be by a set of Masons. The practices of both are the same; fraud, sleight of hand, double-dealing, and deception. Of the two, the juggler is the more innocent, since he pretends only to amuse and divert, while the Mason puts on a sanctimonious face, pomatums his hair, dons a nice clean collar, assumes a solemn, serious tone, mouths his stultifying ceremonies with elocutionary effect, gives his words an oily unction, while his intentions are full of rascality, cunning, and thus strives to deceive the community to its own hurt. He is a solemn imposter, while the juggler is a mere merry-maker, that every one tells you that he is deceiving you for the sake of amusement.

But let us return to the war. The battle of Chancellorville was being fought; it was a hot tide on which the whole issues of the war were thought by some to depend, and, of course, the concern and interest of the New England States were aroused to the highest pitch. At length the news came that our forces had been defeated, and driven back across the Rappahannock. It was bad news, truly; but it no more shook the faith of New England than the loss of a steamboat would have stopped her people from trawling by steamboats. Immediately on the track, however, of this bad news, there came the cheering report that Gen. Dix had captured Richmond; and, although it would not bear the inspection of an intelligent, sober minded man for ten minutes, yet scores of men in the village went perfectly wild over it. Even some ministers of religion gave way to the enthusiasm of the moment, and announced with great exultation, the rumor, from the sacred desk. Even if the report had been true, the way that it was received, on a Sabbath day, would have done great discredit to the New England character. The report, unfortunately lacked a very important element of respectability, of dignity, of worth. It was a manufactured falsehood, a myth, a fable, produced such as are got up by Masons to play upon the hopes and fears of the community. It came from Philadelphia, a hot bed of that Fellowship, and no doubt designed to prevent the ill-effects of a defeat to the Union arms upon the popular mind. It was one of those ingenious though low devices which the Order and all secret societies get up, under the plea that all overt sanctities the means, and that falsehood is permissible when practiced to a good cause! We, of course, do not know whether this falsehood came from the Union League of Philadelphia, from some lodge of Odd Fellows or Masons there, or whether it might not have originated in the War Department, the head of which does not seem to have had any higher principles, or any greater depth of statesmanship than might be exhibited by such a device; but we point it out as an apt illustration of what the maxims and fables of Masonry are. They are too intricate, with degrade entirely to figure its just interests. How much more dignified it would have been to render a truthful report of the disaster, and say to the people that our arms had met with defeat, that Gen. Dix, who might have redeemed it, yet failed to do so; that our immense cavalry had not accomplished by a tithe what they might have done, and that we must make renewed efforts for another and more successful contest. Such a statement as this, or one actually believed to be true, would have been received by New England as an honor done to her intelligence and her preference for the truth, and would have been all that was needed to insure greater efforts for success. As it was, the falsehood did not shake her faith, and that is all; but we may safely say, that if any one thing is better calculated than another, to shake the faith of the people, to destroy their confidence in the press, in their representatives and in themselves, and render self-government and free institutions impossible, it is exactly just such fol-de-rols as these. And there is one man of any pretensions or discernment, who has had his attention drawn to Masonry, who has failed to observe that the lodge and brotherhood are a fruitful source of just such designing untruths.

We have also been informed of another peculiar trait exhibited by some of the people of the village alluded to during the war. It is said that the Masons absolutely drew some of the young men, who were going to the war, into their lodges, and, under the pretense of insuring them with protection from Masonic rebels, took $15 from each of them! If this was not getting money under false pretenses, then the protection promised must have been given; and what kind of a patriot must he be who prepares and disposes young men for accepting favors from rebels? Or who bestows such degrading favors upon one who pays $15, and withholds it from others who do not pay out of their dear blood bought earnings? What could be more infamous than to corrupt the patriotic virtue of young men, by teaching them the art of receiving by favors from traitors to their country? The trade of tipping appears to us hardly less criminal and disgraceful. He who accepts favors from the enemies of his country, is already more than half a rebel. And when it comes to the fight, if he expects more than is granted by the common rules governing warfare among Christians, he has not got manhood enough to be of use to any just or noble cause.

The detested Pharisee, who taught the youth that they could dishonor their parents and still observe the commandments, was not a more pernicious member of society than he who teaches that a man can be true to his country and to Christianity, and at the same time be loyally devoted to Masonry.

ON THE SQUARE.

HISTORY OF MASONRY.

Macoy and Sickles, 430 Broome street, New York, are at the head of a Masonic publishing and manufacturing company. In 1864, they issued a work entitled "The origin and early History of Masonry. By G. W. Steinbrenner, Past Master." This book, with some others, I bought at a Masonic book store some two years ago, and from its pages a few questions will be well granted. But to come to those where fault it is not—the children. What is to steady their weak heads, when the strong ones about them are so evidently unsettled? What strange confusion must there be in those little minds, bearing the single words, "Remember the Sabbath day to keep it holy," and seeing on the head of their teacher an array of frizzing and curls which it must have taken half the morning to prepare!

Dear Sunday School teachers, come to your classes with a dress "relieved for notice"—as if you meant work. Bring the most dainty neatness, the most careful prettiness and taste, for the sake, and reverence with children; but let your dress be as quiet and pure as the fine linen, which is the righteousness of saints." "And ye yourselves, like unto men that wait for their Lord.

"Masonry is an institution which is applicable to suit mankind, in all ages and conditions of humanity. The applicationss of Masonry by men of all countries, sects and opinions, are now evident to be denied, and too plain to admit of dubitation or dispute."

"How well Lessing understood the real object of Free Masonry, and how he strove to pronounce this object by every means in his power, we learn from his later works, particularly his 'Nathander Weise,' the principal character in which are a Jew, a Christian and a Mohammedan, who vie with each other in tolerance, charity, and respect for the universal dogmas of morality."

The defenders of Masonry sometimes through ignorance assert that all "sects and opinions" of men, from the Christian, fresh from his place of holy communion (?) to the Christ hating Jew, and the heathen Mohammedan, and other infidels do not meet as brethren on a common footing in the lodge. Here is Masonic authority against them. Christian, Jew, and Mohammedan seeking to excel each other in willingness to lay aside their diff rences. "Who hath made thee to differ?" inquires an apostle. Again saith God, "It shall be a statute forever throughout your generation that ye may put difference between holy and unholy, and between unclean and clean." Again God complains, saying of ancient Israel, "Her priests have violated my law, and hath profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the clean and the unclean." But when it was prophesied that Israel should repent, God says of the priests, "Then they shall teach my people the difference between the holy and profane."

We see that Christian, Jew, Mohammedan and infidel are of no avail, and according to Masonic law united. And in this country Jews and infidels meet in many lodges with Christians. The bond of union is so faithless to Christ that whoever enters the lodge upon its platform, must consent to lay aside that which makes him differ with Jew and infidel. And as it is Christ that makes him to differ, he must lay Christ aside as he enters the lodge. For differences must not enter there. Why should a Christian desire to go where his Master cannot go? Why enter a door from which Christ is excluded by law?

True, in the first degrees of Masonry, candidates are told that they will be required to consent to nothing which will interfere with their religious or political faith. But what is told a candidate may be one thing, and the great underlying law of Masonry may be another. I have numerous lodge books, and they agree in this great underlying law of Masonry. A Jew, an active Master Mason told me not long since that if I joined the lodge I must leave my Christ and my politics out as well as he.

Where the Spirit of the Lord is there is liberty to speak for him. In the lodge the Christian has no liberty to speak for the Lord, therefore the Lord's Spirit is not there. Should the Christian ever go where the Spirit of the Lord is not?—*Am. Wesleyan.*

THE PATRIARCH AND THE POPE.

The Patriarch of Constantinople appears to be an able and intelligent man. On receiving the summons from the Pope to the so-called Ecumenical Council for next December, he replied to the Pope's messenger that he knew its substance from having read it in the newspapers, and that, being what it was, he must decline to receive it. If the Pope, he said, had really wished to restore union, his course should have been not to summon his equals, the various Eastern Patriarchs, but to apply to them to know on what terms an agreement to summon such a Council could be arrived at, and then summon such an assembly if necessary. As it was, the Pope's mere *modus operandi* assumed the whole point in dispute. Moreover, he thought for himself that the only mode of recovering unity would be for all parties to go back two centuries to the creed and practice of the Church before the time of the rupture, and strike off anything added or add anything lost, by every one of the branches since that date. As for the Council of Florence, which had governed the Eastern Church, it was an assembly collected on political grounds, on grounds of pure worldly interest, whichtended in a decision imposed for a time on some few of our Church by dint of starvation, and every kind of violence and threat by him who was then Pope. Such an assembly is not even worthy of the sacred name of "council." In a word, the Patriarch of Constantinople appeared to understand the situation in every sense—political, ecclesiastical, theological,—and the emissaries of the Pope carried back the unopened letter.—*Spectator, Jan. 2.*

"HERALD OF PEACE" is the name of a sixteen page quarto, published in Chicago, Ill., by members of the Society of Friends. It is devoted to the cause of Peace and general religious improvement. It is an excellent family paper, thoroughly "radical" in religion and politics, and is well supported by the most intelligent and active members of the Society of Friends as well as many others. Its numbers among its contributors Prof. Thomas Chase, of Haverford College; E. L. Comstock, the well known missionary and philanthropist; J. H. Douglas, Secretary of the "Peace Association of Friends in America;" Wm. Mitchell, of Philadelphia, long an active and efficient laborer among the freedmen; David Rutt, a veteran minister of Iowa; Prof. D. Satterthwaite, of New York, besides many others, both among Friends and others.

The editorials are always practical and point home to the conscience. Departments in edited with great care. Altogether it is decidedly the leading paper among the Friends; and will be sure to receive a hearty support from all classes. It is issued at the low price of $1.50 per year.

SABBATH SCHOOL DRESS.—A writer to the *Christian at Work* offers these suggestions to teachers:

No woman who understands her business trails a rich silk dress up and down a sick room; or makes cake (if that be her duty) in her best cap. Then why should all committees of fashion go with her to church and Sunday School? Does she consider that they will assuredly do their work, then and there, even if she forgets hers? Have not mine own eyes been entangled in the twelve yards of ribbon that hung down from some fair throat in the pew before me? Have not my own thoughts strayed away and been lost in the many wonders of her sister's bonnet? All my own fault, you will say—very well granted. But to come to those where fault it is not—the children. What is to steady their weak heads, when the strong ones about them are so evidently unsettled? What strange confusion must there be in those little minds, bearing the single words, "Remember the Sabbath day to keep it holy," and seeing on the head of their teacher an array of frizzing and curls which it must have taken half the morning to prepare!

Dear Sunday School teachers, come to your classes with a dress "relieved for notice"—as if you meant work. Bring the most dainty neatness, the most careful prettiness and taste, for the sake, and reverence with children; but let your dress be as quiet and pure as the fine linen, which is the righteousness of saints." "And ye yourselves, like unto men that wait for their Lord.

PICTURES OF THE POOR.—It seems hardly possible that among a Christian people worshiping in hundred thousand dollar churches, such stories as these told by Oliver Dyer of the New York poor could be true. But they are painfully probable:

A poor sewing woman in Fish street I found plying her needle in the open air. It was a cold day, yet her dress consisted of but one thin garment, and her head and neck and face were bare. Down in her dark and cold room under ground, was her babe, a mere skeleton. A little boy of five years was rocking the cradle, and amusing the child by jingling two tin cups, through the handles of which he had thrust his thin arms. The mother was obliged to sew outside for there was no light within, and medicine and food for her suffering children had to be earned. She told me that when times were good she could earn $1 a week, that she paid $2 25 for her room, and that when her little ones required much of her time, or when work was scarce, or when she fell ill with the cold, it was hard to procure a woman in in Tenth Street, with the children, one paralyzed from the hips downward, worked out by the day; no family, not even the best Christian family in our city, wishs to have the sewing which is done in their house. She was forced to leave them at home. When she started out to work, she would place upon the floor a bowl of water and a plate of broken bread to supply her children's wants during the day, and locking them in, would leave them till evening came and her toil was over. This poor creature earned just enough to pay her rent and provide her little family with their needed food.

SINGULAR PRESCRIPTION.—The London *Herald* tells this singular and touching story:

Not many years since, certain miners, working for underground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected—an agent prepared in the laboratory of nature—had effectually arrested the progress of decay. They brought it up to the surface, and for a while, till it crumbled away through exposure to the atmosphere, it lay there the image of a fine sturdy young man. No convulsion had passed over his face in death—the features were tranquil; the hair was black as jet. No one recognized the face—a generation had grown up since the day on which the miner went down into the pit for the last time. But a tottering old woman, who had hurried from her cottage at hearing the news, came up, and she knew again the face which through all these years she had never quite forgotten. The poor miner was to have been her husband on the day after that on which he died. They were rough people, of course, who were looking on; a liberal education and refined feelings are not deemed essential to the man whose work is to get up coals or even ore; but there were no dry eyes there when the gray-headed old pilgrim cast herself upon the youthful corpse, and poured into its dead ear many words of endearment unused for forty years. It was a touching contrast; the one so old, the other so young, they had both been young those long years ago; but time had gone on with the living and stood still with the dead.

A HOPEFUL MOVEMENT.

A mass meeting of English and German citizens was lately held in Mozart Hall, Cincinnati, to consider the importance of the Sabbath, both as a religious and as a sanitary and civil institution. The meeting was large and enthusiastic. It was eloquently addressed by Judge Stanley, Methodist (in English), and by Rev. Dr. Schauf and Rev. Mr. Sechenstion, both in English and German. The exercises were also enlivened by music in both languages, and the following resolutions were adopted

by a unanimous vote. In these not unpersistent need of such movements in all our large towns and cities. The practical abrogation of the Sabbath is the opening of the flood-gates of crime and perdition:

"Whereas, The Sabbath is an institution of divine appointment, eminently benevolent in design, founded upon natural as well as revealed law, adapted both to its nature and requirements to promote the highest good of man; therefore

"*Resolved*, That every man has a right to the Sabbath, and cannot deprive himself of this day of rest, nor be deprived of it, without serious injury to his physical, intellectual and moral culture.

"*Resolved*, That the Sabbath as a civil institution rec guired by both statute law and judicial decision, is essential to the welfare of the State, being the great bulwark of morality and free government.

"*Resolved*, That in view of abounding lawlessness and crime, arising largely from a disregard of the foregoing principles, we earnestly invite all our fellow citizens, of whatever creed or nationality, to unite with us in securing a better observance of the civil Sabbath."

The meeting was then dismissed with a benediction by Bishop McIlvaine.

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THE LITTLE CORPORAL. THE LITTLE CORPORAL

A late number of this original magazine for the most entertaining publication for the boys and girls, and for older people who have young ones, we have ever examined. We young hearts, has found its way to our table, and not see how it possibly can have a superand is so redolent of every rare and delicious flor, or if it could have, how the young folks thing for young hearts, that we cannot conscientiously could possibly wish for any thing better. to herald its uncommon merits. The stories are *Pemaglomia Teacher*, ——

delightful and invariably instructive. The poetry is simple, tender, pretty, and high toned. The composition is excellent English, and, in a word, the conductors seem to enter into the well as from the people everywhere, to prove spirit of their great task, to know the nature that THE LITTLE CORPORAL is all that is claimed of young hearts, and how to cater to their in ed for it. Its matter is entirely original and natural longings.—*National Intelligencer, Sept* from the freshest, most alive, and best writers 10, 1868. in the country.

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VOLUME 1. CHICAGO, TUESDAY, APRIL 20, 1869. NUMBER 18.

The Christian Cynosure.

HEAR BOTH SIDES.

Peter and Lucia C. Cook's case, as set forth by the Committee which Condemned them.

[For special reasons we print the following *verbatim, literatim et punctuatim* as it comes to us.]

ELKHART, Jea the 20th 1869

Mr EZRA A Cook

Dear Sir

We have seen in your paper the CHRISTIAN CYNOSURE issued at Chicago—Dec 29th 1869 an article headed Mason Toleration and Charity in which falsand slanderous Statements in referance to a Church trial in which Peter A Lucia C Cook were the accused are set forth in a cowardly manner—by an anonymous information as will we, the committy in the Trial who are none of us Masons feel that our Church pastor and our selves are unjustly assailed in that attack if you think your cause is Holy one you cannot expect to advance it by falsehood and mis-representation we therefore ask you to give this our reply a place in your paper in as much as it comes to you with proper vouchers your paper assumes to be a Christian Journal & if you are a follower of him who reviled not you will not refuse to deal justly with brother Blessed is the man who taketh not up a reproach against his neighbor our Pastor does not claime to be a Royal Arch Preacher as you assert though he obmits that he is a Royal Arch Mason he our Pastor went with a witness before the charges on which Peter & Lucia C Cook wars tride was made out and said to them that he was not a member of any Masonic Lodge and had not been in a Lodge for more than 4 months and if they would return to their religious duties he would not enter a Masonic Lodge while he remained their Pastor But they required him to denounce the Fraternity which he claimed he could not do in truth Previous to this he offered to give them letters of dismission from the Church but they refused to accept and continued to neglect their church duties many was not arreigned for nonattendance of our Pastors ministry as your paper states. The following is a corect copy of the Charges and Specifications on which they were tried and the finding of the committee, and for authoratity for pastor to remain with the committee while making up their decision See Baker on Discipline Page 108 section 7th

I bearin Charge Petter Cook and Lucia C Cook with habitual neglect of the public means of grace as members of the M E Church in Elkhart Station Goshen District North Indiana confrance during the four month immediately preciding this date Dec 11 68

Specification First in wilfully absenting themselves from the publick worship of God 2nd wilfully neglecting the Supper of the Lord 3rd the meeting of their Class 4 the Stated prayer meetings

H J Weekely Leader

We the committe in the above charge and Specifications after carefully considering all the testimony presented in the case decide as follows that all the Specifications are Sustained and that the specifications Sustain the Charge

Committe	Com
G W Foster	Caroline Golps
Z Hadley	Phebe Upson
Peter Smith	Mrs H Pancheo
	Phebe, A. Dean.

The above communication bears date of January 20th, but only reached the editors after our paper for April 6th was made up. We mention this merely to assure the subscribers and the public that the delay of its publication has been by no choice or neglect of ours. We have purposely refrained from all corrections and amendments—believing that in its native dress it would best reveal to the intelligent and candid the true source of the persecution of which Mr. and Mrs. Cook are the latest victims. Some who see are evidently uncandicted and confiding, and we hope, simple-hearted Christians—and sufficiently informed to know that in the absence of any other signature, the editor or editors are understood and held to be the responsible authors of whatever appears in their journal. Hence, they call our editorial notice of the excommunication of Mr. and Mrs. Cook an "*anonymous and cowardly* attack." This we do not mention for the purpose of repelling the charge of cowardice, but merely as one item of the evidence which this communication affords, that the Committee are not the men and women to originate the odious task of purging the Church to which they belong of Anti-Masons. They have evidently done as they have been instructed, and gone where they have been led, and in their confiding simplicity have been deeply imposed upon—used as the monkey used the cat when he thrust her hand into the fire to scrape out chestnuts for himself. They are "not *Masons*," as they tell us, from which they probably expect us to infer that they are not to be suspected of prejudice against Anti-Masons. But from which, in connection with the deplorable apathy and blindness which they exhibit in the above attempted vindication of their action, we understand that they were poorly prepared to withstand the cunning craftiness by which the mystic fraternity are continually practicing the vilest deceptions. Hence they were unable to detect the craftiness of their Royal Arch Pastor, in averring that he did not "*profess to be a Royal Arch Preacher,*" though a Royal Arch Mason. What if he had joined the Roman Catholic Church or the Universalist Church? Would they not object to receiving him as their pastor? Would it satisfy them for him to say "I do not profess to be a Universalist preacher, though I am a Universalist?" Is not this a contemptible sophism? It reminds us of the fox-hunting parson, who was reproved for swearing. He replied, "I do not profess to swear as a parson. I preach and pray as a parson, but in getting drunk, swearing, and the like, I do these things as a man." "But," said his reprover, "suppose the man is sent to hell for these crimes, what becomes of the parson?" Don't profess to be a Royal Arch Preacher? Out upon such deceitful trifling in the Church of God. Said he was "not a member of any Lodge?" Of course not. He belongs to a *Chapter*. "Had not met in a Lodge" (nor in a Chapter?) "for four months." Would not again while pastor at Elkhart if brother and sister Cook would consent to his drinking the cup of the Lord and the cup of devils. In other words, if they would resume their places in his church, under his pastorship. But brother and sister Cook would not yield. What stubbornness! "They insisted that he should denounce the fraternity." This is a mistake. Anti-Masons never demand or do that. They insist that Masons shall renounce the principles and practices and the fellowship of Free Masonry—that they shall denounce the institution; but they do not denounce the members nor require any one to do so. We don't denounce Jews, or Mohammedans, or Papists, or Pagans, but we do denounce their systems, and insist that we can receive none in Christian fellowship who do not do it. We love the sinner, but hate his sin. We are ready to receive him if we can separate his sin from him. But if we must receive and fellowship both, we can receive neither. Was brother and sister Cook wrong in insisting upon thorough repentance? And if the thing was proper to be renounced for one year or two, was it not proper to be renounced forever? And could there be the evidence of repentance where the renunciation was limited? Suppose the thing complained of had been membership in a gambling and drinking club? How would it sound for the minister complained of to say, "I am not a member of the lower grade of gambling clubs. I have not been drunk in four months. If you will just go on under my ministry, I won't attend with the club any more while I am your pastor. Would not every one say such a proposal was worse than nothing? If you had hope before, this would extinguish the last spark, and indicate an utter absence of all spiritual life and all true spiritual discernment. "But Mr. H——— offered to give them letters of dismission." Worse and worse. This is a distinct confession that their standing was good, their Christian character irreproachable, and that they were proceeded against for no other cause than their refusal to withdraw their allegiance and support from the apostacy of the ministers of Christ into Beulian, modernized and christened with the new name of Free Masonry. If they would only consent to a compromise with the apostacy, by recognizing him as an acceptable pastor, upon his agreeing to abstain from the rites of Baal so *long* as he should be their pastor, he is ready to certify to their irreproachable Christian character, and dismiss them with his benediction. But if they will firmly maintain their protest and have no *fellowship* with these unfruitful works of darkness, nothing but reproof; then having done so much to reconcile them, he will not hesitate to apply to them the supreme, ecclesiastical authority of the Church, and deliver them as publicans and sinners to Satan; all for their obstinate Anti-Masonry, himself and his Committee being witnesses, that this was their only offence. So Pliny, when he had examined some humble, Christian women by torture, and failing to extort any such confessions of crime as he expected, most graciously offered to acquit them, upon condition that they should revile Christ, and, then, when this was refused, that they should sacrifice to the heathen gods. Still they refused. He thus required them simply to burn incense before the image of the Emperor; and when they refused this with the same firmness as before, "not doubting," says he, "that such obstinacy should be punished, *I ordered them to execution.*" So Pilate washed his hands, in attestation of his innocence, before all the multitude, saying: "I find no fault in Him" But he both scourged Jesus, and delivered Him to be crucified. Kind man! How loth to condemn the innocent! But how impotent all the waters of earth to remove the blood-stains from his hands. So Pastor Hall attempts to wash his hands by saying he offered to abstain from Lodge-worship, if they would withdraw their reproof. He even offered them letters if they would voluntarily exile themselves from the church of their early love—thus virtually confessing their innocence and *his* guilt, and thus yielding to the same dark power which Pilate obeyed, he cast them out. And yet the Committee say, as they doubtless have been taught to say, "they were not arraigned for non-attendance of our pastor's ministry." We have tried hard to reconcile this absurd statement with truthfulness and honesty, but with dubious success. "Not arraigned for non-attendance on our pastor's ministry?" What, then? Why, in the language of the charge itself, it was for "habitual neglect of the public means of grace," as members of the M. E. Church in Elkhart, etc. And what would attention to those public means of grace, as members of the Church *be*, but attendance upon the preaching, the sacraments, and other appointments of Pastor Hall? If they had attended upon their pastor's ministry, would not that have been attending upon the public means of grace, as members of the M. E. Church, in Elkhart? The plain fact is, both these forms of speech mean precisely the same thing, and cover precisely the same ground. To deny one and affirm the other, if it be not to lie against the Holy Ghost, is the verriest quibbling, a mere play upon *words*, with a guilefulness and a meanness well worthy of the mystic craft. The only available defence in a case that requires such desperate shifts as this, is by repentance, and confession, and restitution. The very warfare of this charge indicates with sufficient clearness that the one who framed it was not ignorant of the fact that brother and sister Cook had not neglected the public means of grace, as Christians, but only as Methodists. They had faithfully attended with the United Brethren.

As to the question whether the Methodist Discipline authorizes the prosecutor to remain with the Committee while making up their verdict, that is a question concerning their law with which we have little concern. Only if the Committee are right, so much the worse for the rights and liberties of the members—so much the more despotic the ecclesiastical system.

In all other essential points, this vindication of the Committee is the very best confirmation of the statements heretofore made by Mrs. Cook and the CYNOSURE, which they could possible have.

ADDENDUM EXPLANATORY.—Since the above was put in type we learn from a reliable source, that the statement, purporting to be from the Committee which tried Peter and Lucia C. Cook, is only a majority statement. There were two persons on the Committee whose names do not appear, and yet it is sent in as the statement of the Committee, making the impression upon all strangers that the Committee are unanimous in the matter. Whether this is using the simplicity and sincerity which become Christian, or the guilefulness which is the essential element of Free Masonry, let the readers judge for themselves.

A PREGNANT PARAGRAPH.

"It is believed that as the Chinese population in our Pacific States increase, *serious difficulties will arise* from the arbitrary management of the Chinese secret societies, formed for the portection of labor. These societies seem to have degenerated into de-spotic, secret tribunals, which often interfere with the course of justice, and exercise prerogatives of punishment which are in this country delegated to courts of justice."

The above precious, ten and a-half lines, we clipped from the Cincinnati *Times*, of Feb. 25. You had better reprint in the CYNOSURE, as it has an important bearing upon one enterprise, for here we find, an able editor, telling to his 85,000 weekly subscribers, what "is believed" in reference to those poor, and comparatively weak, and feeble heathen, on the western slope of this continent. I hope the *Times*, will take measures to ascertain, what the belief is, referred to Free Masonry, and other sufficient secret societies, vastly more to be dreaded, than all the secret societies of the whole Chinese Empire. It appears, from the remarks in the slip, that the author of it, knew but little, if anything, about the murder of Morgan, and the despotic secret tribunals, which did interfere with the course of justice, and did in his case, exercise prerogatives of punishment, which are in this country, delegated to courts of justice, and we find, in the letter of Richard Rush, in 1833, to a committee in York Co., Pa., in this very point, these words: "The law is still paralized by a hidden agent, that continues to prove stronger than the combined force of its machinery, and its ministers and lodges this agent has become its sepulchre. There it lies; a spectacle for free men to look at" executive message, proclamations and proclamations, with rewards, offer of executive rewards, like indictments and jury trials, under special courts and judges, have all fallen to the ground.

J. B. NEVES.

UNEQUALLY YOKED TOGETHER.

This is surely the case whenever *secrecy* is united to any righteous cause, any beneficent purpose. Such a union ought never to exist—never can right[ly] exist, since it is always *unnatural*, unscriptural, and unjust, and therefore always wrong. Whatever is contrary to nature is contrary to the God of nature. To disregard any natural law of either part of our complex being, of body, mind, or heart, is just as really and just as clearly wrong as to disregard any of the commands or precepts of the Bible, for our natures and the Bible being the works of the same God, are equally the authoritative expression of His will. On this ground, therefore, I first object to all connections of secrecy with any right public movement, as something not only impolitic, but as something positively wrong because something clearly unnatural, something unauthorized by any legitimate mental operation, a palpable violation of a plain and very prominent law of mental association. The human mind never naturally, spontaneously, and honestly or legitimately associates secrecy with what is right or good any more than it naturally associates violence with kindness deception with honesty, or trifling with reverence. Everywhere and always, and with all men, the only natural association of ideas connect secrecy with only what is wrong; studied concealment with conscious guilt.

We can trace the uniform operation of this settled law of mental associations from the very beginning of our race. So long as Adam and Eve remained holy they knew no shame, no guilt, no fear, and hence attempted no concealment. They were naked and knew it not: they met God face to face, and shrank not from His all-seeing eye; they had nothing that demanded *covering*—nothing that needed *concealment.*

But the moment they sinned and experienced conscious guilt, they at once instinctively sought to cover their nakedness with leaves, and hide themselves from the eyes of their Maker, among the thick trees. There is no mistaking, no honest denying this clear manifestation of this only natural, only congenious association of ideas in the minds of the first pair.

It has been equally clear, always essentially the same, in all their descendants; is repeated in the conduct of every child, and found operating in the mind of every adult of their great family.

Take any child, and up to the time when their moral faculties are called into conscious activity, everything that they do is done with that open ingenuousness, that undisguised frankness, so proverbial in children. It is only when they are able to clearly distinguish right from wrong, and have been led to do something that they feel to be wrong, something that they know they should not have done, that they depart from their childish openness, and become conscious of any desire or any motive for secrecy, or make any attempt at studied concealment.

The same mental associations go with us through life. Whenever we see or hear of any of our several individuals, old or young, civilized or savage, Christian or heathen, skulking about as if wishing not to be seen, talking in whispers or in undertones, as if afraid of being heard, or walking any moves which indicate designed concealment, we instinctively, spontaneously say, "There is something wrong, there; they are closely up to some mischief; it is not to be on the lookout for the fellow." The human mind always *jumps* to such conclusions from all such premises. It knows no other *natural* association of ideas. It instinctively assumes that studied concealment indicates secret wrong. It never, naturally, conceives it possible that men can have any motive for concealing what is right—studiedly covering up what is designed for general good. And whenever we see such indications of studied secrecy in persons whose whole life and character forbids the mind making this first natural deduction, that they are meditating wrong, the mind does not then abandon its only natural association of ideas, but only is led to consider a little and conclude that *some one else has done wrong*, and they are trying *secretly to ferret it out.* The mind thus refuses to admit that there can be secrecy and concealment without evil, or legitimate counterpart of wrong-doing somewhere near by.

Such being the only legitimate conception of the human mind—the only natural association of ideas, it is a clear indicator of the will of God that He made the human mind just as it is, such settled laws of action. Such a law of natural, mental association, therefore, has all the imperative force of the most direct divine sanction. To disregard it is just as clear and just as deep guilt as to disregard any one of the ten commandments of the Bible, to disregard the clear, natural law of our minds, and allow ourselves to habitually associate secrecy with what is right. Studied concealment with what is meant for public good is there perverseness; an open disregard of God's will as clearly revealed in our very nature.

Of the terrible evil result of such a perverse violation of any great natural law, I need have something to say at another time. The clear *unnaturalness*, and the got sequent *wrong* of such a course, is the point to which I want to call some attention in this article.

My second objection to the association of secrecy with what is right, is that such an association is clearly UNSCRIPTURAL.

The scriptures are from the same God that made the human mind. We should, therefore, expect them to be as they are, in perfect harmony. They must spek in harmony. We have seen that all the natural associations of the mind are clearly against the connection of secrecy with right doing.

The Bible everywhere assumes this law of natural, mental associations, which connect secrecy with what is wrong alone. So when Jacob, in blessing his sons, says: "Simeon and Levi are brethren; instruments of cruelty are in their habitation. O! my soul, come not thou into their *secret.*"

The Psalmist also declares the wicked "lie in wait *secretly*, as a lion in his den; they shoot in *secret* at the perfect."

So, too, in Proverbs, it is only an abandoned woman who would say: "*Stolen* waters are sweet, and bread eaten in *secret* is pleasant." And Paul, in speaking of the abomin-ations of the heathen, says. "It is a shame to speak of those things which are done by them in *secret.*"

Now, in all of these and in many other like passages of Scripture, there is a clear assumption of the fact, that the only legitimate association of secrecy is with what is most cruel, base and vile, and hence the term "secret" is used as a synonim for all kinds of wickedness.

But this idea is not simply thus assumed in the Scriptures; it is explicitly declared in the favor of a general principle of action.

The Savior declares that "of every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved for he who hateth the light doeth evil." The fact that his deeds may be made manifest that they are wrought in God."

The Savior's brethren assert the same principle when they declare, "There is no man that doeth anything in *secret*, and himself seeketh to be known openly." Such a course would be absurd in both of these passages. There is the most explicit deoleration of the fact that there is a natural, fitting, and to be expected that persons engaged in wrong doing, in plotting evil, committing crimes, will seek to conceal their plans and hide their movements, and do their deeds in secret, it is just as natural for things, and as much to be expected, that all persons who are *acting honestly*, doing right and seeking the public *welfare*, will act openly, frankly, and undisguised, since they have nothing to be ashamed of, nothing to hide, nothing to conceal from God or their fellow-men; and since they have no legitimate motives, see no possible fitness or advantage in any such unnatural association of ideas, which betrays manifestes the di-tinguishing features of virtue and vice, and clothes both right and wrong in the same garb of shame, the same badges of guilt.

There is another deeply significant repudiation of this incongruous connection of secrecy with what is right, in the Savior's public denial of any such conduct on His part, when He declared, "I spike openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and *in secret have I said nothing.*"

Christ knew that he was publicly branded as a deceiver and blasphemer. He knew also that anything like *secrecy* in His teachings, or in any of His movements, would be naturally and justly considered as presumptive evidence of the truth of such charges. He felt no fear of God, or of His friends, of any such accusation from all such charges of secrecy and wrong. He, therefore, publicly declares, as the fitting evidence of his good intentions, that in all "ceilings and doings He had been open, frank, public; that He had nothing to conceal, and sought to conceal nothing. "*In secret have I said nothing.*"

And every professed follower of Christ who takes the Word of God for his guide, and Christ for his great example, ought to be able to hone-tly make the same declaration at all times. Whatever I have done I have done openly, "and in secret have I said nothing." There is no doubt but that these clear philosophical views of this important point.

To disregard all this and take their natural bridge of vice and sin it upon virtue, to transpose the bottled principles of human action and seek to hide what is right, while vice and crime are allowed to flourish themselves in open daylight, before the eyes of all men, is to order the direction of both nature and revelation toe, deserving all the fearful denunciation of those who "put light for darkne-s, and darkness for light," "call sweet bitter, and bitter sweet," "call good evil, and evil good."

My third objection to the connection of secrecy with any beificent public movement, is that it is clearly *unjust.*

It is a manifest deep injustice to all parties, to do not the natural liberty to lend their aonation to such an unnatural, unscriptural connection.

There are such things, as clear, sacred, social rights, which no one who chooses to live in society can be justly deprived of

No State has any right to establish any condition of citizenship that any intelligent, candid man, who clearly desires the welfare of the State, cannot conscientiously and honorably comply with.

I doubt whether any church has a right to make any conditions of church membership which any true, candid Christian cannot conscientiously assent to.

So I claim that in any public movement or organization for the promotion of the intellectual, social, or moral welfare of mankind, there cannot justly be any conditions of membership which every true friend of the cause—at least within the class of pre-one- that the organization embraces, cannot honestly and understandingly agree to.

This objection has special force against secret societies. No body of men ought to have any moral right to thus compromise a great moral movement. There is great injustice in thus pleding the temperance cause in such a position that many of its best, warmest, most influential friends cannot consistently give it any sympathy or support, but are forced to stand in a position of practical indifference or seeming opposition, because of false principles and pernicious practices connected with it.

But this injustice is by no means confined to the temperance cause, and there is essentially the same injustice in burdening any good cause with any such objectionable features, killing it as Congressmen kill important bills by loading them down with objectionable and irrevalent amendments and additions.

As a man, as a citizen, and as a Christian, it is my right, my duty, to help forward every good cause; "to do good as I find opportunity;" "to be ready for every good word and work."

If I cannot give them my personal services, I may give them my personal encouragement, my sympathies, my pecuniary support. It is also my right and my duty to oppose in every proper way, direct or by indirectly, everything that is wrong in principle, or pernicious in tendency.

But, in order to do this understandingly, I must have—*and therefore I have the inalienable, moral right to know* the means and the opportunity of determining what is true and what is false, what is right and what is wrong, what will be pernicious in its tendency, and what will not. And no man, no body of men can have the moral right to withhold from me the means of deciding these questions of social or Christ-ian duty.

To do so in any matter of public interest is there injustice; is enacloning the worst principles and the most malignant spirit of Popery, which deprives the masses of education, of intelligence, and of the Bible, and demands blind submission to mere authority, blind assent to arbitrary decisions. Secret societies unjustly deprive men of this clear, moral right *to full* knowledge upon all subjects that affect the welfare of the society in which they live. They demand of intelligent, conscientious men to submit blind and important subjects to the dark; that they shall decide to give or withhold their assent, their sanction, their support, to important movements, the real nature of which they deprive them of the means of satisfactorily determining. No man has any moral right to take such a step. Nobody has any moral right to force such an alternative upon any man.

Their candid men must approve the sound wisdom of the little paragraph recently published in many papers to the effect that the Prince of Wales stands aloof from all secret societies, out of respect to his father's counsels, never to join any organization, the real nature of which he did not know beforehand. Any other course is a most egregious stultification. Every man as a moral, accountable being, is bound to use all reasonable exertion to know, and hence has the most sacred right to know, fully and beforehand what are the principles, the aims and the tendency of any movement or any organization which he is expected, or may be invited, or be under, to support or to oppose. It follows, of course, that no man can, by any means, be justly deprived of the full, free opportunity, and means of thus investigating the principles of every public movement that he may thus decide understandingly, and before called upon to commit himself, what his rights and duties are.

Such are my three one-t important objections to the feature common to all secret societies, the incongruous connection of secrecy with what is right, or claimed to be for the public good. Such a connection is clearly *unnatural, unscriptural, unjust.*

And any organization which involves in its fundamental principles such a three fold wrong, whatever incident it good it may do for a time, whatever redeeming qualities may be associated with it, will in the end work wide spread evil and most disastrous results.

The world has always raprobated the hypocritical game of "stealing the livery of heaven to serve the devil in." It ought, with equal severity, to reprobate every attempts to steal *the livery of the devil to serve heaven in.* Let the soldiers of the two great armies of light and darkness, truth and error, good and evil, keep their respective ranks, but each be conscientious with their appropriate uniform; and carry their own banners.

P. B. CUMBERLAW.

STANDING FIRE.—A young soldier, going to his barrack-room to sleep for the first time, quietly kneeled down to pray in the presence of his comrades. This set was the signal for a storm. Hisses, shouts, and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier. One man leaped upon the bed, and shouted in his ear. But he was unmoved to the end of his prayer, when he arose and silently went to his repose. The next night, his comrades eagerly watched to see if he would dare to pray a second time. To their surprise, he again dropped on his knees, and began to wrestle with the same noises, as on the previous evening. He did not flinch, however. The third evening, he kneeled down and prayed, regardless of their continued noise and mockery. On the fourth evening the noise was less. On the fifth it was still less. On the sixth, one of the soldiers exclaimed "Ha stands fire, he stands fire; he's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.

"It is a good sign," says Bishop Hall, "when God chides us. His round reprehensions are generally forerunners of mercy; whereas if His silent commission—be had once argues deep and secret displeasure."

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WE PRINTED 5,000 EXTRA COPIES OF NUMBER 16 FOR GIL AL of Providence and employ canvassers at $2,00 per 100 (half price).

Campaign Documents.

We call especial attention to our list of publications, he-ded CAMPAIGN DOCUMENTS.

We intend to keep EVERYTHING RELIABLE giving THOUT ON THE

SECRET ORDERS.

We hope to have President Finney's letters on Masonry, soon.

SPECIAL NOTICE.

ANNUAL MEETING.)

As a meeting of Executive Committee of the National Christian Association opposed to secret societies, it was

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago; also, that the time for holding said meeting be Tuesday, Jan 5th, at half past 1 o'clock P. M., in the forenoon, instead from day to day, as shall be deemed expedient.

I. A. HART, secretary.

The following extract from the Constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary:

"ARTICLE 4. The annual meeting of this Association shall be constituted by delegates from auxiliary and Gadfrei associations, provided that parties attending who are in hearty sympathy with us upon the vote of the Association, be admitted as members. The place of meeting to be determined by the Association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all preparation for said meeting.

"ART. 5. Associations for the same general objects, whether state, ecclesiastical or local may become auxiliary to this body, as their own request, and may be represented in the annual and other meetings."

Now, friends of light, organize your State and county and town auxiliaries. Organize your conferences and presbyteries, associations and churches into auxiliaries, that you may not only elect your delegates, but adopt the proper resolutions, so that as to the necessary expenses, we may "*bear each other's burdens.*" Then this weight will not be so heavy and crushing on any, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention especially to the question of providing the *sinews of war for the National Association.* This must be done, if our Papers is to live, and we are to bring the purser of tae press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents such as to reach the masses. Not only the pen and the press must be set to work on a vastly large scale, but the tongues of free must be evoked. We must have preachers, lecturers, stump-speakers, and all whatever one chooses to call those who shall evangalize in these cases, and that we may have, they must *be sent.* We are aware that some cannot make the preachers—God must send, but we must "help Jesus on their journey after godly sort." A wise financial system, and thorough organization for work and victory; this is the subject for thought, for prayer, for action now and at the annual meeting. Men of thought will decide, heed the call of Providence and may He who presents the opportunity, give the wisdom and the energy which the hour demands.

Do not be troubled because you have no views of your own. Shall make a million spears of grass where Bonaparte one tree. The earth is fringed and carpeted, not with forests but with grasses. Only have enough of little virtues and common felicities, and you need not mourn because you are neither a hero nor a saint.

The Christian life is not an engagement by contract between the Master and His servant. It is a union of love between the Lord of the Savior and the saved—by the enduring ties of the most intimate.

HOW SHALL PROTESTANTS FIGHT POPERY!

To the Rev R. M. Hatfield, D. D., Chairman of Committee, of evangelical ministers of Chicago, to present the above subject to their next monthly meeting, appointed at their meeting in the prayer room, of the Young Men's Christian Association, Monday, April, 5th, 1869.

MY RESPECTED BRETHREN:—When I entered your meeting under Farwell Hall, Monday, Apr. 5th, I did not fully know its nature, and being suddenly, and, unexpectedly called up, I was much dissatisfied with the few remarks I made, on the above question. These are my thoughts: You are to present to the evangelical ministry of Chicago, at their next monthly meeting, the problem, not only of the age, but of ages. In the words of your brother *Fowler* on that occasion, you are to show us, or to guide a discussion which is to show us, not only how to "take the Romish bull by the horns," but all his pedigree and descendants; Aarons calf included. Unless you do this, you can do nothing. Popery is not "such stuff as dreams are made of."

It is living, sentual, hard reality. And in the words of John Randolph concerning England: "if you will strike, I do not say an effectual blow, but a blow that will be felt," you must strike, not at this name, "Popery," not at its intolerence, (other seets are intolerant), not as some of your brethren did, at its "worldly nature," other seets are governed by worldly policy. You must discover the root that bears its fruit; you must discover that element in its world, which entitles it to pernomence as the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. xvii: 5.)

The first murder on earth, was a religious murder. To Cain and his offering the Lord had not respect; "*and Cain was very wrath and his countenance fell.*" This was why he killed Abel. And the same malignant spirit, lurks in every artificial religion still. What, and whence is that spirit? Let Eden be fact or fiction, history or myth, the principle is plain and clear, and open to the meanest apprehension, that the source of the world's miseries, the root of its every ugne, lies hid in the self projected worship; the spurious solemn rites which men have invented, got up, established, and added to, or substituted for the rites which lead to God through Jesus Christ.

You have read the centuries of Mosheim: you have seen, all along down, that the true religion of the real and the true God, has always been first and worst corrupted by simply inventing rites. There are no true priests now but Christ. He "*hath an unchanging priest-hood.*" It follows that every "priest" to-day on earth, is a successor, not of the apostles, but of Cain. Every alter is a Cain's altar, whether at Dan, or Bethel, in the Vatican at Rome, or in the city of Chicago; in Church or Lodge, Pagoda, or spirit-circle.

And not only is every "priest" of the present day an usurper, and every altar, an altar of Baal; but every *rite or* ceremony of a religious nature, invented by man, is a worship of devils. Your own Adam Clark has said with more truth than any other human formula. Then some talked feebly of "political opposition before too late.' Political opposition in a spiritual evil; killing religious error by votes, and yet Popery was called there, and truly, "the world in organized opposition to Christ," How then are we to oppose and conquer a world by religion by worldly men's votes. There were, that moment, in the city of Chicago, Papists, copperheads, who would have sold their citizens, to fire and sword, in the interest of slavery, Popish Protestants who believe in priest-rites, and despotism, and, who at heart, love Popery, better than they love Protestantism, the Bible, or Christ; to say nothing of the vicious classes; men who are prepared by trial, for spiritual whoredom with "mother" or harlots," to say nothing of workers, with political spirits, doniers of the Lord that bought them, to say nothing of Jews, the sworn and declared decendents of the men who stoned Stephen, and crucified Christ.

How by the votes of such men, are we to conquer and drive back this enemy of God and of man, which we all see alike, has come in like a flood?

But now my dear brother, we are only arrived at the beginning of our real difficulties. The essential elements of Popery, spurious rites has invented governments for the bride of Christ "which is His Church," in which the Bridegroom's word has not been consulted, and hosts of secret orders, which are the monkish orders of Protestantism, in which Popery more or less diluted, is weekly administered to the people of the United States; Popish clay mixed with the iron of God's truth; these are our real dangers, these our real weakness.

In themselves, that is in their dogmas, theories, rites, degrees, and legends, Popery, Free Masonry, Mormonism, Budhism, all seeluses of the same work of ritualism, are but a grim and stupid joke, They are all alike religious without Christ, and as anti-Christ; all rivals and antagonists of the Christian religion. And in some aspects, Free Masonry is the most dangerous of them all. For while its power over money and money and mone and mind is to day almost equal to Popery in this country, its nature is less known. Alike they are all falsehoods; all idolatries; all despotisms, and every trial and attribute ascribed in the Scriptures to Satan, are breathed in their spirit, evinced in their workings and seen in their nature. And though like the monkish orders, in the days of Luther, they have their seperate, and sometimes conflicting interests and squabbles; there is but one nature in them; they are a unit against Christ, and when the surface of society is shaken by the final earthquake, they will all flow into one, like seperate drops on an oiled surface, and all together form that dragon-flood from the mouth of Satan, with which he seeks to drown the "seed of the woman," and the hope of the world.

If any one supposes I have over-stated the diabolical nature of Free Masonry, let him read a conservative account of it, by *Mrs. Lucia C. Cook*, Elchart, Ind., which may be had at 88 Lasalle street, Chicago, and he will see I have understated it.

And yet, my dear brother, more than two-thirds of the ministers of your own conference are Free Masons! And but lately the Lodge was laying the corner-stones of you Churches, in the name of their strange god called "architect," and Methodist ministers officiated, offering prayers to God with Christ left out! And if it is still, as of old, possible to mock *God*; a minister of Christ who is a Free Mason, meeting weekly under the cut-throat oaths, and coarse horse play ceremonies, "is surely a mocker of God," and can no more oppose Popery sincerely, than Satan can sincerely oppose sin.

But I am no prophet of despair. Popery will just as assuredly fall, as the Lord's prayer will be answered, or the Word of God hold true. And the above discussion plainly suggest the answer to brother Fowler's question, the one on which you are to report, viz: *How are we to oppose Popery?*

Ans. 1. We are to see and know the truth concerning its nature, and impartially oppose both the mother serpent, and her brood. Christ who cast out devils, and He only can overthrow Popery. We must apply to Him.

2. We are to begin with it as God began with the same sort of forces, prior to, and upon the day of Pentecost; by earnest united prayer and declaring the truth as the Holy Ghost opens the way.

3. We are to allow nothing in our religion to compare or compete with Christ; and, when and so far as this is the case, all true Christians will cooperate and commune together. A general undenominational communion season once in a while in Moody and Farwell's Hall, to testify our real union in Christ to the world, would do good.

4. We must neither hate nor suffer sin upon our brethern; and the brother who beleegs to the Lodge for worldly, and the Church for spiritual benefits, is sinning. He takes undue advantages; grieves his enlightened brethren, seeks to serve two masters; worships devils by strange rites, is a brother and companion of wicked men, and can no more oppose Popery, while those living out its principles, than Illinois Episcopalians can oppose Popery with their Bishop on his knees before the Pope!

6. *The National Association of Christian opposed to secret societies*, formed by Christians from thirteen denominations, meets in Chicago, June 8th, next, for prayer and cooperation in the above measures.

JOHN QUINCY ADAMS.

Probably the United States has produced no citizen who has spent so many years in public service as John Q. Adams He commenced in boyhood as Secretary of Legation, and at various times occupied almost every official station in the Republic. He was Representative, Senator, Foreign Minister, Secretary of State, and President; and was the first and only President who, after the end of his Presidential term, returned to the humbler position of Representative in the National Assembly. Here he was long designated as "The Old Man Eloquent," and here he performed what philanthropists usually regard as his most signal service in liberty, in vindicating the right of petition against the slaveholding aristocracy, who sought to trumple out that right in the person of those who petitioned Congress in behalf of the slave. He continued to battle in the cause of liberty, freedom of speech, and the right of petition, to the very day and hour of his death, which occurred in the Hall of Representatives, and in the presence of all his associates. In respect to all these things his memory is still fragrant and green among his countrymen. But the fact that he was, during the anti-Masonic era, one of the most earnest and able writers against secret societies, is almost forgotten; for the reason that the community have been lulled to sleep, profound as the grave on the subject, and the press has generally been muzzled, while the embassies of secrecy have crept in noiselessly, and secretly infused the stupefying leaven of their Baalism everywhere. And yet, if John Q. Adams performed any service for mankind, preeminent above all the rest, it was by his writings against Free Masonry. No one had a better knowledge of the subject, so far as its moral, social and political aspects are concerned. No one has exposed the iniquity of its oaths, the corrupting tendency of its secrecy, or the danger from it to social equality, to judicial equity, and the equal rights of liberty more clearly or with more cogency of argument or vehemence of eloquence. He had reason to know whereof he affirmed in speaking of the dangerous power of secret orders in a free government, for he was President of the United States during the Morgan outrage, and the period of the intense excitement occasioned by it. He saw the dark collosal power of Masonry defying the judicial power of the Government and maintaining the contest successfully for five long years and coming off triumphantly. He undertook, in the exercise of the Supreme Executive power of the Nation to arrest one of the reputed murderers of Morgan, and was defeated. Had he comprehended the religious as he did the moral and political bearings of Masonry, his attack upon it would not have been so easily withstood or so soon forgotten, like the assaibnts of slavery, who at first sought only to mitigate its severity, or to secure emancipation by a very gradual and long prbcess. Had he only experience reformers, who request for the moderate use of intoxicating liquors. Mr. Adams to the last seemed content to argue for the reformation of Free Masonry by the disuse of its oaths, and of its secrecy, instead of laying the ax at the root of the tree and insisting upon its utter destruction. Nevertheless, his arguments are invaluable; and though for a time overlooked, will out pass into oblivion. They assail a principle of darkness, that ever has, and still does characterize all grand schemes of oppression and villainy, and all the false religions of the heathen world, both ancient and modern. And when, by the brightness of His coming, Christ destroys this anti-Christ, the name of John Q. Adams will be remembered and honored for his powerful assault upon it, when his other works will be forgotten. We have written this to introduce a series of extracts from his letters which we propose to commence in next number of the CYNOSURE.

PITTSBURG AND AURORA MINUTES.

These documents have been eagerly sought, and widely circulated, and have accomplished much, toward developing the correct public sentiment, on the subject of secret societies.

The edition of the Pittsburg Minutes, is nearly exhausted, and the Executive Committee are not in circumstances to issue a second edition without funds. We have a good supply of the second edition of the Aurora minutes, which, so far as the discussion of the general subject is concerned, covers the whole ground, and is thought by many good judges, to be the better campaign document of the two. These will be sent as heretofore by mail, on receipt of price Single copy 25 cents, five copies for one dollar. Orders sent to Ezra A. Cook, 88 Lasalle street, Chicago, or to Rev. J. A. Hart, Wheaton, Ills., will be promply attended to.

SPECIAL NOTICE.

There will be a meeting of the Executive Committee of the National Christian Association, opposed to secret societies, April 24th, 1869. Important business is to be transacted.

The synopsis of the sermon in the last issue, on "Oath Taking," should have been accredited to Rev. Mr. Brenton, instead of to Rev. H. H. Brenston.

We call the attention of our readers to an article on the first page, under the coption of "Unequally Yoked Together," by Rev. P. B. Chamberlain, of Walla Walla, Washington Territory.

Send for the "Aurora Minutes." There is no better document for thinkers on Masonry. It shows up Masonry interiorly and exteriorly, historically, religiously, judicially and politically. Circulate, read, keep the ball rolling.

ACKNOWLEDGMENTS.—We are indebted to Jesse Stearns, of Mansfield, Mass., for a copy of Sprague's official report of the proceedings of the Investigating Committee of the Rhode Island Legislature, published in 1832. Also for proceedings of the Rhode Island State Convention, held at Providence, Sept. 14, 1831, together with files of Pantucket and Providence papers of those days, and other documents, for all which he has our thanks, and from which the readers of the CYNOSURE may expect some interesting and valuable reminiscences.

REPORT OF MEETING.

The legal voters of Walpole, N. H., opposed to secret societies, met at F. A. Pike's office on Monday evening, March 15th, and organized an Anti-Secret Association. The following officers were passed.

1. WHEREAS, The Savior declares Himself to be the door into the kingdom of Heaven, and say, "He that entereth not by the door but climeth up some other way, the same is a thief and a robber," and whereas, Free Masonry declares itself to be a religion, and at the same time rejects the name of Christ, therefore,

Resolved, That Masonry is a false religion and stands in the way of Christ's Kingdom.

2. WHEREAS, Evidence constantly accumulates that Masonic influence muzzles justice throughout the Judicial and Executive Departments in the country, as manifested in the frequent, and unconcealed for escape of criminals through our courts and jails, and favors shown to rebels during and since the late rebellion,

Resolved, That no trust can be reposed in any department of the Government, that is administered on Masonic principles.

3. WHEREAS, Masons consider their oath binding, even to do perjury in favor of and secure their companions in difficulty, whether they be right or wrong,

Resolved, That there is no wonder murder, treason and revolution breed the land. No wonder Masons lie and forgive perjury and false-hoods.

Resolved, That all secret associations of whatever name or pretension, are the most powerful agencies in destroying the harmony of society and justice to all men.

Resolved, That we oppose all secret societies, believing that had they the reins in their own hands, they would soon be our grand masters, and we, the people, their slaves.

Resolved, That we will not aid, assist, or support any person or persons belonging to any secret order or society, for any office whatever, as membership is not only detrimental to society, but a curse to our free and independent country.

Resolved, That we do consider secret combinations, contrary to the laws both of God and Man,

EBENEZER E. STOWELL, Secretary.

CHARACTER OF FREE MASONRY.

Proof Sheets of Rev. C. G. Finney's forthcoming Book on Masonry.

"SWORN TO PERSECUTE.

Masons *are sworn to persecute into death any one who violates Masonic obligations.*" Words could not be more explicit. Under the Order of the Cross," the candidate swears, as follows, "Light on Masonry," eighth edition, page 199: "You further swear, that should you know another to violate any essential point of this obligation you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient Order, as far as in your power lies, and in the world as an unworthy vacabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life." The penalty of this obligation is as follows: "To all and every part thereof we bind you, and by the most solemn usage you have passed, under no less infamous penalty than lying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, to the power and justice of the oath of the Holy Cross." Upon this obligation I remark:

1. Here we have an explanation of the notorious fact that Free Masons try, in every way, to ruin the reputation of all who renounce Masonry. Those who have been deceived by the immense number of falsehoods that have been circulated, by Free Masons, to destroy the reputation of every man who has renounced Free Masonry, and published it to the world, as I have written against it. No pains have been spared to destroy all confidence in the testimony of such men. Does not this oath render it impossible for us to believe what Free Masons say of the character of those who violate their obligations? Who of us that lived forty years ago does not remember how Free Masons endeavored to destroy the reputation of William Morgan, of Elder Bernard, of Elder Stearns, of the Rev. Mr. Allen, and who else? Who is not acquainted with facts does not know that the utmost pains are taken to destroy the reputation of every man that dares to take his pen and expose their institution? When I had occasion to quote Elder Bernard's book, in preaching on the subject of Free Masonry a few months ago, I was told in the streets before I got home, that he was a man of bad character. I knew better, and knew well how to appreciate such representations. But this is the way in which the testimony of all such man is sought to be disposed of by Free Masons. Will this be denied? What, then, is the meaning of this oath? Are not Masons under oath to do this? I have also, for a few months since I received the following letter. For reasons which will be appreciated, I omit name and date. The writer says: "About a year since I was initiated into the Order of Free Masonry, by Moore, the great South American explorer, came to this place, lecturing on Free Masonry He is a Mason, and has given private lectures to the Lodges here, and has lectured once or twice to the public. He claims to have been at Oberlin, recently, and that while there he had an interview with you, and that he tested you sufficiently to satisfy himself that you had never been a Mason; and further, he says that the conversation he had with you resulted to his great satisfaction, and to your great discomfiture. At nearly the same date of this letter, I received, from the same place, a letter from a Free Mason of my acquaintance, giving substantially the same account of this Prof. Moore. In this letter, however, it is added that this conversation with me compelled me to confess that I never had been a Mason, and to say that I would publish no more against Masonry. This letter I have mislaid, so that I can not lay my hand upon it. From the first I quote *verbatim et literatim*. I replied to them letters, as I have to you, that I was aware of what this man says of me is false. That I never saw or heard of this man, to my knowledge, until I received those letters. But that is nothing new or strange. Such false representations are what we are to expect, if Free Masons of this and the higher degrees fulfill their vows. Why should they be believed, and how can they complain of us for not believing them, when they are sworn to persecute Masonry and opposed it? It is more folly and madness to believe them. It is not difficult, if Free Masons desire it, to produce almost any amount of testimony to prove that every manner and degree of falsehood is resorted to destroy the testimony of men who witness against them. Any man who will renounce these horrid oaths, and expose their profanity to the public, should make up his mind beforehand to be pelted with every falsehood that the invention which the ingenuity of Free Masons can invent.

In the degree of Knights Adepts of the Eagle or Sun, "Light on Masonry," eighth edition, page 199, we have the following: "The working Apprentice. By the man you saw peeping, and he was discovered, and seized, and conducted to death, *is an emblem of those who come to be initiated into our mysteries, and swear to assist many of curiosity; and if so inclinerat as to divulge their obligations,* WE ARE BOUND TO CAUSE THEIR DEATH, AND TAKE VENGEANCE ON THE TREASON OF THE TRAITOR." Here we have the same oath, the horror of this and the higher degrees are solemnly pledged to destroy the lives of those who violate their obligations. Deacon William A. Bartlett, of Fall River, Iowa, has published a pamphlet on Free Masonry, says—"Letters on Masonry," by Elder John O. Stearns, page 169—"During the winter or spring following my initiation, a resolution was offered in the lodge for adopting a set of resolutions suitable to the times condemning the abduction of Morgan. After much discussion, the Worshipful Master called another to the chair, and said, 'Brethren, what do you mean by calling such a resolution as this? Hod up your hands.' We would have done it, but what those brethren have done, and, *taken the life of Morgan*, because the oaths of Masonry demand it at our hands. And you will condemn brethren for doing what you would have done had you been there? I trust not.' When the vote to condemn them was taken, but *three* voted in favor of the resolution." There is abundant proof that Free Masons generally, at first, denied the murder of Morgan and when they could no longer have courage to deny it, they *justified* it, until public indignation was so much aroused as to make them ashamed to justify it. Let those who wish for proof on the question of their justifying it, read the volume of Elder Stearns, to be had at the bookstores, and he will find evidence enough of the fact.

[To be continued.]

FREE MASONRY PROMOTES DRUNKENNESS.

Within a few years past the use of intoxicating liquors as a beverage has greatly increased among us. Drunkenness has also increased among us. The efforts of temperance men have been powerless to stop the progress of intemperance Simultaneously with this increase of intemperance, there has been a large increase of Free Masons. The simple fact that both have increased at the same time, does not prove that either has been promoted by the other. But if Free Masonry legitimately promotes intemperance, then the increase of Free Masons, and consequently of Masonic influence, accounts, at least in part, for the increase of intemperance. That Free Masonry does legitimately promote intemperance, I now proceed to prove by good Masonic authority:

According to Steinbrenner, their own historian, speculative Free Masonry, the Free Masonry of the present day, was organized in an ale house. (See "Light on Masonry," p 126.) And according to Anderson, an earlier Masonic writer and author of the "Constitutions of the Free Masons," an object of the organization seems to have been to have a kind of jollification. In the following stanza in "The Entered 'Prentice's Song :"

"Come let us prepare,
We brothers that are
Assembled on merry occasion;
Let's us drink, laugh, and sing,
Our wine has a spring:
Here's a health to the Accepted Mason."
("Ancient Constitution," p. 64.)

Nevertheless, Free Masons often talk eloquently of temperance. Yes, temperance, they claim, is one of their cardinal virtues. But, what do they mean by temperance? Let them answer for themselves.

In producing their answer, I quote from *The National Free Mason*, published at St. Louis, Mo., by Albert Pike, LL. D., Grand Prelate of the Grand Encampment, U. S. editor, John W. Simonns, Past Grand Master of New York, associate editor." I think this must be admitted to be good Masonic authority. It says: "It is perfectly proper for a Masonic orator to dwell upon temperance, but he must understand that there is a Masonic view and theory thereof which should not be ignored, or left out of sight." (Vol. ix, p. 9.)

What is this "Masonic view and theory?" Here is the answer: "Let me admonish my brethren to faithfully observe the first of the four cardinal virtues of our profession, which is temperance. And by that, the temperate use of, not total abstenance from, distilled and fermented liquor as a beverage." (Vol. viii p 60.) "It is not so much the use as the abuse of strong liquor that plays the evil part. Some, say, many persons eat themselves into apoplexy, but it does not follow that on that account we are all to quit eating: neither is it logical to say that every man who takes a drink of strong water is on the way to fill a drunkard's grave. Let us be temperate in all things." (Vol. ix, p. 114.)

The subject of special legislation in regard to intemperance, is now before the Grand Lodge of Massachusetts, at its annual communication in 1869. The by-laws of the Lodge, under dispensation, petitioning for a charter, contained the following section:

"No member or visiting brother shall be admitted into this Lodge if he be in the least degree intoxicated, or who is in the common practice of using intoxicating drink as a beverage, or who is engaged in any illegal traffic of within our knowledge, or who does not sustain a good, moral character."

This section was referred to a committee. In its report, the committee says: "The whole spirit and intention of this section is opposed to the spirit of Masonry; and your Committee have stricken from the by-laws this section." (Vol. x, p. 158.)

The temperance principle, then, which requires total abstenance from all intoxicating liquors as a beverage, "is opposed to the spirit of Masonry;" and, of course, "the spirit of Masonry" is opposed to this temperance principle.

In accordance with these Masonic principles we are told of one Masonic gathering where nine regular toasts were drunk, and "others suitably honored." (Vol. x, p. 11-12.)

In another place eight regular toasts were drunk (Vol. x, p. 121,) at the Constitution of a new lodge. "To make the name stick, each one, in order to be on the safe side, took about as much liquid as would suffice to give a baby a spoonful of cough mixture." (Vol. ix, p. 199). One writer complains of being taxed, and asks: "Ought not the expense of dinners, wines, etc., for all connected with the Grand Lodge, to be paid by themselves?" (Vol. ix, p. 199). Free Masons, we may claim, that in all the instances cited, there is nothing but strict temperance, since it is nowhere said that any one got drunk on the occasions. But, from the instances described by one of their writers, thus: "It has been my misfortune, within the past year, to have seen Masons so seriously under the influence of liquor, that every man and brother of the body, every thought and conception of the mind, every feeling, and sensibility of the soul, seemed chained to the bar, the bottle, or still-house, and down they were rushing with headlong fury to the dram shop, drinking, or the prison-house of woe." (Vol. viii, p. 308.)

Intemperence evidently operates among Free Masons just as it does among other people. It begins in supposed drinking, so-called, and ends in drunkenness. And as Free Masonry promotes temperate drinking, so-called, and will not suffer it to be prohibited by its lodges, it also promotes the drunkenness to which temperate drinking leads. And if there are some Free Mason who are temperance men and total abstenance principle, they are so, not because of Free Masonry, but in spite of it.

H. KINSLEY.

Mentor, March 26, 1869.

We can not all of us be beautiful, but the pleasentness of a good-humored look is denied to none. We can all of us increase and strengthen the family affections the delights of home.

NEWS ITEMS.

Congress has finally settled the question of repealing the tenure of office law, by a kind of compromise, in which both parties claim to have gained their point, while only seeming to concede to the other. This being the case, it is hoped that all present will be content, especially as the President, after two or three days consideratiso, has given the compromise his signature.

The Senate has finally confirmed the appointment of Gen. Longstreet as surveyor of the port of New Orleans.

Prof. Motley, the historian, succeeds Reverdy Johnson as Minister to England.

Connecticut has gone Republican, electing Jewett Governor by 1,000 majority, and gaining one member of Congress by defeating Dimon. Michigan also gives 23,000 Republican majority in a light vote. The ratification of the Fifteenth Amendment to the Constitution of the United States, which provides that "a State shall disfranchise a citizen on account of color, race, or previous condition of servitude," is retarded in several of the States by the action of its opponents in the way of postponement. But its final success is considered certain by its friends.

FORTUNE.

The Bank of England has raised its rate of discount from 5 to 6 per cent.

The Impenetrable Secret, what is meant to be impenetrable, secrecy of the Roman Catholic nunneries has been rudely dragged before the public by the legal investigation of the treatment of some of the inmates of the Santa Convent in London. The effects cost the convent $30,000, besides $2,500 awarded to the abused Sisters. The scandal le great and the public indignation against this kind of secrecy is high. The mysterious romance which gives such a charm to convent life, all vanishes in the light of actual disclosures. The Scotchman's remark expresses a very general conviction: "Compelling a girl to wear a damp, dirty dress, and to go about with shoes tied to her neck, and to kiss floors, must be cruelty on the part of some persons, and what can be done to remove that impression. Another delusion knocked to pieces is, that these bodies of men are not under the law, and while all useful and similar light work they have to do. The Puseite convents are believed to be no better, and indeed, we may ask how long must such wrongs continue before it shall be conceded as a maxim that such social secrecy enforced by confinement, is only used to cover that which cannot be brought to light without general contempt or execration. Down with all enforced perpetual secrecy. Let the things covered by it be everywhere dragged into the light, that being seen as they are, they may be abhorred as they deserve.

SPAIN.

The Cortes and Junta have united in offering the crown to Ferdinand. Gen. Prim asks for a contingent of 800,000 men for the year. The war in Cuba appears to be carried on under the black flag—neither side taking prisoners but for execution. The side which commenced this barbarous course ought to lose their cause, and to us it seems that other nations ought promptly and sturdy to interfere, stop the butchery, and award victory to the party who treats prisoners only as a measure of retaliation, if there is such a party.

The question of acknowledging the independence of Cuba is exciting much interest in Washington.

ITALY.

Plots and conspiracies seem to thicken in Italy, and it is said the king is investing largely in foreign securities, as if apprehending the fate of the Queen of Spain.

CARDINAL DE DONALD AND THE "MYSTIC STAR."

We rejoice in the manifest increase of discussion on the secret society question and in the earnestness and ability which it calls forth, which all real secret societies, from time to time appearing in the *American Baptist*, *American Wesleyan*, *The Christian Statesman*, *The Secret Christian* and *The Christian Telescope*. Even the *Mystic Star*, a Masonic monthly, of Chicago is sidling the cause by publishing, without note or comment, in its March number, the "Pastoral Letter of Cardinal DeDonald, Archbishop of Lyons, against Masonry." The Cardinal urges the same religious objections which all Christians, as we think, must urge, when they come clearly to apprehend the subject, viz: that the professed liberality of Masonry is bottomed on indifference to truth and error and which, on full development, turns out to be love of the wrong and hatred of the right. He declares in a word, "This society (the Masonic) is a combination of men into which none enter without binding themselves to secrecy by oaths in the bosom of which reigns a hatred, the aim of which is to break down the throne of Jesus Christ in our churches." Now, the Arch-Bishop may mean the chair of St. Peter, by the throne of Jesus Christ, but the Masonic editor may publish his letter as an example of extreme bigotry, hoping thereby to fix the same charge of intolerence upon Protestant and Masons. Yet even the Cardinal utters a literal truth, and the *Mystic Star* publishes it. We rejoice as Paul did when men preached Christ of envy and strife, that any way Christ is preached, and somebody will be benefited. The Holy Ghost overrules the mouth, will of utterers, if evil minded, will be dealt with according to their motives.

NEW YORK OPERA.—Yeale, or to write it in order its now imperial name, Verdi, is at his practically open to the trenty powers. We congratulate the subjects of those nationalities of the long delayed wish, but while we do so we must not be understood as expressing an hope that the conduct of the Sultan of Turkey may visit that city and other parts of the country to which they may eventually have access, may be such as not to make the *Augean* regret the day when they have placed in the representations of the foreign ministers accredited to their court.

YEARS OF THE SABBATH.—Q. what a blessing is Sunday, interposed between the waste of worldly business like the Divine path of the Israelites through Jordan. There is nothing in which I would advise you to be more strict conscientious than in keeping the Sabbath day holy. I can truly declare that to me the Sabbath has been invaluable.—*Wilberforce.*

A thousand parties of pleasure do not lend a recollection worth that of one good action.

[DISCLOSURE OF OUR FELLOWSHIP CONTINUED.]

THE SECRETS.

THE ROYAL BLUE DEGREE.

The candidate is prepared in the anti-room, and a rod put into his right hand, and then is led in silence to the Noble Grand.

Q. Whom are you emblematic of?

A. The son-in-law of Jethro, priest of Midian.

Q. Where are you sojourning?

A. To the land of Egypt.

Q. What is your business?

A. To relieve my distressed brethren, and bring them to a land flowing with milk and honey.

Q. What is that in your hand?

A. A rod, emblematic of that with which our forefathers worked so many miracles.

Q Are you possessed, with that benevolent spirit which shone so conspicuously in our forefather? for recollect, he forsook honor and riches, to fly to relieve the distresses of his brethren.

A. I am, as far as in my power lieth; for if a brother is in distress, I shall feel it a peculiar pleasure to relieve, to assist, to comfort, and succor him.

N. G. It gives me pleasure to hear of your benevolent disposition, which, I trust, will continue to your life's end; and, as it appears to me, you are wishing to become more acquainted with the mysteries of Odd Fellowship. I shall now administer to you an obligation of the Royal Blue:

OBLIGATION.

I, ——, of my own free will and accord, do, in the presence of Almighty God, to whom the secrets of all hearts are laid open, and in the presence of the brethren of the Degree of the Royal Blue, now assembled, most solemnly ramble, declare, and say, that I will conceal, and will never reveal, the signs, secrets, or mysteries of the Degree of the Royal Blue, to any person or persons,—no, not even to a brother of any other degree,—unless instructed so to do, in a lawful manner; that I will not utter write, print, stain, cut, carve, indent, or indict them, or any of them; or by any other means whatsoever, make them, or any of them, illegally known. I further promise, that I will not wrong a brother, nor see him wronged, without apprising him of approaching danger, if within my power so to do. Will I steady determination to fulfill all which, I hereby pledge my most sacred honor.

CHANGE TO THIS DEGREE.

N. G. Being advanced to the Degree of the Royal Blue of the Order, we congratulate you on your preferment. The internal, and not the external qualifications of a man are what Odd Fellowship regards—as you increase in knowledge, you will consequently improve in social virtue. As an Odd Fellow, you are to study the moral law, as it is contained in the sacred book—to consider it as the unerring standard of truth and justice, and to regulate your life by its divine precepts. As the solemnities of our ceremonies require a serious deportment, you are to be particularly attentive to your behavior in our regular assemblies—you are to preserve order in your lodge, and indeed others, by your example, to hold them in due veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate or extenuate the offences of your brethren; but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprehend with mercy. You are to encourage industry and reward merit; supply the wants and relieve the distresses of brothers, to the utmost of your power and ability, and on no account to wrong them, or see them wronged, but to apprize them of approaching danger, and view their interests as inseparable from your own.

Such is the nature of our engagements, and these duties you are now bound by the most sacred ties to perform.

SECTION OF THE ROYAL BLUE.

Q. What are you?

A. An Odd Fellow.

Q. How may I know you to be an Odd Fellow?

A. By my sign and token, together with my pass-word.

N. G. Advance your sign.

[Here the candidate gives the sign.]

Q. What is your token?

A. Aaron's rod.

Q. Why do you take Aaron's rod for your token?

A. Because it was a rod of superior authority and influence.

Q. Make it appear.

A. First it appeared as a serpent, and showed its superior authority by swallowing the serpents of the magicians, after which this rod was stretched upon the waters, they became blood, throughout all the land of Egypt, both in vessels of wood and vessels of stone. Also Aaron stretched this rod towards heaven, and the Lord sent thunder and hail, and fire ran along the ground, so that there was hail, and fire mingled with hail, very grievous; lastly, by this rod aforesaid, Moses work-ed so many miracles in the presence of Pharaoh; the same which divided the Red Sea, and smote the rock of Horeb.

Q. What do these mighty wonders teach you?

A. Never to divulge the mysteries of Odd Fellowship, lest I, like the Egyptians, become a monument of divine wrath and vengeance.

Q. Have you got your pass-word?

A. I have.

Q. Will you give it me?

A. I did not obtain it so myself.

Q. What will you do with it?

A. Divide it with a brother of the Royal Blue.

N. G. Do you begin?

A. No, you begin.

N. G. Mo.

A. Sis.

Q. Why did you take Moses for your pass-word?

* There is in this a pass-word, countersign, token, grip and private sign. Pass-word, Moses. Countersign, by placing the right hand to the left, and holding them up before you, answering the right foot. Token, Aaron's rod. Grip, by pressing the second knuckle with the thumb. Private sign, by placing the left hand in the right, and holding them up before your face, answering the left foot. This is a sign to be given when you are in distress, and at no other time. Myself are in the dark, speak these words. "Give ear, O ye brethren." These words are never to be spoken, except when it is dark, and the sign cannot be seen.

† The pass-words are always divided, when given as above.

A. Because it was the hand of Moses who performed many wonderous and mighty works.

Q. After their passage through the Red Sea, what became of them?

A. They marched southward, along the east side of the western gulf of the Red Sea, and came to Mount Sinai; there God, in most tremendous manner, from the midst of the mount, and after the most fearful thundering, awached them His power and people, intimated to them his laws, and confirmed the authority of Moses, their leader.

Q. Did the Lord give any particular charge concerning distressed brethren?

A. Yes.

Q. Repeat it.

A. If thy brother be waxen poor and fallen into decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live, saith the Lord.

Q. Have you got the principal sign of the Royal Blue?

A. I have.

N. G. Ads once it.

[This is performed by throwing up both hands, as if in the act of supplication.]

Q. Is there not some word peculiar to that sign?

A. Give? Go, O heavens.

Q. What is the use of that sign?

A. That I may know a brother in distress.

Q. Then, brother; can you tell me the reason why Odd Fellows wear scrips?

A. To put us in mind of the transgression of our first parents, and to denote their recovery by the great atonement, and clothed them with the skins of sacrificed animals.

Q. What else are they emblematic of?

A. They are an emblem of the inner covering of the tabernacle, which the Lord appointed to be made of rams' skins.

Q. Can you tell me why Odd Fellows wear collars?

A. As an emblem of the curious girdle of the ephod, wherewith Aaron the High Priest was arrayed, when judging the twelve tribes of Israel.

Q. Why are they blue?

A. Because the robe of the ephod and the lace which suspended the breastplate, wherein was engraved the names of the twelve tribes of the children of Israel, were all blue.

Q. Are you satisfied with this degree?

A. Yes.

Then, in the name of the Grand Lodge of the United States, and of the State of ——, I declare you duly admitted to the third, or Royal Blue Degree, the emblematic color of which is blue.

MASONIC DOCTRINE--RELIGION.

From a History of Masonry, by G. W. Steinbrenner, Postmaster, and publisher of the Masonic Manufacturing and Publishing Co., 420 Broom street, N. Y., I make the following quotations:

"Masonry is but another name for that pure Spirit of Brotherly Love, which should unite all men under God's heavens—the test and proof of our nearness to Him."

If "Masonry" and the "pure spirit of Brotherly Love" are the same thing, then the latter may be substituted for the former in the above quotation. With a transposition of the two terms, which mean the same thing, let us see how the sentence reads: "That pure Spirit of Brotherly Love is but another name for Masonry, which should unite all men under God's heavens—the test and proof of our nearness to Him."

Is this sentence—infidel sentiment, we see that "Masonry is the *test* of our nearness to God," and that "Masonry is the *proof* of our nearness to God." Christ shows other "tests" and applies other "proofs" than that we are Masons. Proof passes will suggest themselves to the reader's mind.

If "Masonry" were the only "test" and "proof" of our nearness to God," then all who are not Masons, the poor, the maimed, the blind, the aged, all females and all males who refuse to become Masons, would be beyond hope. Is not this substituting a false test and proof of religion—placing the altars of a false God in the altars of the true?

Notice another phase of this sentence. "Masonry is but another name for that pure Spirit of Brotherly Love." Therefore Masonry is but another name for Christianity. Is not this rank infidelity. Was not this the understanding of that bachelidden class-leader who told me that Masonry was a better religion than they have in any of the Churches?

But our author, Bro. Master Steinbrenner and the Masonic Publishing Company, continue, "Fly and through this love (Masonry) alone can the citizen acquire true patriotism, or the pious man true religion."

Christ says "I am the door" to true religion. Steinbrenner says by *Masonry* "alone" can the pious man acquire true religion. Christ says one thing and Steinbrenner another. Christ says "He that climbeth up some other way is a thief and a robber." Our author places himself in that class by pointing out a new and different way to heaven.

Again our author speaks his own Rejected words precisely as follows: "Masonry *can and still* educate the pious man to that *higher* religion which embraces the *lower* religion of sects and creeds, but is divested of all intolerant, uncharitable views and prejudices, meeting and uniting upon a plan of action far above the petty and changing creeds which enter into the religious world."

Now, does not our great Masonic author and the pious few whom he refers, place Masonry above the piety of evangelical Christians? The Churches of the Lord Jesus are called a "*lower* religion"—Masonry is called a "*higher* religion." Is not Christianity here made to occupy a second place? Can a Christian, when he comes to understand these things, as many now do not, and sees this great image set up in the land, continue to bow down at its altars when God has provided us to go to the furnace of Nebuchadnezzar?—*Am. Wesleyan.*

GRACE to live from day to day an increasingly Christian life, enabling him prudentially avoid-ance about the morrow; faith in Christ as the only and all sufficient Savior for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian, and if ever reached and realized will prepare him equally for death and life.

ALL visible greatness of mind grows by looking at an invisible greater.

COMMUNICATIONS.

In meeting with ministers of almost all Christian denominations, I find but few who, in shaking hands, are not guilty of nudging my finger with their thumb. I have become nervous over it, knowing the obligation they have to take in the Masonic Fraternity. After knowing what I do know of speculative Masonry, that its design is only to draw from the pockets of honest and undesigning men, that al mighty dollar that should be employed for the comfort of their families, and for the building up of society, for the education of their children, wasting three of the days that God avail them, instead of encouraging them to mirth, drunkenness, revelry, irreverence, bowing down to wicked men, calling them Masters and Worshipful Masters, swearing, and swearing and swearing again; when it is forbidden in the book of God, when that book which they profess to teach, says, thou shalt not kill, thou shalt not lie. When they are sworn to defend a brother right or wrong, knowing at the same time, there are liars, unsworn, thieves, gamblers, drunkards, murderers, and all kinds of misdemeanor carried on, and yet our ministers must swear to conceal them. In conceiving this concealer is as bad as the thief or murderer. I see but one way to remove this abominable evil and crime, from our Churches; that is, for each and every member of the dishonest Churches that is opposed to the cursed institution, to withdraw from those Churches, that uphold such an institution, and starve their preachers, until they yield, and give up the accursed thing, get converted, and preach the unsearchable riches of God's goodness, and undying love to fallen men.

WESTERN TRAVELER.

To brethren and sisters who are tried on this subject we would say; the course reomen ded by "Western Traveler," should not be to hastily adopted. Try faithful reproof and expostulation, and prayer first. From respect to *their office*, whatsoever these Masons may call sin before God, and allow themselves to be unnecessarily yoked together with unbelievers.

The result of faithful expostulation and prayer will, we are persuaded, have one of two results: Either these Judaizing and organizing ministers will abandon the profane fraternities, or turn you out of the Church, as they have done. Brother and sister Cook of Elkhart and others, in which latter case, you will be at liberty to follow Luther's example, in burning the bull that fulminated his excommunication, and excommunicating the Pope that issued it; and though you were the feeblest in all the Church, you will be sustained and come off victorious, it is given to Christ's little ones, by abiding in Him, to expel apostasy from his visible Church, or carry his Church out of the corrupting dominion of apostates.—ED.

MASONRY IN ELECTIONS.

MENDON, N. Y., March 26th, 1869.

EDITOR CYNOSURE:

I have been especially pleased with the late numbers of our anti-secret society paper. "Soft words and hard arguments" will convince honest, candid and reasonable Masonic friends who have never heard until lately, a word against the order. Number 15 of the CYNOSURE, was just the paper for them. They can neither gainsay the facts nor the spirit, and wisdom with which it speaks.

I lately asked a Master Mason, why it was that most of our town officers torn out to be Masons. He dropped his head with a smile, and "We know what is done."

"Why was not Mr. D——nominated assessor instead of Mr. S—— and why not Mr. N—— instead of Mr. J—— for Supervisor?" I inquired.

My Masonic friend replied, "that's very easy done; when we went into caucus, many supposed that my neighbors D—— and N—— would be nominated, but I knew as well before as afterward, that they would be disappointed.

After such confessions, that near and respected neighbors are rejected to make room in *town* offices for comparative strangers, and men of less unaffected honesty, are put in, how can we but suspect that such be the *pathway of nations* of dishonor and disgrace. Masons believe, or some of them do at least, that Masonry elected the major part of our town officers this spring. If Masonry, then not patriotism, nor personal worthiness, nor any true regard upon public favor, did it. And if it is used in the election of town officers, what can hinder it's being used in the election of State and National officers? And when a secret society has the power to execute its laws, emite blindfolded justice in the face, strike down truth in the streets, and not let equity enter, what can keep that nation from ruin? Should not the great love of liberty and righteousness, of patriotism, and even-handed justice, fill and thrill the hearts of this great people, and guide them in the choice of their officers? What are our free, institutions worth, without these things?

L. N. SWAYTON.

BARRE CENTRE, N. Y., March 20, 1869.

REV. I. A. HART—*Dear Brother:* Yours of 16th, in hand, and received. I distinctly recollect the *current report* at the time, that the readers in the Morgan tragedy, had written to the officers of the Grand Lodge for advice, as to the suppression of Morgan's book; and had received for answer "that it must be suppressed, if it cost *blood and treasure.*" And I further recollect of seeing it published, that a man in Batavia or in Leroy, had shown a letter from Governor Clinton, to that effect, to a brother Mason, who had revealed the fact. The above statement was generally credited by the people, at the time; but I cannot now lay my hands upon nothing of the kind. I know others still living instituted, but the sudden and mysterious death of Gov. Clinton, was generally believed to be the result of certain rumors which had *leaked out.* I know of no witness who enforced to testify on the Morgan trials, except Eli Bruce, only on the plea that it would criminate themselves. Bruce actually refused to testify, saying, "he had testified once, and no good came of it," whereupon the judge very sternly assured him, that he would fine him to the extent of the law, which he proceeded to do, directing the District Attorney to present him to the next Grand Jury, for perjury. All this had the appearance of stern justice, but it proved a mere farce. It is conceded by intelligent and disinterested citizens, that those persons engaged in the outrage upon Morgan and Miller, would never have attempted those unlawful acts, had they not been well assured of being sustained, and screened out by high Masonic authority. It was not generally known in this region, that Clinton instituted a suit for slander; if so, it must have been a mere ruse, to blind the eyes of the people, and the suit soon died, with that of the plaintiff.

The CYNOSURE is doing its work silently, but surely, wherever it goes. Could I but get out, I could obtain many subscribers, but I must be content to endeavor those points and acts, incident to old age. I have some hopes of getting out again, when warm weather returns, and the roads get settled, but the prospect is not very flattering.

There has been no time within the past thirty years, when the principles advocated by the CYNOSURE, were as favorably received by the community as large, as the present. The failure of the Morgan prosecution to impanel juries, together with the late election frauds, and the many strange decisions of courts, all are tending to open the eyes of the people, who are in all ways slow to settle such questions, till at last they settle them correctly. My scribbling is at your disposal, with perfect liberty to reject, smother, or publish, as you may deem proper. I am admonished that my work for this world, is well nigh done; and my anxiety is, *that I may be well done*; that I may "die the death of the righteous, and my last end be like his." The enclosed beautiful lines, fully express my views of the present and future:

I look for eternity days,
I look for hours of care;
I welcome all, they bear me on,
Where God and the Angels are.

I wander now no more;
Not all this world can give
Can turn my footsteps from that shore,
Where God and the Angels live.

Only a narrow path,
Beyond a boundless sea;
Where God and the Angels have gone,
And soon they'll call for me.

Jesus is all my strength,
To Him my soul I seize;
O, soon or more, on that pure air,
Where God and the Angels live.

Farewell, my comrades all,
I seek that purer air;
No power on earth can vex my soul,
Where God and the Angels are.

Some golden hours I miss,
All these I freely give;
For many more laid up to store,
Where God and the Angels live.

O, I am well content,
These fleeting hours to give;
To gain a home, no more to roam,
Where God and the Angels live.

Fraternally Yours,
A. SANFORD.

MARENGO, McHenry County, Ill.
REV. J. BLANCHARD—*Dear Sir:* I pen a few lines for publication if you choose, and if not, commit it to the flames—saying nothing about the principles of Masonry, that tends to nullify our laws and set them at defiance, and sap the vital principles of our holy religion. I will content myself by relating an anecdote which was related by Rev. John St. Clair, Presiding Elder of the Chicago District, at my house some eighteen or twenty years ago.

In one of the southern counties in this State, now in a temperance meeting, the principles of which, to the annoyance of the temperance part of the congregation, was opposed by a certain deacon, on which a waggish looking fellow arose and said he would relate a dream. The request being granted, he relates as follows. I dreamed the I died and went to hell, and knocked at the door for admission. I was ushered into the parlor by a servant to await the arrival of his master. I had not long to wait, however, for he soon made his appearance. He treated me quite gentlemanly, passing the time of day, and asking me where I was from. I told him from Southern Illinois—giving him the name of the county and town. He then inquired after the news generally. I answered, "Nothing of importance."

"Well, what about the temperance question and the devil.

"O, there is great excitement on that subject."

"Boys, go and get my hoss," said the devil.

"But, by the way, how does deacon A. stand on the subject?"

"O, he opposes it."

"Does he? See here, boys, you need not get my hoss, for deacon A. will do more for my cause than I could, if I were there in person." I will here make a statement: As deacon A. was to the temperance cause, so is a Mason preacher to the vital principles of religion, and in case of a revival, if the devil should call for the Mason preacher, he would be sure to be in charge of the work, would countermand the order—well knowing if he should succeed in getting scores into the church, and some of them were converted, he would have them so overcried, he would have them in the great valley of dry bones, and thus to increase its number, from which the vitalizing breath of the Lord is expunged, for the reason that Christ is cut off entirely to enter.

And when I see one of those theological wind-mills, I think of poor Sanapson, shorn of his locks by Delilah, or the God-forsaken leader of the Philistines, and would give more for the perfection of the scheme of mail ropes than grease to the machinery. And while I write I feel a spirit within me to call on the Davids of the nineteenth century, to awake and let fly their sling-stones, trusting in God to direct the aim, thereby destroying the inner wheel that Ezekiel saw in his vision, and thus rid the world of one of the greatest abominations, desolations spoken of by the prophet Daniel. "Let him that readeth, understand."

JOSEPH M. DIETZ.

A MINISTER'S ESTIMATE.

CLARINDA, IOWA, March 25th, 1869.

Your paper grows in favor. We all pray for it, and long to see the time come, when its news will command the best energies, and whole time of a corps of editors.

There is great vitality about each number. A springing life and power, that shows it has its life roots in faith and love toward God and man.

The Almighty is with you; you cannot fail. Foreign missions, domestic missions, no subject, no cause, is of so much importance at the present juncture.

"*Pure and unsullied religion*" is the *stake* for which you are contending. Masonry is raging at its heart-strings. It is sucking its life's blood. It is completing its existence, digging its light, crucifying its Divine Master, and putting him to "*open shame.*"

It says: "Put out the light, and then, put out the night. ?

B. T. F. CASE.

HOW FREE MASONS HIDE.

1. They say there outside the lodge know nothing, and can tell nothing about Free Masonry.

2. They declare seceding Masons perjured and unworthy of belief.

Now, neither of these statements are true. Those outside may know what Free Masonry is.

1. To some extent from their own publications. These show their order to be secret, irresponsible, and hence capable of great mischief. They prove that Christ is ignored and disacknowledged in all their prayers. They show that they use the most anti-republican and aristocratic distinctions, and blasphemous titles.

2. Those outside may know what Free Masonry is, by the publications of those who have been inside. These men are neither perjured or unworthy of belief. They never agreed to take obligations that would interfere with their duty to God, or their Government. If, then, they were drawn into taking obligations that did so interfere, by the falsehoods told them, they were in no sense bound. Not to scorn such obligations, so imposed, would be the meanest and basest servility, the most unmitigated moral cowardice.

What downright impudence, for Masons to pretend to give *honorable* assurances that their obligations do not interfere with a man's "religion or politics;" his duties to God, his country, or his fellow-man; and then when the deceived bandidate finds they do, and renounces out and reveals the fact to prevent others from being deceived, to charge him with perjury, and attempt to lie down his testimony! This is simply to "bind him hand and foot" in the chains of Masonry, and then to attempt to deny him the rights of conscience, and every attribute of moral manhood.

Out upon such devilish impudence, and brazen-faced impertence, and double-dealing. An institution that cannot stand without such rotten and corrupt refuges of lies to hide in, ought to be torn up root and branch, by the honest excoriation of every community.

Young man, as you gaze upon its temples, realize that they do hide the altars where such chains are forged and riveted upon the minds of free American citizens!

As you see its flaunting banners and tawdry regalia, know that they do cover up such iniquity.

As you read its Christless prayers, behold the wretched deceits they are intended to gloss over with their hearty Thanksgivings! Let not the cause into this morally putrid mass of impostore and guilded lies. Let its bold hypocrisy be manifested, the shame of its impudence appear, until it sinks from sight, and every vestige of it is covered indignation of a free and honest people, and the judgments of a holy and jealous God.

C.

TAPLEY'S EXPOSITION OF THE LADIES' DEGREE IN MASONRY.

The ladies are initiated without any ceremony except taking an obligation to keep the secrets of the degree. They are not bound under the penalty of death; but only to have the frowns and displeasure of the Masons. They never should disclose anything. The Master stands facing the lady, their right feet opposite to each other, toe to toe, both having each hand raised palm to palm. The lady has in each side of the face, the right forward. The sign of distress is made by raising a handkerchief and letting it down by lowering the hand three times, the last time letting it fall at the side. The word accompanying it is "Hosanna," the answer "Fear not, Daughter of Zion, behold thy king cometh." The words are not to be used when the sign can be seen. "Mary," answered by "Martha," is the password. They also make themselves known by asking, when they come to a house, "Has Mary been here to-day?" which is answered by "No; but Martha has." They then present a card, given by the Master when they took the degree, with the words "Martha," Hosanna," and "Fear not, Daughter of Zion; behold, thy king cometh." They then letter the password. Only the wife, daughter, and sister of Masons are admitted to the degree. It is understood that they may be known as the relatives of Masons, and to keep them pacified on the subject of Masonry, so that they will not leave Masonry.

There were two of the ten questions forgotten.

Q. Are you a Master Mason?

A. I am.

Q. How long have you been a Master Mason?

A. Ever since I was raised.]

Q.. What made you a Master Mason?

A. My obligations.

Q. Have you the Master's word?

EBE TAPLEY.

THE Cuban insurgents have destroyed the railroad from Manzgas to Alvarez, and thus interrupted the whole railroad communication with the eastern part of the Island. The Spaniards are unable to protect the Spanish planters from the ravages of the insurgents. The liberation of the slaves begins in earnest. Wherever the Cubans reach a plantation, they set the negroes free and droll them into the army.

EX-MAYOR HALSEY, senior member of the firm of HALSEY BROTHERS & CO., of Fifty avenue recently, came in collision with another carriage, which frightened his horses causing the upsetting of the carriage, and fatally injuring Mr. Harper from the effects of which he died.

THE nation that has best affected other nations, has done so by giving them Christ.

THE editor of the Episcopal church organ at Chicago says: "Order no circumstances are these columns open to discuss any official act of any Bishop in the church, or any expression of opinion which a Bishop makes, or any advice which he gives. As Bishops he is utterly above any judgment of ours, or any other man's." Can the Homoiset claim more for the Pope?

Gen loves impersonate prayer so much that He will not give us much blessing without it and the reason He loves such prayer is, that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow.

A Discussion of Masonry and Anti-Masonry.

EDITOR CYNOSURE:

Rev. John F. Walsh, editor of the *Banner of Christ*, Newburn, N. O., informs me that a discussion of Free Masonry has been agreed upon, between President Williams, of Daughters' Colledge, Ky., and himself.

All the issues between Masons and Anti-Masons are to be discussed, and the whole is to appear in the *Banner of Christ.*

All who desire to read both sides, should avail themselves of the opportunity.

The *Banner of Christ* is the only free press in the South, where public opinion is untrammelled with every secret organization, from the high Templars, who think wine from human skulls, and take fiendish oaths, up to the "Good Templars," who, I presume, drink libations of Adam's ale, from cocoanut shells, and swear that should the devil permit upon them to drown their sorrows or themselves, they will do it in nothing but clean cold water.

Yours truly,

E. J. CHALFANT.

Western Tract and Book Society, Cincinnati.

This Society is furnishing for every dollar put into the treasury, one dollar's worth of literature in the tract form. It gave away last year, about 1,500 pages for every dollar contributed to its charitable funds, which is one fourth less than cost. The deficency was made up by its business department. All the profits arising from the sale of tracts, after paying expenses, were applied to its charitable work.

All who subscribe for the Society's periodicals, or purchase its books, contribute indirectly to furnishing the Gospel to the poor.

apr18:4f

NOTICE.

Of Auxiliary Meetings.

EDITOR CHRISTIAN CYNOSURE:

The following is a copy of the latitude step taken, for organizing a society in this county opposed to secret orders. The words are few, but sufficiently expressive of the object intended. It would be gratifying to every lover of the cause, to see similar societies organized, in every town in the Union. Let it be done, if but six names can be secured; for even the *moral force* of that number will be great. Let the standard be raised in every city, town, and township, and none will forget to secure subscribers for the CYNOSURE.

We hope to be able to send a delegate, from Iroquois county, to the National Convention, to be held in Chicago, the 8th of June.

The letter was also submitted to the following, is, (or was) an Odd Fellow.

CONSTITUTION.

We, the undersigned, do hereby agree, to form ourselves into a Society, to be known and designated as the Iacquese county Anti-Masonic, and anti-secret order Society, with head quarters at Watseka, or any other place in the said county, as may be agreed upon by the members thereof, of said Society. Auxiliary to the National Association, opposed to secret societies.

WILFORD Hill, Feb. 12th, 1869.

WILFORD March 18th 1869.

A call for a County Convention.

We, the undesigned citizens of the town of Ellington Co., of Chaut, State of N. Y. do hereby call a mass meeting, for the purpose of forming a county association opposed to secret societies. All in sympathy with the movement, are cordially invited to attend, and participate in the same. The meeting will be held in the Congregational Church in Ellington, commencing Wednesday, May 5th, one o'clock P. M., and continue through the next day. Those from a distance will be provided for. Able speakers are expected to address the convention: Rev. H. G. Howland; Rev. H. P. Powell; Rev. H. H. Moore; J. B. Nessel; Alvah Lawrence; S. Lawrence; G. Warik; G. Anderson; H. Terry; J. C. Cady; N. Maine; A. C. Holmes; B. Grinwell; Lyman Moore; H. Colburn; Amos Leach; J. Anderson; M. Billings; B. Saxton; L. W. Davis, C. Colburn; J. C. Rider; H. P. Rubles; L. L. Gates; J. Crosby; A. Gilburt; Wm. Ostrodder; J. Ostrander; L. Johnson J. N. Wagdoer; Thos. Davis; Vinal Bates; A. Kinsman; Vincent Edwards; C. Andrus; J. Race; C. Markham.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which as editor has little time to answer, for such works as "Bernard's Light," "Adam's Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the orgiffiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

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COMMUNICATIONS.

BARRE CENTER, March 22, 1869.

AN IMPORTANT QUESTION DISCUSSED.—THE IS MASONRY OF DIVINE ORIGIN, AND HENCE A SYSTEM OF SALVATION.

The correct solution of the above question, is deemed of the utmost importance, as it embraces the future and eternal destiny of human beings. On other questions of some importance, not involving interests so vital, there may be a wide margin for honest difference, but on one involving the eternal happiness or misery of the soul. There should be but one opinion, and that founded on the clearest testimony of revelation.

All Christian writers agree as to the divine origin of Christianity; but as to the origin of Masonry, there is a variety of opinions among the standard authors. Why is this? Surely a question of such vital interest to the human family, should be decided only upon the most reliable testimony. Salem Town, one of the accredited authors on Masonry, tells us, "It is no secret that Masonry, is of *divine origin*," "in view of this *divine origin* of Masonry."

Again he tells us—"It is no secret, that there is no duty neglected, nor is virtue required in the volume of inspiration, but what is found in and taught by speculative Free Masonry." "Whatever, therefore, shall conscientiously discharge them in the fear of God, fulfills the whole duty of man." "The divine belief says Mr. Town," "views no moral character in men, with greater complacency than His, who in heart strictly conforms to Masonic requirements." "The character formed by the pure and holy principles of the Christian religion, is not superior in excellence, to this Masonic character." No one acquainted with the writings of the various standard authors of these secret combinations, will doubt that they are the *rivals of Christianity*, and that they profess to do the work of redeeming poor, fallen humanity; and that independent of the divine agency of the Holy Spirit.

They also claim such affinity with God, as authorizes the assurance of divine favor and the eternal happiness of their faithful devotees. Nothing more is claimed by these authors, as necessary to the divine favor, than the fulfillment of secret obligations assumed, therein to ensure a "seat in the Grand Lodge above."

That the leaders of secret dens teach the above doctrines, may be demonstrated by reference to their published works.

In the Free Masons Monitor by F. S. Webb, Boston edition, published in 1808, on page 97 we find the following: "The common gavel, is an instrument used by operative Masons, to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thus befitting our bodies as "living stones for that spiritual building, that house not made with hands, eternal in the heavens."

Again, on page 39, same work, we read "every candidate at his initiation, is presented with a lamb-skin, or white lemher apron."

The lamb has in all ages been deemed an emblem of innocence; he therefore who wears the *lamb-skin* as a badge of Masonry, is there by continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admittance into the "*Celestial Lodge* above, where the Supreme Architect of the universe presides."

It is well known to all who have investigated the subject, that Odd Fellows claim, (and do teach their adherents), that by a strict observance of their obligations and principles, they will be "entitled to a seat in the Celestial Lodge."

The insinuation that heaven is a Grand Lodge for Masons and Odd Fellows, is most preposterous, if not blasphemous! How long will the Church of God consent to hold connection and Christian fellowship with these "unfruitful works of darkness?" It has been truly said, that the first efficient step toward reforming the world was, to reform the Church. Surely the Church needs reforming on this subject. It is the unqualified opinion of thousands of intelligent Christians, that these secret orders constitute a barrier, which must be removed, ere the light of the glorious Gospel of the Son of God, shall fully illuminate this dark and sin cursed world.

What avails it to send missionaries to enlighten the heathen abroad, while the Church permits its members to unite with infidels and skeptics, in celebrating *heathenish orgies* at home?

Masonic authors agree in asserting that "our records inform us that the *usages and customs* of Masons have never corresponded with those of the Egyptian philosophers to which they bear an affinity. [See Monitor as above, page 38, also Bradley's works, page 54.] This is, no doubt, true.

There also at the present time, thousands of members of these secret orders, who are resting their future hopes of heaven and happiness, upon the above false theory held out to them by their leaders; some of whom I regret to say, are among the professed ministers of Christ; while comparatively few of our young men can be induced to seek their soul's salvation at the altars of the Church, being assured that it may be secured within the precincts of the Lodge-room.

Surely the language of these secret orders to the Church of God, is similar to some of old; viz: "We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach."

A. SANFORD.

MOORETIELD, Feb. 27, 1869.

EDITOR CYNOSURE:

DEAR BROTHER—I feel that it is my duty, not only, to support the CHRISTIAN CYNOSURE but, I feel also, that it is my duty to contribute to it (if it is in a weak manner,) and I cannot attempt to express my thankfulness; indeed it inspires me with new hope, when I see new light, spring up in the right direction. I have always, from my earliest recollection, been entertained an antipathy to all secret societies, and I still retain that utter contempt for them, and especially those in which our sex is moved or tolerated. Oh! what a gulf between husband and wife. Wife, though a beacon companion, and, for whom he is commanded to leave father and mother, and cleave unto her, to love, serve, and honor, he has promised. Why is it, Masonic husband, *why I ask*; you *cleave* unto a MASON? They have your service; they have your money; and your *honor* is given to them and in return, you are taught and sworn, not to confide, even to your best earthly friend, your own bosom companion. My heart aches, when I think how often our hands grow weary, in attending to their wants, and to make home cheerful and attractive, but yet they never know of this, and are never would, for a moment, consider this hardship, if we felt, that we were appreciated and made partakers alike, with our husbands. Some may think this a small affair, but I can say, that no man can tell how a wife feels under these circumstances, until they have had a trial; and no women who takes any interest, or has any mind to think of herself, would for a moment, give, countenance to those "orders" and especially those, from which she is excluded. I am well satisfied in the result, if it were reversed, for I have seen it tried in our own community. A wife who had joined the "Good Templars," and attended several times, when her husband became desirous of knowing what was going on in the "Lodge room," and pressed her to tell him confidentially, she refused to do so, telling him that he had the privilege of going, but he continued to urge and urge on, until she finally *told*, that she had no place. Shame on Masonry. They can not help but admit, that she is his equal, both mentally and morally, yet she is born a woman, she must be excluded forever from entering, even with her husband. If there was a shadow of foundation for their claim to antiquity, which I know there is not, would the treatment of women as slaves in these dark ages, and not allowing them to eat at the table with their husbands, be any apology for similar habits now? Those heathenish ages are past, and as civilization and Christianity advance, woman will be permitted to occupy her true position. There are glorious moves in that direction at present. I have been praying for your success Dear CYNOSURE, take courage: you have many friends. I think every *friend* should take an interest, and unite with us, in suppressing those *sin-ful*, secret conclaves. We believe the *Lord* is on our side. I feel satisfied in my own mind that He is, and feel it my duty to go ahead.

EMMA EELY.

THE RELIGION OF MASONRY.

The pretended religious character of Masonry is beautifully exemplified in the recent tragedy at Wartenton, Georgia, in which two men, both respected by the community—Wallace and Darden—were killed.

It appears that Masonry, like the Inquisition, has a secret way of trying a man, without giving him a chance to defend himself, or without his even knowing at times, that his character is brought in question, and his reputation injured This peculiar kind of trial is called "blackballing." It is a process by which a set of pretended holy men continuously get together to try a man by their own standard of excellence, such as it is (being nearly perfect of course), and if he does not, in their opinion, come up to it, they then proceed to exclude him from their society.

Not only is this act abhorrently unjust, because the man black-balled is allowed no chance to be confronted with his accusers, and defend himself against unfounded aspersions, but it is eminently unchristian. Christianity teaches us to judge no man; but we are to *know* him by his fruits. But Masons come together, and without any right, law, reason, or religion, proceed deliberately to pass judgment on a man's character, and pronounce him unworthy of the companionship of the good and moral brethren of the craft! It is true, right minded men would prefer the black balls of Masons to their white ones; it is their favor which every man ought alone to fear; but when the whole community is controlled by Masons, as it generally is in the South, the only protection left to a man against their villainous persecution, is to sell his manhood and independence for safety, and become one of them. If he is shut out by one or more black-balls, it amounts to unending annoyance, persecution, and perhaps death, or hell.

In the case alluded to, it appears that Wallace was an editor, and that he abused Darden in his paper, calling him a liar and a scoundrel, because he (Darden) had black-balled him in a Masonic Lodge. In return for this abusive talk, Darden (the Mason,) shot Wallace, the black-balled editor, giving him this time a *blue* ball on his own private account.

In the course of personal difficulties among themselves, the good and worthy brethren of the Lodge, are directed to take their differences to the Lodge for settlement, but it appears that in this case, the Lodge was the occasion of the difficulties instead of the pacifier of it, just what might be expected from such impertinent interference with private rights

But the tragedy did not end here; for another secret society has now entered on the scene to dispute the honors with Masonry. A band of Ku-Kluxes, took the Mason (Darden) from jail, and gave him a hundred or so of blue ball-s. Darden and his friends probably thought that the jail, and other appliances of law, would give him protection against this new kind of secret society; but, as the whole end and tendency of Masonry is to weaken law and destroy respect for its sanctions, they found that the challenge which they themselves had poisoned, was commanded to their own lips. The law which had been so often violated and subverted by them, was not to furnish them with protection now, Darden was killed—in a most horrid manner—by a band of masked men under a new species of Masonry.

Now, no one can be more shocked by such barbarity than we. We regret that either of the parties should have fallen. Mason or no Mason; but our object in alluding to it, is to point out how utterly void of Christian spirit the whole transaction is. The quarrel originated in, by, and through a Masonic Lodge, where Masons pretend that Christ resides; and it is not impossible that one or more clergymen, ministers of Christ, were engaged in the pious Christ-like work, of throwing black-balls against a fellow man! than directly aiding in a most atrocious case of murder, and barbarous mutilation. Is this the kind of work for a minister of the gospel to be engaged in? Would such quarrels and murders be likely to spring from the bosom of a Church, as they have from a Lodge? OUR SQUARE.

"PROCRASTINATION is the thief of time."

DEATH IN THE "SOCIAL GLASS."

The *World* has discovered an open secret. The French brandy drank in this city, it says "is adulterated with" fusil oil" and other baneful ingredients—in short, it is compound of American whiskey and drugs. This, it says, is the fault of the tariff! We have a high duty on French brandy, hence it is extensively counterfeited by our enterprising manufacturers!

Now there are few persons at all familiar with the liquor traffic, whether as friends or enemies, who do not know that adulteration is its fundamental law. Even in Paris, where wines are cheap, it is established by official returns that twenty per cent. mars wines are sold than can be the city. In Great Britain, pernicious adulterations not only of wines and distilled liquors, but even of ale or beer, are fearfully common. The official returns of the annual importation of *cocculus Indicus* and other poisonous drugs, used mainly in making beer more hurtful than it need be, proves that the cheapness of a beverage does not prevent its adulteration.

Some ten years ago, when we had a low revenue tariff, the vintage of France was almost an entire failure. At once, an immense demand for a developed there for American whiskey—raw "corn juice"—"fusil oil" and all—to make French Brandy of! Thousands after thousands of barrels were swiftly exported, and no one pretended to make a mystery of the matter The whiskey would not have been wanted there but for the lack of grapes.

In this city, there have existed for years—under high tariffs and low—great establishments, each turning out thousands of bottles daily of costly *French* wines, whereof no drop ever came from France or smelt of grape. And we are confident, from the facts within our knowledge, that there has never been a pint of French brandy imported into this country where a large gallon has not been sold as such. So it has been, is, and will be, so long as there shall be men unwise enough to inflame their stomachs and damage their health by drinking alcholic liquors. And as they necessarily are, they inevitably tend, by a law of the universe, to attract to their embraces "seven other devils, worse than the first."

HOW WHISKY IS MADE.

40 gallons common whisky,
40 gallons water,
3 gallons tincture of Guinea pepper,
1 quart tincture of pellitory,
2 ounces acetin ether,
1½ gallons strong tea.

The manufacturer, not content with making an imitation of the genuine liquor from pure spirit, must needs reduce the alchol so much by the addition of water, that it becomes necessary to restore to the alcoholic strength by adding it, a fictious strength by the addition of Guinea pepper, pellitory, or grains of paradise. This method of adulteration imparts a burning taste to the liquor, and to the ignorant is considered an evidence of strength. By this means the dealer makes eighty five gallons imitation whisky, out of forty-five gallons of common whisky, by adding to the latter forty gallons of ether charged with pepper, etc., and mixing in sufficient heading.—*New York Tribune.*

TRUE REFORMERS ALWAYS SEE.

DEAR CYNOSURE:

"The words of cheer," by my good friend, Or. Wherry of Merefield. O., in the last CYNOSURE, impressed me deeply with the truth of the above caption. "True Reformers always see."

I made the acquaintance of Dr. Wherry, in 1860, on this wise: I had recently commenced my labors for that anti-slavery society, known as the "American Reform Tract and Book Society," now the "Western Tract and Book Society." It had no agent in the field. The Society was poor, despised, hated. Slavery was rampant, its champions bold, unscrupulous, rich, haughty, overbearing, persecuting. Who, *knew I*, to represent such a society, or the cause it advocated? My heart, warm in the cause, met little else, than ice-bergs and chilling blasts, wherever I went. Depressed in spirit, I was thoroughly tempted to turn back, and abandon the work to abler hands. These words prevented me. "Why art thou cast down O, my soul! and why art thou disquieted within me? hope thou in God, for I shall yet praise him, for the help of his countenance." Cheering words! By faith they were appropriated. Depression took its flight. I met Dr.-Wberry at Mansfield, a thorough, warm-hearted abolitionist—a Christian by the standard of both tables of the Law. Our meeting was most felicitous. The Doctor had accepted a challenge from an advocate of slavery, to discuss the slavery question, upon Bible grounds. He was without discernments. "Have you any thing to help me?" said he, after the introduction? "Yes, here is a tract," "The Bible gives no sanction to Slavery." Another, "Hebrew servitude and American Slavery compared." Another, "The Law and the Prophets weighed in the balance." "I am furnished," said the Doctor, "God has sent you here! I have no fears now, to meet the champion of slavery upon Bible grounds." He did meet him, and the cause of freedom was covered from that description, in the region of Morefield.

THOSE REFORMERS ARE ALWAYS SO.

Slavery is destroyed. Thanks be to the abolitionist, as God's instruments, to prepare the people for the deluge of war. By them they were instructed, warned; ready to stand in the breach for God and humanity, when the oppressor drew the sword for the vilest iniquity

With few exceptions, the old champions of freedom, are champions still, ready to do battler for righteousness and truth. They were reliable against slavery, they are now, and you will find them everywhere against wrong. Their "blows abide in strength," and they have the quiver ready, and a sure aim against the enemies of human rights, whether under the combinations of Masonry, Odd Fellowship, or the secret workers of iniquity in any form, or under whatever name.

All the old reformers, like Or. Wherry, are with us. They can ever be trusted. God is with them. And they know one another, without any secret signs, or grips, or profane obligations God bless Dr. Wherry.

Yours, etc., H.

Be always frank and true; spurn every sort of affection and disguise. Have courage to confess your ignorance. Confide your faults and follies to but few.

"Fighting against, Wrong, and for the Good, the True, and the Beautiful."

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MRS. LUCIA C. COOK.

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OR

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A LEAGUE WITH THE DEVIL

Articles of the Confederation

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The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME I. CHICAGO, TUESDAY, MAY 4, 1869. NUMBER 19.

HON. CADWALLADER D. COLDEN'S LETTER UPON THE SECRET OR-DER OF FREE MASONRY.

[The following article is extracted from the sixth number of the *Anti-Masonic Review, and Monthly Magazine*.—ED.]

At a meeting of citizens held at No. 76 Nassau street, on the evening of the 29th inst. Mr. ETHAN SWORWOUT was called to the Chair, and C. C. Blatchley, chosen Secretary.

On motion of Benny Dana Ward, Esq., resolved, unanimously, that a Committee of three be appointed to address one or more of the most eminent men of this State who are Free Masons, soliciting their opinion upon the general tendency of Masonic societies, accompanied with such explanations and remarks as the may choose to make on the subject.

Resolved, unanimously, That the Chairman appoint that Committee.

Whereupon, Mr. Ellsworth appointed Col. Richard Varick, Thomas Fessenden, Esq., and Samuel St. John, Esq., to constitute that Committee.

NEW YORK, April 21, 1829.

HON. CADWALLADER D. COLDEN,

SIR—The undersigned, the Committee appointed in pursuance of the above resolutions, recollecting you as a distinguished member of a sagacious and discriminating profession; having reason to remember you with respect and gratitude as Mayor of this city, and as their Legislative Representative at Albany, or Washington; and reposing confidence in you as a MAN; and, being informed, Moreover, that you are intimately acquainted with Free Masonry, and have attained to its most elevated degrees, beg leave, in discharge of the trust committed to them, to solicit the communication of your opinion and judgment upon the tendency and effects of that institution, accompanied by such explanations and remarks as you may choose to make upon so interesting a subject. Entertaining opinions unfavorable to Masonic associations, on general principles, with much sincerity, and without a particle of hostility to Masons as individual men, the Committee, as well as those they represent, are not only willing, but desirous to obtain light and truth upon a question, which, at present so deeply agitates the community, from any quarter, Masonic or otherwise, whence it can be communicated, and from which it may be confidently anticipated, it will come unperverted, as far as it is communicated at all.

With great respect, we are,

Your fellow-citizens, and ob't serv'ts,

RICHARD VARICK,
THOMAS FESSENDEN,
SAMUEL ST. JOHN.

MR COLDEN'S ANSWER.

GENTLEMEN:

I do not think I ought to object to communcate in this manner, the sentiments I have long held, and have frequently expressed, in relation to Free Masonry.

It is true that I have been a Mason a great number of years, and that I have held high Masonic offices and honors. It is equally true, that I have, for a long time, ceased to have any connection with that institution, because I have believed, and do now believe, it is productive of much more evil than good. It is also true that I have on no fit occasion hesitated to express this sentiment.

I would not do anything inconsistent with any obligation I may have, however inconsiderately assumed. But I know nothing of Masonry to render it so horrible as it would be in my situation, if it obliged me to be silent when I thought its influences were pernicious. It would be detestable if it did not leave me at liberty to warn others from following my example, in becoming a member of an institution, of which, from its very nature, I must have been ignorant until I was initiated, and, of which a just estimate can only be formed from experience.

I will disclose none of the secrets of Masonry (if it now has any secrets), nor shall I say anything inconsistent with what is due to the eminent living, and illustrious dead, whose names are recorded as members of the fraternity. I have had a just pride in being associated with many of these, and now feel that I make a sacrifice in pursuing a course which may separate me from men, for whose pure motives and righteous principles, I shall never cease to entertain the most profound respect.

Discussions and expositions of Masonry, of its origin, its religion, its morals, and its science, have not been considered as betraying the ones obligation; but on the contrary, have been sanctioned by the highest Masonic authority. It is true that, till of late, Masonry has always been a theme of panegyric; but if the avoidance of the institution are free to speak of its merits, it cannot be a violation of duty in those who hold different opinions, to express them with becoming respect and deference.

I desire that it should be understood, that the sentiments I now entertain on this subject do not result from the alleged murder of Morgan. It is true this horrible event has indeced me to think more, and more seriously than I should otherwise have done, of the society; but I have long entertained my present opinion, that a man who would eschew all evil, should not be a Free Mason. Perhaps I cannot give a stronger evidence, that this is not an opinion recently formed, than to mention that my son, by my advice, has never joined the fraternity.

I cannot mention the deplorable event to which I have referred, without exculpating, so far as so saying I can say will do it, the Masonic fraternity from any participation in that outrage. For a long time I did not believe that Morgan had been put to death. But I find myself obliged to yield to the force of evidence. I yet entertain the most entire confidence that the fraternity did not participate in this crime. On the contrary, I do not doubt, but that all the guilt of that transaction is confined to these infatuated men who assailed and slew him. The rest of the craft, I am entirely convinced, are as innocent of the blood of Morgan as I am. I fully believe that they hold the perpetrators in just abhorrence; they would rejoice if the guilty were discovered, and would aid in bringing the murderers to merited punishment.

I do not believe that those who committed this crime, had any intention to take the man's life when they first assailed him. Under the influence and enthusiasm which the forms and mysteries of Masonry are so likely to excite in weak minds, they thought it would be meritorious to inflict some punishment for what they considered his delinquency. But they proceeded from step to step, until they found they had involved themselves in a responsibility that would be ruinous, if Morgan should be left to call them to account. A frantic interpretation of their Masonic obligations, and these, misdirected, probably, by corporeal stimulants, led them to stain their hands with the blood of their victim. If these conjectures be well founded, however little they will extenuate the crime of the murderers, the proof of such facts would exhonerate the body of the craft from any participation in the guilt. But an institution, the forms or obligations, or mysteries of which, can be so perverted, or so misunderstood, even by the weakest minds, as to induce a belief, that it may be meritorious to murder an apostate brother, on good man, on due consideration and reflection, can think deserving of his countenance and support.

If it is asked, what are the advantages of Masonry? It seems to me the answer may be given in these very few words: It often, by its charity, relieves the distressed. But at what an enormous expense is this charity dispensed? When all the machinery of Lodges and Lodges, Chapters, Encampments, Councils, Visitors, &c., &c., is taken into consideration, it must be obvious, that the charitable contributions of Masons are but trifles in comparison with the sums devoted to those objects. It may be doubted, whether all that has ever been applied to the charitable funds of the institution, would equal a hundredth part, perhaps I might say a thousandth part, of what has been expended by Masons, for their temples and their decorations, for personal trappings, for jewelry, for funerals, for processions, for festivals, and in the conviviality so inseparable from the meetings of the fraternity.

Let it be admitted, however, that the institution does relieve the poor and distressed to the greatest extent. Are the secrecy and the ceremonies of Masonry necessary for this object? If any one says it is: It is necessary that any act of mine to be charitable, should do their deeds by night, in hidden places? That they should, by awful ceremonies, establish a relationship between themselves, which, in many instances, imposes duties and obligations in reference to each other, different from those by which they are bound to the rest of mankind? Many of the fraternity feel themselves obliged, in whatever circumstances they may be placed, to relieve a brother Mason to have an influence. Offenders have persuaded themselves they could claim an exemption from punishment on Masons; and even at the bar of a court of justice, a criminal has been known to plead successfully, by pleading to the judge, who was about to pronounce his sentence, their Masonic relationship.

If Masonry separates the members of the craft from their fellow citizens; if Masons are led to believe that their duty toward each other is different from what it is to the member of the community not connected with them; if a Mason is bound to shield another from the just operation of the laws, (and he is not protected to any penalties beyond those denounced by the legislature; nay, if even a feeble indulgence is made to believe that by becoming a Mason, he enlists in an isolated corps, the members of which are always to support each other in their brethren, and must perform duties which do not belong to other citizens, it cannot be a fit institution in our country, where no man in the meaning of a society is stranded by the community, should act from fear, favor, or affection.

It is often alleged that Masonry engenders and cherishes the social affection, by bringing men together with kindly feelings toward each other. But is not this effected by the well-regulated, social intercourse, has a beneficial influence on the disposition and character of mankind. But, again, it must be asked, why is this object to be effected by secrecy and the obligations of Masonry necessary, if their objects be so virtuous? It is to be feared, however, that those meetings have not always a happy influence. Admitting that the utmost decorum and propriety are observed, while a lodge is open, yet the craft seldom separate without refreshment; and it often happens that more is taken than is necessary to repair the exhaustion of their labors, and too frequently, more than is consistent with temperance.

Attendance upon lodges sometimes leads to habits which are inimical to the prosperity and happiness of the members and their families. Every meeting of a lodge is attended by visitors, and as there are generally, even in the country, several lodges within the compass of ten or twenty miles, opportunities for these visitations frequently occur. Often the habit of making them renders a man, who would otherwise have been content with his own fireside, impatient at home, and desirous to exchange for the excitement of a Masonic banquet, those enjoyments of his domestic circle with which he would have been perfectly content had it not been for the seduction of the craft.

Did I know of any other advantage than these two, charity and the cultivation of social dispositions, which any rational man at this day imputes to Masonry, I would not fail to mention it.

But, it is to be objected to masonry, not only that no good comes of it, but that it is productive of positive evils. To some of these I have already adverted, and will notice others which have presented themselves very forcibly to my mind, and I may say to my conscience.

If Masonry is arrogant and impious in her pretensions, and delusive in her promises, surely she deserves to be discountenanced. If she claims to be known with the world, and to the God of Divine origin, when in truth she is but of yesterday, and springs from the dust of the earth, what obligation can there be that should induce any man to hesitate to speak of her according to her demerits?

That operative or practical Masonry was one of the earliest arts practiced by mankind, is very probable. We may suppose that masons, as well as other trades, very soon formed themselves into separate societies; and adopted such regulations as were deemed necessary for their interests. The employment of masons naturally brought them, as builders and architects, more than the members of any other trade, in contact with the wealthier and higher classes of society. Hence the introduction into their society as for their rank, were placed at the head of congregations of operative masons. It then became an honor to be an associate of these nobles. Members were admitted who were not operatives. These soon changed the nature of the institution by which they had been adopted, or as their term is, accepted; and, instead of the objects of the assemblies of masons being operative masonry, they were converted into lodges of speculative Masonry in which the tools and instruments of the former humble trade were retained to be traumatized into symbols of all the virtues and duties of mankind.

Masonry, at the day, who has taken the least pains to examine the subject, can doubt that this is the origin of Free Masonry, or that the change from operative to speculative Masonry took place in very modern times. The Masonic society has no pretence to a Divine origin, when the societies of stationers, butchers, bakers, carpenters, or any other trade. These, for ages, have had, like operative masons, their apprentices, in which were Masters, Wardens and Wardens have presided; but they have been left in obscurity because their occupation did not bring them in familiar intercourse with men of wealth and power.

The Royal Arch degrees of Masonry, when traced back to the actual labors of the craft, may claim some sort of antiquity; but as to all the numerous grades above these (I think to the number of fifty), they are of very modern invention, and but the contrivances of ambitious or artful men to gratify their own vanity or to obtain money from the vanity and folly of others. They have raked from the bigotry and chivalry of the dark ages of the old world, the names of many orders, with which they have any connection with ancient Masonry. These modern institutions are no more branches of the Masonic system, than they are of the orders whose titles they assume.

The degrees in Masonic are possessed of any peculiar knowledge, is as fallacious as their claim to a supernatural and antediluvian origin. But if they possess all they pretend to have, of what advantage is it to themselves or mankind? Suppose such valuable secrets to have been preserved and transmitted by Masons through ages, and that the fables they recite were true histories, how would it benefit themselves or their fellow-men? The world must again be covered with the darkness which existed of all moral and scientific light, before such knowledge can be of any use even to the possessors.

But it is pretended that lodges are schools of the moral and physical sciences, and that the Masonic system is designed to those who join the fraternity. I have never heard of any attempt to impart any other moral instruction than that which could be conveyed by precepts like these: "walk uprightly as the plumb," "square," "walk upright as the plumb," "must deal on the square," and other such advice. As to the sciences, the whole scope of instruction goes no further than frequently to remind the brethren that the sun rises in the east and sets in the west, and rules the day, and that the moon rules the night.

That we may be in no danger of violating the the secrets of Masonry, of having our judgments biased by the authority it claims, or by respect for the many great and good men whose names are on the list of its votaries, let us for a moment put it out of view, and suppose that it were now proposed to establish a society, which, with awful solemnities, and dreadful denunciations, should impose secrecy upon its members: that they should separate themselves from the rest of mankind, and establish an intelligence by which they could, under any circumstances, make themselves known to each other: and that the duties of the members, in regard to themselves, should be incompatible with the general order of society: that when a member of the association should make himself known to another, he might look to that other for special favor, whether it was to be dispensed at the polls of an election, from the jury box, or from the bench. Suppose that the members of the association were bound to screen each other, or for ain their power, from all evil, by concealment; or by more active exertions, to relieve them from all danger and difficulty: however they might arise from denials. Let us suppose that all these obligations were to be imposed with awful religious ceremonies, and with sanguinary and horrible penalties, of which each member should consider himself to be the executor. We may suppose this institution to have many grades, and that as every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest only in grotesque of absurdity, and impiety of impression. That the members of the new institution, decorated themselves with the trappings of royalty, and bestowed on each other sacerdotal, aristocratic, and even royal titles. If such a society were now to be proposed, who would hesitate to say that it would be profane and inconsistent with our religious social, and political institutions? One of the most serious objections which might be urged to such an institution, would be its frequent administration of oaths. There would be danger that even these obligations, however solemnly imposed, would become so familiar as to be little regarded; and the simple adjurations of a court of justice, administered with the least possible ceremony, would appear, when compared with the awful ceremony of the society, to deserve but slight consideration. If the supposed oath imposed obligations which could not be fulfilled without a violation of the duties of a citizen, and indeed without every honest man would shrink from the literal interpretation of it, and would find a refuge in construing it so as to reconcile it to his conscience; rejecting such parts as he did not find acceptable. Oaths, with which there must be so much tampering, could not but have a pernicious effect on society. But these effects would be still more deplorable, were the oaths to be observed according to the letter.

Masonry disclaims all interference in political matters. If, in this country, she has taken any part in the contentions of politicians, it has only been of late. While I was connected with the society, I had every reason to believe that she observed the forbearance she avows. But it must be obvious, that the whole machinery of the institution is peculiarly adapted to political intrigue; and though, in our country, it perhaps may not have been perverted to any party, yet we see that in a sister republic, so far from its being considered the duty of the fraternity to keep apart from politics, the parties whose dissentions distract the community, wealth, and arranged under different Masonic denominations. Scotch Masons and York Masons, in that country, no less designate Masons of different sects, than they do partisans of different politics. If lodges may be converted into secret political clubs, they ought to be feared in a free country.

It has often occurred to me as a little ridiculous, that in this republican country of ours, where we claim to be such pure democrats, there should be manifested in those who become Masons, such a passion for finery, for country, dignities and titles. One who affects to despise the blue or red ribband, the star and garter of an English lord, or the crowsel of a foreign prince, clothes himself with the utmost complacency, in all the colors of the rainbow and decorates himself with as many jewels and medals, as are worn by an Indian Chief. The humble member of a lodge, to which could, any connection with ancient Masonry. These modern institutions are no more branches of the Masonic system, than they are of the orders whose titles they assume.

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It is true there is something of equality in this, inasmuch as every man, of every grade, and every complexion, may be invested with the finery, and the magnificent titles of the order. All others, however, are rivaled by the splendor of the black lodges of this city, headed by their respectable and Worshipful Masters.

I have known many persons whose brains were turned by the distinctions to be obtained in the ridiculous occupations to royal titles and imaginary thrones. Indeed I have never known a very great Mason, who was not a very great fool. I beg to be understood. I do not mean every great Mason, those who have stood highest in the estimation of the craft, and who have attained the highest Masonic honors. I do not forget that the names of Washington, Clinton, Warren, Lo Fayette, Franklin, Robert R. Livingston, Jackson, and Marshall, are justly the boast of the fraternity; nor is it possible that I should ever forget that I have seen many venerable clergymen, sanctifying by their presence and their prayers, the labors, as well as the refreshments of a lodge. But I mean by great Masons, those who are proud of their pompous titles; who are fond of decorations; who pride themselves that the ashes of their world turn upon Masonry; that without it, society could hardly exist, or if it did, would be deprived of its fairest ornament, and must be called strange names.

It may be asked how it happens that I should have been so long a Mason and not until this time expressed my disapprobation of the institution. It is true, it is nearly forty years since I became a member of the Ancient Craft lodges but I began to question its utility long ago. I must be fifteen or twenty years since I belonged to any lodge, and some eight or ten years that I have not been within the walls of a lodge room. Being this time, I have not hesitated to express opinions in accordance with what I have written. When I was hardly twenty one years of age, I was initiated in a lodge in New York, which was distinguished for the respectability of its members. All of these I know must have submitted to whatever would be required of me. My confidence that they would not have done anything wrong, induced me to pass through the required forms with very little —see little consideration. A like deference for the example of others led me from step to step, with the same inconsiderateness. It was not till the buoyancy of youth had passed, that I began to see the vanity and folly, and as I thought, the evil tendency of Masonry. Morgan's fate I acknowledge, strengthened the unfavorable impressions I entertained previously to his murder. Since that event, I have thought the institution not only idle and useless, but this horrible catastrophe has evinced that its mysteries may engender infatuation that will stop at no crime. Since that event I have believed it would be a relinquishment of a duty I owed to society, if I suffered my respect for those venerated men who have left the world to believe that I Masonry was approved by them, to prevent me from expressing the convictions of my own mind of its merits. The example of the many who have stood as high in the ranks of Masonry as in the estimation of the world, would have induced me to have buried my own thoughts in silence. I should have been awed by their opinions could I be sure that those patrons of whom Masonry so justly boasts, knew anything, decisively in favor of the institution; but when I reflect how many years of my life passed before I gave the subject due consideration, I cannot but suppose that they, like myself, for a long time, may have been in society, I had every reason to believe that the

The Christian Cynosure.

OUR ANNIVERSARY.

The Anniversary of the National Association of Christians Opposed to Secret Societies, will be held at the Farwell Hall building, in the city of Chicago, commencing June 8th. The Executive Committee will do all that efforts can do to prepare for it, and announces arrangements as fast as made. We shall do, perhaps, something toward preparing entertainment for the delegates But Christians in cities who should undertake to entertain delegates to all benevolent conventions, would need, in this stirring day, to turn, every one, his house into a hotel. The delegates to the large Temperance Conventions are not now entertained. And it is an easy matter, in almost every country neighborhood, where right ideas prevail, to get twenty or thirty persons to give fifty cents each which will cover the hotel expenses of delegates, fair on railways included. More of this next paper. If we do not pay a *little* to keep our children out of the lodge, they will pay those onds to get into it. Some prominent men in Chicago have already volunteered to open their houses to entertain delegates. Will not our city subscribers to the CYNOSURE do two things ?

1. Report their own names and the number of delegates they will entertain, and,

2. Speak to any and all others who they think would lend aid to this meeting, and report to E. A. Cook, 88 La Salle street.

" Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

We wish also to impress and re-impress on every reader of the CYNOSURE the importance, nay, absolute necessity, of praying daily, and often as we go to our closets, for this our first National Anniversary. Either we are fundamentally mistaken, or Free Masonry is a false and Christless religion; and if so, Satan is its god; and none but Christ can cast out Satan. And if we meet together without Christ, our gathering will be like that of the "seven sons of one Sceva, a Jew," who met to resist the spirits who infested a wretched demoniac, and we shall be foiled as they were. Let us " pray without ceasing," and if we have first " power with God," we shall certainly prevail with men.]

Papers friendly to the object are requested to give notice of the anniversary in Farwell Hall building, June 8th and 9th.

By order of the Executive Committee,

I. A. HART, Sec'y.

EDITORIAL BREVITIES.

Don't fail to read Cadwallader D. Golden's letter to Richard Varick and others. It is long but will amply repay perusal. He was a New York lawyer, of eminence in his day; was at one time Representative to Washington; at another, New York State Senator, and succeeded DeWitt Clinton in the Mayoralty of New York city; cooperated with him very efficiently in his famous canal improvements. He was distinguished for his labors in the cause of general education and of institutions for the reformation of juvenile delinquents; was the author of the life of Robert Fulton, and enjoyed in all these labors and in all these relations of life a reputation above reproach and above suspicion. He died in 1834. His testimony against Free Masonry in all the more valuable because he held to the figurative rule of interpreting Masonic oaths, whereby he regarded them as always subordinate to the laws of God and of the nation. And because he entertained so favorable an opinion of the fraternity that he could not and would not believe that the Lodges and Chapters and high dignitaries of the order had anything to do with the murder of Morgan; facts since proved beyond cavil or doubt. Now we believe the proper rule for interpreting Masonic oaths is to understand them to mean what they say. And by this rule they are paramount to all law, human and divine; and that the Lodges and Chapters and the high officials of the order did devise and effect the murder of Morgan, and did protect the actual personal perpetrators in defiance of all right and all law. And this was a purely legitimate result of Masonic oaths, laws and principles. We believe that whoever justifies Masonry, justifies Morgan's murder, and unnumbered wrongs proceeding legitimately from the same fountain. But Mr. Golden, rejecting this theory which was not then as clearly demonstrated as now, yet finds enough to make Masonry worthy of most pointed condemnation, after waiving all this, and searching closely the inherent fruits of the system, and the fanaticism of a few ignorant and unworthy members of the fraternity. Read his testimony, and read it through.

THE UNITED BRETHREN.—This interesting and evangelical body of Christians have been, from the days of Otterbein, uncontaminated by the secret orders. But we see from the *Religious Telescope*, that these dark elements of disorganization have lately found a lodgment within their pale, and that there is to be an effort to repeal or modify their rule against them. When Douglas repealed the Missouri Compromise line, yet avowed that he did not not to let slavery into Kansas, but to establish " popular sovereignty," Lincoln compared him to a farmer taking away a fence between a hog pasture and a pea field, and said, " even a hog would know that the fence was taken away to let him into that field."

So those who are for taking down the fence which has so long kept secret societies out of the churches of the United Brethren, are doing it to let in the secret orders, which, once in, will soon control the denomination and make it a poor, faded, worm-eaten concern. Let those brethren who do not wish to see their church destroyed, pray for and watch their General Conference, and see that no one is elected to any post of influence, who is doubtful on that subject. The General Conference meets May 20th.

A STRANGE FAMILY.—A youthful writer, J. T. Yarrington, in the *Times*, Carbondale, Pa., asks : " What is a Good Templars' lodge-room but a family ?"

Answer—It is a lodge; where young men and young women meet by night, who are neither brothers and sisters, or husbands and wives; but a promiscuous crowd meeting with closed doors, without the restraint of a religious profession, even, to give each other, but in the words of our young writer, "signs and countersigns, a pass and a key, salutations and responses, grips, signals and test words."

By such means as the above writer thinks they could have overthrown the enemy (alcohol) long ago, " had such sound men as President Blanchard gone along with us." This is doubted.

WHEATON COLLEGE.—Since our spread through the CYNOSURE, in behalf of the new building, we have received the following subscriptions, viz. $500, $100, $100, $200, from neutral Illinois; $1 from Cincinnati, Ohio; and 25 cents from York, Pa. The last donor writes :

" It grieves me that I am not rich. Some time I may have more to send. I am the friend of light but the enemy of "light" from Lucifer. I will work for Wheaton College by hunting up friends for its CYNOSURE. It will be well for you to appeal to its readers from time to time. Every one of them must sympathize with Wheaton College, and I hope will do so in dollars and cents. Your cause is my cause, and rest assured I shall do all I can, day and night."

May God bless the writer.

" GREAT DOORS TURN ON LITTLE HINGES."—The Williston and Arms Manufacturing Company, have invented a little paper lock attached to a coil of tape which prevents the tape running off faster than it is used; and this slight invention increased the demand for their goods so that from a state of dullness they immediately became unable to fill their orders without increasing their force. Any readers of the CYNOSURE who sell dry-goods would do well to send orders direct to the " Williston Manufacturing Company, Northampton, Mass."

THE FREE-WILL BAPTISTS.—At the General Conference of this denomination which met at Conneaut, Ohio, Oct. 2d, 1839, a Dr. Housely presented himself as the representative of some thousands of Baptists in the South, who wished to be united with the Free-Will Baptists if they could do so and be unmolested respecting slavery. The Conference considered his application, and passed the following with but one negative vote:

" *Resolved*, That the slave-holder or advocate of slavery who, offer due admonition, continues to advocate the system, ought not to be fellowshipped as a Christian."

A "Report" adopted at the same meeting says :

"The *Morning Star* is known through our Nation, and even in Europe and Asia, as the decided and fearless opposer of the sins of the age. If this characteristic of our paper be destroyed, the world will suffer irreparable loss."

The relation sustained by the denomination toward Free Masonry is calmly and forcibly expressed in a resolution, "That if anything can be proved by human testimony, it is abundantly manifest *that Free Masonry is wicked in the extreme*." Adopted August 27, 1839. The General Conference often took similar action.

The Lodge, which gives its profoundest attention to the Christian denomination which understand and condemn it, has fixed its eyes on this body of Christians and is seeking its subversion. And unless wise, earnest, prayerful endeavors are put forth, that interesting section of Christ's Church will soon become a little, faded, worm-eaten body.

" THEY SHALL STILL BRING FORTH FRUIT IN OLD AGE."—Rev. Wm. Dodge, "Father Dodge," as he was universally called, has lately died in Millburn, Lake county, Ill. He started the first Sabath-school in Massachusetts. He was, in early life for some years a confirmed drunkard, but recovered his health entirely. Was a mild, firm, and consistent abolitionist through out the whole struggle of the country with the slave power. Came West into Lake county, Ill., at 60 years of age; was a loved and successful pastor of the Millburn Congregational Church eighteen years, which church, during his entire pastorate, had a rule excluding all members of secret societies from its communion. Who his present pastor, Rev. Thomas Lightbody, called in his last sickness, he said cheerfully : " This is going home." And afterward, near the close, when asked how he was answered, " BETTER THAN WELL!" *Blessed are the dead who die in the Lord.* He was 86 years old at his death, and was continued Superintendent of the Sabbath-school to the last!

THE CORPORATION OF THE TOWN OF WHEATON, ILL.—Has lately, under difficulties, given a strong vote for liquor prohibition. F. K. Phoenix, of Phoenix Nurseries, Bloomington, Ill., is out in a small newspaper sheet or large circular, against licensing dram-selling, and against corruptions in Church and State. He strikes a little wildly but deals some blows, thus for instance: " Religion, with a devil left in and one soul left out, is a soulless devil religion." Rum-licensing religion is the worst form of irreligion.

LEWIS TAPPAN, ESQ., has published a tract, " Is it right to be rich ?" full of the clear, earnest vigor of his earlier days. Pastors, and indeed all Christians, who wish to disseminate just and sound ideas, on the subject of giving to bring the world to Christ, would do well to order a quantity of these tracts. The cost is but trifling. Write " Lewis Tappan, Esq., care American Missionary Association, New York."

THE UNITED BRETHREN.

The last *Religious Telescope* gives a weak and worthless article in favor of changing the rule of their policy on secret societies. It is plain the writer wishes to get rid of the rub and get the glorious testimony of the "Brethren" against the secret orders reversed, and so change that great organization from the base on which it has rested while winning its victories for Christ and a pure life.

The rule as it now stands defines thus: "A secret society is one whose initiatory rite or bond of union is secret." This is honest and correct.

The *Telescope* writer proposes to change thus: "A secret combination, in the sense of our Constitution, is one whose Constitution or Bylaws teach any principle or practice that is inimical or anti-Christian." !!! This is cool. All the secret clans claim to be moral and Christian, and that we can't know what they are unless we join them ! Toto secret-society advocate makes a false definition, the object of which is to compel us to join them, or silence us. Brethren, look to your *Telescope* and look to your General Conference.

EXTRACTS FROM J. Q. ADAMS' LETTERS ON MASONRY.

In defense of Free Masonry by one Sheppard, John Adams was claimed as a friend of Free Masonry, as many other great men have been and still are falsely so claimed. The ground of his claim was a civil reply of John Adams to a complementary address of the Grand Lodge of Massachusetts. J. Q. Adams thus vindicates the reputation of his father against the atrocious charge of having been a Mason or friend of Masonry :

" That Mr. Sheppard should resort to a letter from my father, a professedly uninitiated man, to liberate the Masonic institution from the unrefuted charge of unlawful oaths, of horrible and disgusting penalties and secrets, the divulging of which has been published by a murder unsurpassed in human atrocity, is to me passing strange. All that my father knew of Masonry in 1798 was that it was favorable to the support of civil authority, and that he inferred from the characters of in timate friends of his, and excellent men who had been members of the society. The inference was surely natural; but he had never seen the direful light of the conflict with Masonry itself. To speak of the Masonic institution as favorable to the support of civil authority at this day, would be a mockery of the common sense and sensibility of mankind.

My father says he had known the love of the fine arts, the delight in hospitality, and the devotion to humanity of the Masonic Fraternity. All these qualities, no doubt, then were, and are conspicuous in many members of the society. These and qualities of a yet higher order were conspicuous in the order of the Jesuits. They were conspicuous in many of the monastic orders—in the inquisition itself, whose mission, in the very act of burning the body of the heretic to death, were always accustomed by the tenderest and most humane regard for the salvation of his soul.

The use of my father's name for the purpose to which Mr. Sheppard would now apply it, is on injury to his memory which I deem it my duty, as far as may be in my power, to redress. You observe he says he had never been initiated in the order. And I here more than once heard him in his own lips why he had never enjoyed that felicity."

WHY THE ELDER JOHN ADAMS DID NOT BECOME A MASON.

"Mr. Jeremy Gridley, whom he mentions as having been an intimate friend, was Grand Master of the Massachusetts Grand Lodge. He was also Attorney General of the Crown when in October, 1768, my father, having finished his law studies, and his school keeping, at Worcester, presented himself—a stronger, poor, friendless, sad obscure, to ask of him the favor to present him to the superior court of the Province, then sitting at Boston, for admission at the bar. To his own office, crowded and surrounded the youthful aspirant with regard to his professional acquirements; gave him advice truly parental and dictated by the purest virtue; and then presented him to the court with a recommendation that he had himself examined him and could assure their honors that his legal acquirements were very considerable and fully worthy of the admission which he solicited.

This kindness of Mr. Gridley was never forgotten by my father. I trust it will never be forgotten by his children. From that day forth, while Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to the Masonic Lodge council, and as he was Grand Master of the Lodge, once asked his advice whether it was worth his while to become a member of the society. In the candor of friendship Mr. Gridley answered him NO—adding that by aggregation to the society a young man might acquire a little artificial support; but that he did not need it, and that there was nothing in the institution worthy of his seeking or associated with it.

So said, at that time, the Grand Master of Massachusetts Masons, Jeremy Gridley; and such, I have repeatedly heard my father say, was the reason why he never joined Lodge."

THE VIEW OF WASHINGTON'S MASONRY.

"The use of the name of Washington to give an odor of sanctity to the institution as it now stands exposed to the world, is, in my opinion, an unwarrantable and ungrateful profanation of his name. On the mortal side of human existence there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider all the various instructions which have been heretofore given you, attend diligently to the words of instruction.

Flee from evil, and cleve to that which is good.

Be honest, loving, and temperate.

Be honest to yourself and connections, by diligently following your occupation, whereby you may provide things decent in the sight of all men.

Be honest, by cordially acting towards your brothers, not professing one thing and meaning another. Be loving by reliving the wants of your brethren in distress; acting strictly according to the solemn obligation you have made before heaven to do. Be temperate in the exercise of all the powers and passions of the body and mind, that you hurt not the circumstances or the feelings of any man, but more especially of your brothers.

Be temperate in the exercise of any right, prerogative, or influence you may possess, either in common life, civil society, or more especially in the affairs of our honorable Order. Be temperate in forming your opinions, in expressing your thoughts, and in attempting to obtain your wishes.

Attend to the further instruction of the Noble Grand.

Be honest. Oo to the ant, thou sluggard, consider her ways and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. To labor there is profit, but the talk of the lips tendeth only to penury. Love not to sleep, lest thou come to poverty; open thine eye, and thou shalt be satisfied with bread.

The lambs are for thy clothing, and the goats are the price of the field.

And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens.

Be temperate. Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich. Be not among wine-bibers, among riotous eaters of flesh; for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags. Who hath woe ? who hath sorrow ? who hath redduess of eyes? who hath bathings ? who hath contentions? who hath wounds without cause? They that tarry long at the wine ? they that seek mixed drink. Better is a little with the fear of the Lord, than great treasures and trouble therewith. Hter is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Riches profit not in the day of wrath, but righteousness delivereth from death.

Q. Are you satisfied with this degree?

A. Yes.

Then, in in the name of the Grand Lodge of the United States, and of the Grand Lodge of the State of ——, I declere you duly. admitted to the Fourth Dergee,* or the Degree of the Remembrance ; the emblematic color of which is Green.

*There is a pass-word countersign, and grip. Pass-word, Hancock. Countersign, by clenching the right hand, and placing the thumb and forefinger, thus, with arm perpendicular, before you, to the centre of the breast. Grip is the grip of the thumbs, which I cannot describe with pen and ink.

ARREB.

When I was a little girl a member of the family had a stick of amber a few inches long. It was beautifully clear and its smoothness was pleasant to the touch. It had also other fascinating qualities, and was with me a wonderful favorite. How well I remember those early days, when, having borrowed this treasure, I sat down to my simple experiments. First I rubbed and rubbed it with my handkerchief, or, better still, with a piece of silk, until I began to perceive the balsamic fragrance which it gave forth. This was a charmiog moment though the teasing uncle who owned it would insist that these was no fragrance about it, but there was, and, as any little girl may find out who can get a piece of amber.

Then I would out up the slenderest slips of thin paper, or fine thread, upon the table, and rubbing my magic amber wand, would hold it over it a little long, and lo ! the tempting threads would rise to meet it in the air, and the little slips of paper would jump up and touch it, and there would be such commotion in the little abreds that even the troublesome uncle had to own that the wand was splendid

Then years later, at a house where I visited the lody had upon a table, among other costly foreign trifles a " string of fregrant beads of amber," and it was always a pleasure to me to take them down, as a pleasing task in the pauses of conversation, or as the subject of conversation itself. Some of the beads were dark, some were light, but each one had a glittering glow, and within some of them we could see distinct little flies, or bits of fern, or moss, elegant in shade and color, and souled up forever in these transparent sealeds.

How come they there ? was the question which many of us in our youthful ignorance could not answer. But time so happened that a learned man took these gleaming beads from my hand, and told us about amber. He said that hundreds and hundreds of years before our country was discovered, the dwellers on the shores of the Baltic sea used to gather and find this beautiful substance cast ashore after storms had swept the deep. They found it could be highly polished and made into ornaments; that it possessed an aromatic odor, and had a mysterious power of attraction; and that within its clear depths were often imprisoned insects of unknown species. But what it was, or whence it came, none could tell. But in the day science does not permit many mysteries to remain unraveled, amber has had to confess its nature and its dwelling place. It is now found that amber is the fossilized resin of a pine long extinct which is called by botanists *pinus succifera*, or amber pine.

In former ages there were forests of these amber pines on a part of what is now the bed of the Baltic sea. These forests were long ago submerged, petrified and fossilized, and still from the shores of the Baltic sea, or from on the prodous gum which we call amber. Within it are often found delicate mosses, ferns, leaves and insects, which belonged to those bygone ages.

How wonderful it seems that we today can look upon a bright little bug, or butterfly, which so many hundred years ago touched its tiny feet to the soft and glittering resin, as it flowed from the pine. Ah, little captive, which you are caught, indeed, and the next clear gush sweeps so softly over you that the graceful form and delicate wings retain all their beauty, and those eyes are shrouded safely down to us, through uncounted centuries, enshrined in a perfect gem, to charm the eye of science and teach through all time.

Here also, in hundred species of insects have been found in amber, most of them species now extinct; and not insects only, but specimens of mosses and ferns; and forty eight species of trees and shrubs have been found, which are quite different from those now growing on the shore of the Baltic sea.—*Little Corporal.*

FROM THE AMERICAN WESLEYAN.

BRO. CROOKS—The readers of the *Wesleyan* may desire to know what we are doing in this western region to advance the cause of truth and righteousness against the wicked tendency of secrete societies.

The Baptist church at Clarenda, Page Co, Iowa, has adopted the principal of non-fellowship with secret societies.

Elder Oake, their pastor, lectured on the subject at Amity, and at the close of the lecture, we agreed to organize an Anti-Secret Society Association; and over one hundred names were recorded, and a committee appointed to draft a constitution which has since been adopted, and officers for the year elected, consisting of a President, Vice President, Treasurer, Secretary and three Lady Solicitors. The Association is auxiliary to the parent society organized at Pittsburgh. At our last meeting, the following resolutions were adopted and ordered published.

Resolved, 1st. That it is the imperative duty of all ministers of the Gospel to preach plainly and pointedly against all secret oath or pledge-bound societies ; and that we hereby request them to present to every congregation where they preach statedly, the nature and evil tendency of such societies.

Resolved, 2d. That while we sympathize with churches which are afflicted with ministers and members who belong to such societies, we earnestly beseech them for the sake of Christ and His cause to withdraw all Christian fellowship from them.

Horrible death of a drunkard. That we request the Page County *Herald* and *Democrat* to publish these resolutions

In all our meetings free discussion is allowed, and friends and enemies are alike invited to speak on questions before the Association. This makes the discussions animated and profitable. United Presbyterians, Reformed Presbyterians, Baptists, Congregationalists, and Wesleyans, are (with a few exceptions) united in this work. Bro. M. Ely do not coöperate with us. Their ministers in this section are Masons, and are trying to get all the Masons and Odd Fellows to join them. We hope by the help of God so to enlighten the people that these strong holds of sin may be destroyed. JOHN LOWRY

Colfax Springs, Page Co. Iowa, Feb 1869.

Time and tide wolte for no man.

TRUTH HURTS.

BY REV. S. G. FESMSTER.

The " Masonic Test," by Eli Tapley, as printed in the CYNOSURE,is spreading consternation among the brotherhood.

'Squire ——, on seeing the test exclaimed, " They'll kill Tapley !"

So the Masons kill men for revealing their secrets, do they ? What also had Tapley done? On reflection, the 'Squire thought to 'mend his last expression by saying, " it was not worth while to kill him, because *he has not a leg.*" So the Masonic kill men for telling the truth, as then, I concelude.

The same gentleman acknowledged publicly that Tapley was a Mason, " for," says he, " we have been in the lodge together."

Another Master Mason says: "Tapley would not have revealed the secrets of Masonry, if it had not been for the Feemsters."

So Masonry is revealed ! Thank you for the confession. In giving your reason why it is revealed of course you concede that it *is revealed.*

A Methodist Masonic rebel captain (also said to be captain of the Ku-Klux), exclaimed : " Tapley is a perjured man !" Then reading the " test" with the thought to be discovered something wrong, he said, " it's a lie."

A drowning man will catch at a straw, and so does the Mason who crowds the lie on every trifling mistake. Who tells the biggest lie? The man who in a crowded colosseum of poets, makes a few mistakes, or the man that intentional appears to give the lie to the several columns that are true, but by mental reservation only contradicts the several mistakes.

But the abiding conclusion is, " better tell a lie than swear a lie."

Herod's conclusion was, " Better murder than swear a lie." So he beheaded John the Baptist.

A brother Baptist (Mason, of course) threatened a young man for insulting him on the public road by giving him " the sign." What " sign ?" The Master Mason's dueguard and sign. How did he know it was " *the sign?*" Why, he " seen" it was anything but an unmeaning and thoughtless movement of the hands? He also said Tapley was perjured; and sealing the point, tried to take it back, but the young man held him to it by confession in the presence of many witnesses, and chained him as another witness against Masonry.

It was lodge-day and many Masons were there. They ridiculed, maligned and threatened the young man, and one examined on it, so he drove over him and ordered him to " hush," or he made known the mysteries of the order to outsiders, and quoted from their blasphemous oaths. " You ought to have your head mashed, and I'm sorry too good to do it," shouts the man with the belve. " His father deserved it before him," cries a second. " That's so," chimed in the *charitable brethren.* " What are you so angry for, if I am only mistaken ?" insisted the young man, but it was all to no noob rendered a reason for their rage. " Charity suffereth long, and is kind, doth not behave itself unseemly." (Seo I. Corinthecus, xiii.)

HE KNEW THE BIBLE BETTER THAN THE MINISTER.

BY REV. S. REYNOLDS.

Some six or eight months since, a worthy minister of one of the evangelical churches in this State, was traveling in the central portion of Illinois on business. In addition to obtain a livery conveyance, on calling on his return, he found a person at the barn who swore profusely and constantly. The clergyman asked him if he " could not get along just as well without swearing ?"

He replied, " You are a minister, are you not ?"

" I am," said the minister, " but that does not answer the question."

" Well," said the man, " I know the Bible a great deal better than you do, and in Josephus I am perfectly at home."

The minister then said, " Who was Josephus ? The man and where did he live ?"

The reply was, " I never was good at remembering dates and places, but in the Bible I am well posted."

Very well, then, " In what part of the Bible are the Ten Commandments ?"

Again, asin Josephus, he could not remember dates or places.

" Well," said the minister, " in what book of the Bible is the Lord's prayer recorded ?"

Here also he was at a fault, but with earnestness he replied, " I can repeat every word of it."

" Very well, let us hear you do so."

He commenced, " And now I lay me down to sleep,—"

At this point the bystanders began to laugh heartily, they knowing more of the Scriptures than this egotist, who, like many scoffers, knew but very little of what they attempts to ridicule and contradict.

OF THE TRADE.—Too other day I heard a mother chide her little son for something. " In a minute," he said. She spoke again. But it was one two, three, four, five minutes before he minded her :

It makes me think of the switch-tender's boy. What if he had waited a minute before unfolding his father ? A switch-tender in Prussia was just going to move the rail in order to put a coming train of cars on a side track, when he heard sight of his little son playing on the track. The engine was in sight, and he had but a moment to spare. He might jump and save his child : but he could not do that and turn the switch in time ; and if it were not done the oncoming train would meet another train, and a terrible crash and dreadful scene ensue.

The safety of hundreds of lives depend upon his fidelity. What could he do? " Lie down ! lie down !" he called, with a loud, voice to the child; and seizing the switch, the train passed safely on its proper track.

Did the heavy train run over the boy? Was he killed ? Was he crushed to pieces? No, for he did just as his father told him, and did it instantly. He fell flat between the rails, and the cars went high over his body; and when the anxious father sprang to the spot, there he was alive and well—not a hair was touched it was his quick obedience, you see, that saved his life He did not stop a minute. Even a momentary hesitation would have been too late.

LITTLE minds are tamed and subdued by misfortune, but great minds rise above it.

COMMUNICATIONS.

[We have published nearly every letter received from Free Masons. Here is another. Will Christian men read and see what sort of minds lead the lodges of this country.—Ed.]

OFFICE DEPUTY GRAND COMMANDER,
MANKATO, MINN., April 19, 1869.

EDITOR CYNOSURE:

A few days ago I had the pleasure of seeing, and somewhat hastily examining a copy of your paper. Enclosed find $1 for which please send the paper to that amount, and let me know when the subscription will terminate. [Please refer to advertisement on first page.—Ed.]

I am a Mason and also an Odd Fellow I admire the Masonic more than any other ancient institution, and I know whereof I speak, for many who howl and rave about such societies, know but little about the matter.

I would not send any aid to such an enterprise as yours, if I believed you could accomplish the end which you aim at; but, as I believe you are doing a valuable work for the institution which you wish to crush, I am willing to aid you. The folly of such an enterprise as yours provokes a smile, while the "fools" tool I to "rush in where the angels fear" is the objects of pity. Please do not consider my language harsh, for I feel in perfect good humor; and I hope your enterprise will finally be successful, for if your paper continues, it will do us much good. If I had the means, I would place a copy of the CYNOSURE in the hands of every Mason in the land. Those who would be seduced by such matter as your paper contains, to leave the order, would be worthless as the order could well spare, while the intelligent, Christian portion of the membership would be but the firmer in the faith.

Hoping that the "horrid Morgan murderers" may never get after you, but that your fate may be rather that of Judas or Morgan, I have the honor to be,

Very truly yours,
F. D. B. PORTER.

N. B. If you are publishing exposes of secret societies, I am requested to inquire whether you have on hand, or can obtain, a few copies of a book entitled, "An Expose of Independent Order of the Sons of Malta." Many persons here would like to obtain copies [See List of expositions, etc., on 4th page.—Ed.]

F. D. B. P.

TRUTH AND FALSEHOOD.

It came to pass that in a certain village in Illinois, a man, after loafing about a doggery for several days, drinking and gambling, until he had lost all of his money, and had got perfectly crazy from the effects of bad whisky, got into a general melee with the sons of belial, or Beelzebub, whichever you please, got his head cut open with a hatchet, from the effects of which he died. Being a Mason, and having been a few of the resolutions gotten up by the Committee of Masons, and professed Christians belonging to popular denominations, after giving the name and No. of their lodge, say:

"We bow in meek submission to the will of the Grand Master above, who has called our friend and brother from labor to his unending rest. We deeply feel and mourn the sad event that has taken from society a good and useful member, and from the order a worthy laborer."

"That we tender the family and relatives of the deceased, our earnest sympathies in their bereavement, and hope that the remembrance of his kindness and many virtues may be a abundant source of consolation. Dear Brother, rest in peace."

ANTI-MASON.
Vermillion, Illinois, April, 1869.

CHICAGO THEO. SEMINARY, April 14, 1869.

EDITOR CYNOSURE:

I send you this item for publication, as it may be of some interest to some of your numerous readers:

My wife writes from Beady, Michigan: "I attended, last week, the funeral of that young lady that I spoke of in my last letter, who was buried with Masonic honors. The minister, Mr. Rice, of Beady, preached but an hour or two, without the least evidence that she ever had a desire to be a Christian. The Methodists are all feeling very much hurt that he did so. The sermon was a regular Universalist sermon, and just such as suited the taste of such people. In the procession of Masons, there were only four that we know to be professing Christians, but there were gamblers, drinkers, profane swearers, and Sabbath-breakers. But enough of this sickening picture."

F. W. BUSH.

MASONIC HANDBILL.

DEAR CYNOSURE:—I got to reading one of your papers not long since, and, although I was taking two papers, I thought I must take the CYNOSURE, in order that I might be better able to battle against "the unfruitful works of darkness." So I agreed with a young friend to pay half and have it come in his name. Masons here, as elsewhere, boast of doing more good than the Christian religion. Not long since on old sequoiantown, and an old Mason, undertook to prove to me the good that Masonry did even to outsiders, by telling the following story: He said during the rebellion, a Northern man went to Missouri and bought a farm for seven thousand dollars, but before the deed could be made and the money paid, he was told by the man that he bought of, that it would not be safe to make the writings there, for it was known that he was a Northern man, and he would send him a guide who would conduct him twenty miles where the writings could be made out, and frequently through the night they were hailed by armed men, but were permitted to pass on by a word or two from the guide, until they reached their destination. Then said my informant emphatically, "If it had not been for Masonry, that man would have been robbed, and perhaps lost his life."

"Well," said I, "your story has confirmed me in one thing: that your brethren are a set of robbers and cut-throats."

Galesa, April, 1869. JOHN N. CLARK.

"CANNOT BE A CHRISTIAN AND BE A MASON."

Lost fall a young lady, enjoying the life and power of salvation, left our neighborhood, to go about six miles away to teach school through the winter. The most convenient place for her to make it her home was in the family of a staunch Universalist and Free Mason. Knowing the criticism and perhaps ridicule she would be exposed to, many were the prayers that followed her, though we had great confidence in her integrity and the power of God to protect her. During her many opportunities on the subject of Free Masonry, she referred to Rev. C. G. Finney's letters, which have had such an extensive publication in the papers of our land. The woman remarked "he would like to see some of them," and she soon placed them in his possession. He became very much excited over them, and said: "Charles Finney is a villain, and not to be believed under oath."

About mid-winter a United Brethren minister announced a protracted meeting in the school house where Mary was teaching. She attended and labored for the salvation of souls. Among those who were hopefully converted to God, were the Universalist husband, his wife and seven young men grown. The wife and sons united with the church, but, of course, no Mason could enter the pale of the Brethren Church. So the husband and father said he would "cut loose from the machine," and his unity once more, and kindly bid them farewell; for, said he, "I cannot be a Christian and be a Free Mason."

MRS. S. T. MCKUNE.
Manlius, Ills., March, 1869.

LIGHT, NOT DARKNESS.

REV. I. A. HART—*Dear Sir*: I spent a little time last fall in canvassing for, and obtained 18 subscribers for the CYNOSURE. I could not get either one of them in the face and tell them they are getting more than their money's worth. I am much pleased with, and am instructed by every No. That God is in this movement is quite apparent from the dark-ness of this age, I am sure. Masonry shrinks from the light; it does not like investigation; it must not be talked about. In a little plain talk with a Mason a short time since, the principles of Masonry would come out if one of it were not for my age, and that is the spirit it frequently manifests.

I have heard Masons very coolly say that Morgan ought to have been killed, as he revealed Masonry. Such a thing deny the barbarous nature of the institution. They do not see that when they admit that Morgan ought to have been killed, and all others that reveal Masonry, that they are admitting all that we charge against them, and that common sense people will see it as soon as their attention is called to it.

The following was obtained from a minister about three years since, that took seven degrees in Masonry, and would like to see it in the CYNOSURE:

"Masonry is a distinct, peculiar, independent government; it acknowledges no allegiance to civil government, nor affiliates with it in the departments of its own, titles of its own, offices of its own, laws of its own, revenues of its own, oaths of its own, penalties of its own, and purposes of its own. All the nations of earth, with their sovereign powers of government, home or distant their territories, are but its provinces; it has no jurisdictional limits but the habitable globe."

PHILO ELZEA.

ELKHART, IND., March 16, 1869.

I. A. HART—*Dear Brother*: We received your letter, etc. The "Mystic Tie" is having a rapid sale here and elsewhere, and many who have been somewhat interested or up-stand aside, and have appeared indifferent on this subject, are declaring their position and coming out square against this great apostasy, not only in the M. E. Church, but in other churches, for it seems that the plague has fastened its way into nearly all Church organizations. The outsiders (as they are sometimes called,) are wakening up to the evils of secret societies in the community, and are becoming outspoken against them, especially against Free Masonry and Odd Fellowship.

I have conversed with some of the members of the Church who were present at our trial—and there is a different individual who have read the statement of our trial as published in our pamphlet, and asked them if the statement was correct, and they all affirm that the statement is true, and some have answered by saying, "why the statement is true to the letter;" in fact we have not heard of a single contradiction or dissenting voice, except the preacher, E. Hall, who, we are informed, has said that there was one thing in it that was not true—that was that we had not been turned out of the Church twice." It seems to me that in a very small straw for a drowning man to catch at, and will hardly save him.

Hoping that righteousness, light and truth may prevail over spiritual wickedness in high and low places, we are yours, as ever, in bonds of Christian love and fellowship, and may the Lord bless you in your labor of love.

PETER COOK.

A GOOD METHODIST SERMON FROM A GOOD METHODIST BRETHREN.

"Then David said to the Philistines, Thou comest to me with a sword, a spear and a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."—[I. Samuel xvii, 45.]

The wickedness of this world has generally been proud, enslaving and cruel, and so continued of science. On the part of the former, this vain boasting has been met with humility, courage, and firm trust in God. Look at this boasting—Goliah for a moment: He comes blustering on like a mountain of fire and iron. Probably he had established his reputation as a warrior in previous fights, so that Saul's soldiers, who trusted in appearances, were afraid of him. He wickedly defied the host, and his god, saying that he would give his diminutive form to the birds and beasts. Flushed with victory in the moment of defeat.

In here not something of the character of the Masonry? By the world's patronage—by the favor of the wicked and the great, it has grown to immense discussions. In our country nearly all the South who are eligible, are Free Masons. All the North, fast becoming so. It is reasonable to believe that there are believers among Masons that they can wield the Government as they please. They claim to be the only patrons of architecture. Through these Masons all the splendid churches and colleges in the land are built. [See *Rockford Gazette*, March 24th, 1869.] We have evidence that an unclean devil has broke loose among Masonic ministers and people; yet in defiance of public opinion they are not punished. This truly accords with Masonry, for the oath of the Master Mason's degree means so much. A good while ago a Masonic writer said there were 300,000 Masons in the United States. A most glowing treasury. The following is from the mouth of a person whom I deem reliable:

"Some years since my brother, who is a Mason, said to me: 'The President, and Vice President, and the officers of the General Government, are Masons. The officers of the several States are Masons; Senators and Congressmen are Masons. They have the wealth and power in their hands. They are governed by their own laws—not by the laws of anybody else under the sun. They will have everything their own way. Now, gentlemen, hold yourselves if you can!"

If this vain boasting is not enough, a lying spirit sometimes takes possession of them. They will tell us that the most illustrious men of old were Free Masons; especially the luminaries of the Church, and that none can be a consistent Christian who is a Free Mason, and that a Mason Lodge is the best society in the world. Some say they do not want to belong to any other. "None but the ignorant oppose them." Then they vaunt. I must confess that it would not be safe to meet this ugly giant in Saul's armies. Yet in the name of the Lord of Hosts we will attack him with a sling and some smooth stones of the brook. With these we shall find him easily wounded.

At the laying of the corner stone of the great commercial building at Chicago, some years since, Thos. Turner, of Freeport asserted this lie: "Free Masonry is distinguished by the fact that the remains of Washington and Morgan has revealed a part of these mysteries and sealed his testimony with his blood."

Their very best men have told the world what their secret oaths are.

The cord has already been hurled which brought the huge giant to the dirt, according to the evidence brought forward in the Oyonnax. Immediately after Morgan's death, Pomroy was killed. The only deficiency was that the giant's head was not cut off. Satan, who mounted the event, after twenty years cutinction, breathed the unholy breath of life into this putrid carcass again.

To the world it is true that Jesus, the work has to be done over again. Progress is the order of creation. The next step is to cut off the head of Masonry, with its own sword. Free Masons pretend they have a right to show secret failings, and defects. This is their chief claim of right, there lurks this secret wicked-ness. I have shown you a favor; you must favor me in return. No matter who suffers. Jaff Davis died and some of his favors in the secret, and soon the great Mormon leader was caught in his feminines, the dignity of our Government must be lowered to save his neck.

No matter, if every citizen in the United States suffers in consequence! "Captain Robertson and crew are saved in the hour of danger. The pirates maxim is, 'Dead men tell no tales.'" But the recognition of Dr. Mason, removes that dreaded danger. The cruel pirate whose heart is in become hard, and whose hands stained by murder and rapine, at once relaxes. He now shows a loving heart, when he meets a Bro. Mason. When a stranger, then he meets him on the high seas, who is not ruled by the great secret, he is a pirate, and the guilty associates are brought into port for trial. Roberts and his Masonic friends, must extend the same favor. Conscience, truth, duty, must stand aside. Thus, and this is the planted commands of God, is not only set aside, but absolutely trodden under foot. Then thou shalt justify the righteous, and condemn the wicked. [Deu. xxv, 1.] Woe, woe, for it seems that the wicked for reward. [Prish v, 23.] Let this pernicious principle be know, and felt by the candid. Thus, it will be plain, that Free Masonry is a snare for against the rest of mankind. Then, and then only, will Free Masonry would be a sword in the hands of every Christian, and every well-wisher of his country, to destroy the monster. Then just say I would have made of this Damascus blade, is at the hallot box. At the next occasion, the friends of God and our country, shall marshall themselves for freedom, against this conspiracy, then the democracy may lift up its head. Mere trouble may ensue, our Southern brethren say, if you strike at the statement is true to the letter;" in fact we have not heard of a single contradiction or dissenting voice, except the preacher, E. Hall, who, we are informed, has said that there was one thing in it that was not true—that was that we had not been turned out of the Church twice." It seems to me that in a very small straw for a drowning man to catch at, and will hardly save him.

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PETER COOK.

FREE MASONRY INTRODUCED INTO FRANCE.

We take the following article, from the "History of the Conspiracy of Louis Philip Joseph d'Orléans," published in the *New York Magazine or Literary Repository*, for May 1797:

The English and Irish were the first to introduce Free Masonry into France, and in connection with James II, brought over this innovation, which was long confined to the army. By degrees the society made progress in most of our towns, and ventured to assemble there. The obscurity in which they for a long time lulled the vigilance of the police; and, as soon as the magistrate seemed disposed to interfere, it eluded the danger, by putting at its head the name of some great lord. By these means it got a bosom many personages of high distinction. After the death of *de Clermont, d'Orleans* succeeded him.

Into this society men of all countries and all classes were indiscriminately received. It was divided and subdivided into sections, called *lodges*. Neither sovereigns, nor ministers, nor their faithful agents, were initiated into its leading mysteries. They were admitted merely to give it consequence, and to hide suspicion. The same reserve was observed toward the indirect, and toward those who had real interest in withstanding its doctrines and secret views. These persons attended only the subordinate degrees, and were made to believe that no others existed than those which they had attained. This discretion was not observed toward the brethren who possessed the highest rank, and knew all that is communicated to a tried Free Mason.

A complete revelation of the spirit and aim of the society was only made to those who were personally interested in adopting this spirit and promoting this aim. For this purpose previous experiments were tried on his bent, his constancy, his fidelity. If these trials proved satisfactory, all the secrets were unveiled to him, and he was permitted to worship at the true Free Mason basis for his motto "*Zeneral du culte et des rois*." So early as 1789, some members of this confederacy, and among others the Abbe Sieyes, (a member of the National Constituting Assembly) when they addressed letters to their colleagues, used as a seal with this inscription.

A few words will describe the doctrines, to the maintenance and propagation of which *Louis Philip Joseph* had sworn to contribute with all his might, when he was admitted to the degree of master Kadosh.*

All men are equal—no one ought to be the superior of another, nor to command him.

Sovereigns belong to the many! the people bestow sovereignty as they will, and resume it when they will.

Every religion announced as the invention of God, is an absurdity.

Every authority calling itself spiritual is assumed and delusive.

On his admission to the degree of Kadosh, *Louis Philip Joseph*, was introduced by five Free Masons, called *brothers*, into a dark room. At at one end was a sistern, or charnel house, full of bones, illuminated by a sepulchral lamp. In one corner was an effigy clad as a king, and near it a double ladder. On his introduction, he was stretched on the ground like a corse, and ordered to recite the creed of each *degree* which had been conferred on him, and the oaths he had severally taken. The intended horror was then explained to him, and he was required to swear that he would never communicate it to a knight of Malta. These ceremonies finished, he was permitted to rise, commanded to climb the ladder, and there himself throw down the effigy of kingship, and that the man whose blood he had been spilling was *Philip-le-bel*, king of France. He was next instructed that the aspect of the degree to which he had been promoted consisted in placing the right hand on the heart, in moving it horizontally forwards, and letting it fall on the knee,—to denote that the life of a Kadosh is prone to vengance; and that a Kadosh, office has hand to another as if armed with a dagger. These burlesque tragic scenes ended with a dialogue to this effect.

Q. What is to be said at quitting the charnel house?

A. Neckom.**

Q. What is in room hand?

A. The head of the traitor who assassinated our father.

What are the names of the masons who shall build the new temple?

A. Jacques Molay, Farsa-kal.

These I think, are not to be ridiculed who discern in these dark fooleries a real conspiracy against the successors of *Philip-le-bel*. Yet, even if contemplated merely as dismal farces, they ought to be abhorred by the sports which familiarize the handling of poignards, the spouting of blood, and the excision of heads, cannot but tend to form atrocious manners. It may be presumed, if these pantomimes had not been the knowledge of sovereigns, they would not have been tolerated.

*Hebrew word signifying "He who forms anew."

**Hebrew words signifying "Those who kill blasphemers."

MASONIC PRAYERS.

We quote the following from the *Masonic Mirror and Keystone*, for June 29th. This is a weekly paper published in this City, and, as its name indicates, is devoted to an exposition of the principles and an enforcement of the claims of Masonry. Should this number of our paper fall into the hands of a professing Christian who is a Mason we ask him not to lay it down until he gives his attention to the following very spiritual answer which is requested of the editor of the *Mirror*:—

"TEXAS HAVEN, Ind., Jun e 15, 1859.

DEAR SIR AND BROTHER:—It would give me, and members of brethren, great pleasure if you would discern, in your valuable and wide-spread *Mirror and Keystone*, the following question:—Is it Masonic to have strictly Christian prayer at the opening and closing of a Lodge, such a prayer as all Masons cannot conscientiously join?"

I suppose you have answered this question often, but not in your paper since I become a reader of it, as I can do not recollect it.

The circumstances which caused me to ask you this question are these:—

Several of our brethren, who are Christian Ministers, are, whenever present at the opening and closing of a Lodge, requested by the W. M. to offer prayer, which request they always comply with, closing their prayers with "for the sake of Jesus Christ." &c., which form of prayer, although acceptable to several of the brethren of the Jewish faith, is still adhered to in spite of their protests, whenever one of the Minister brothers chances to be in the Lodge at the opening or closing of the same.

Our Jewish brethren contend that the prayer on opening or closing, is a part of the ceremony of opening and closing a Lodge, and as such a Masonic ceremony—it ought to be Masonic, i. e., of universal application.

I have no doubt, dear sir, that you will handle this question, which involves such a great Masonic principle with your usual ability, supported by ancient and modern Masonic authority.—C. A.

REPLY.

The question submitted to us by our correspondent is one that has long been settled by enlightened Masonic opinion, as well as by the constitutions of Masonry, and the reverend brethren, who, in their invocations in a Masonic Lodge, address their petitions to any other than the Supreme Being, the Great Jehovah of heaven and earth, violate the plainest principles of Masonry. It is altogether superfluous to reply to the queries, whether the prayers referred to conflict with universality of Masonry, which must be patent to every Mason who has the least knowledge of the principles upon which the Masonic Order is based, fit not only betrays an unwarrantable ignorance of the "ancient landmarks," but also of the prayer of Solomon at the dedication of the Temple. We refer our correspondent to the prayer of Solomon as a model authority. We refuse him to the slightest charges as modern authority,—and will only say, that no Mason, be he divine or layman, of whatever denomination or persuasion, it be rightly understands the Masonic Art, will allow him to be led astray from the Landmarks by the obtrusion of his particular religious views. Such a Mason instead of drawing his brother closer into the bonds of union, he ought to be the paramount object, he causes him to recoil from it. Dissension, and thus destroys the very intent and object of Free Masonry. A Masonic Lodge is a representation of the Universal Church, the good and true of every nation are found, and over which God, the Father of all rules. We leave our correspondent to form his own conclusions as to the form of "Harmony", which *is the basis of Masonry*, should such, in the Lodge room be introduced would be in conflict with the universality of Masonry is wrong."

NEWS ITEMS.

The treaty negotiated by Mr. Johnson with Great British, regarding the Alabama claims, has been rejected by the Senate with but one dissenting voice, on account of the unfriendliness of this ugly difficulty to an indefinite future, and not with absolute safety as it respects the more peaceful relations of the two governments.

The population of England is 23,060,000. Wales, 1,111,000. Of Scotland, 3,125,000. Of Ireland, 5,500,000. Total, 30,126,000.

The Polar area embraces one-fifth of the U. S. through the assessor of internal revenue, and from partial returns, estimates the whole population of the State at 2,539,891. Beloved, 4,689,802. Total including the district of Columbia, 38,422,999.

SPAIN.

March 24. A draft of the new constitution was laid before the Constituent Cortes. One of the leading features are as follows: The government is to be Monarchial in form, with a Senate and House of Deputies. Senators are to be limited to thirteen years. Senators are to be elected by Provisional Council—four for each Province. Deputies to the Cortes are to be elected every three years by universal suffrage. The reign of the King is limited to a term of eighteen years. The majority of the committee which reported the Constitutional Bill is in favor of the separation of Church and State. The minority proposes that the Roman Catholic be retained as the religion of the State with toleration for other creeds. The liberty of the press and the right of public meeting are fully guaranteed by the new Constitution.

RIOTS IN SPAIN.

The way seems open for its free circulation in the Spanish language. The people in Spain, and like British and Foreign Bible Society have decided to issue successive editions of Valera's version, to the extent of one million copies. We never may be the result of the circulation of the Bible to the Spanish people. It is quite certain, connected with a general revival of literature, for wherever the Bible goes all other kinds of literature follow in its train. A colporteur in Spain, having books published in Spain, but when brought from England, is doing preference for those from the United States.

ACKNOWLEDGMENT OF RECEIPTS.

P. Farrington, F. R. Redfearden, H. S. Mason, J. P. Bond, John D Wood, Rev. S. F. Rice, T Hudson, Isaac Stearns and W. W. Elliott, 50cts. each.

A. N. Stratton, 20cts.

John Taggart, 10cts.

Rev. J. Dean Acker, L. Baldwin, H. H. Shaffer, J. Kilbourn, Jas. L. Jackson, 50 cts. each.

John McMinn, D. Yant, T. Hudson, J. S. Jones, Miss A. L. Barker, S. Reynolds, S Johnson, and A. Bristol, 50cts. each.

H. Shelton, 55cts.

H. L. Woodworth, 75cts.

Rev. J. Dean Acker, Rev. S. Bristol, 60 cts. each.

C. S. Allen, A. Shiffer, Rev. John H. King, C. O. Obaffee, Eli Moore, A. Malin, Horace Benton, Orrin Nichols, F. M. Bird, N. Hubbell, Jr., J. M. Snyder, Rev. W. Post, Asa Hopkins, Rev. J. C. Fullerton, Chauncy Russell, Rev. J. Dunlap, M. A. Gitchell, John Lovington, J. Bost, J. G. Gole, Mrs. S. F. Durfee, Julius Hyde, Rev. A. Shields, Almeron Hall, H. B. Briggs, Wm. Miller, I. H. Bisbee, M. R. Bristen, S. M. Pierson, A. Johnson, J. W. Hiatt, John Churchill, Rev. E. H. Shields, J. Preston, H. B. Thomas, Henry Sisele, Wm. Orfut, P. A. Weir, Peter Dow, Rev. D. W. Seeley, Rev. J. H. Wheeler, Cors. Wm. Miller, Rev. J. M. Duffield, A. I. Best, Ella Eddy, Rev. C. Hurtly, Rev. S. Adams, Amos Bowen, Rev. C. Beam, Mrs. E. A. Friedle, Ara. O. Staples, Hiel Lewis, H. L. Woodard, Rev. Baker, Rev. E. C. Bowen, Joseph Blood, and J. R. Frouty—$1.50.

S. L. Mead, R. K. Nibblick, Henry Brewer, Rev. Jacob Harper, Rev. J. B. Shaw, S. W. Kent, T. W. Harris, Z. E. Tremster, Jacob Van, der Merden, Isaac Brown, John G. Chamberlain, Jermane, E. E. stowel, M. N. Bennet, D. F. Shepardson, Wm. D. Rogers, Rev. J. Bous, Rev. Peter Cook, Rev. Peter Cook, Jas. Tuttle, Rev. I. Leuthetter, J. J. Powell, David Reyseeds, Rev. W. Post, Orrin West, Rev. E. Bentley, Rev. A. Buchanan, M. L. Tibbetts, A. S. Tucker, L. Humphrey, James Ricsdale, R. D. Nichols, and H. Hoyt—$2.00 each.

A. Baker, Rev. John L. King, P. P. Chapman, L. Dutrick, O. A. Chapin, $3.00 each.

Eleazer Thompson, D. A. Chapin, Rev. John Blair, H. Sings, and T. A. McLaurie, $4.00 each.

Joseph Thompson, A. R. McDonald, Eli Tapley, and E. J. Chaffant, $5.00 each.

C. Schiffler, A. M. Dean, and John Block, $6.00 each.

Rev. J. Dodd, $7.00

Orrin Cryroth, and T. Tuthills, $8.00 each.

E. F. Calland, $20.00

AURORA ASSOCIATION.

Action on Wheaton College and on Secret Societies.

This Association convened in the First Congregational Church in Aurora, April 20th, at 3 P. M., and was called to order by Rev. I. Clark, the Moderator.

Prayer was offered by Rev. W. H. Brewster.

After the roll call, Rev. I. Clark was re-elected Moderator, Rev. T. N. Haskell, Scribe; and Rev. W. H. Brewster, Registrar.

Rev. T. N. Haskell preached in the evening an excellent sermon from Acts xx, 28.—The Church of God which he has purchased with His own blood."

Wednesday was mostly spent in examining eleven young men from the Chicago Seminary, who were approbated and commended to the churches as proper persons to preach the Gospel. Before the examination commenced, President Blanchard expressed a wish to know if any of them were Masons or Odd Fellows, and finally called upon all who were not, to hold up a hand. All hands went up with a will.

"All right," said the Moderator. "All right," responded President B., "and let it be remembered."

Wednesday evening was pleasant, and a good audience came out. President Blanchard occupied a half hour presenting the claims of Wheaton College, in a felicitous manner. He was followed by Bros Brewster, Tompkins, Harrison and Haskell, and the following resolution was adopted:

WHEREAS, The Trustees of Wheaton College are erecting a very large and substantial building for educational uses; and,

WHEREAS, This Institution is fully committed to the views of doctrine, discipline, and church polity held by orthodox Congregationalists,

Resolved, That we cordially sympathize with the friends of this important undertaking, and earnestly recommend all our brethren in this and other States to give as they may be able to aid this work.

Attention was called to the coming Convention of Christians Opposed to Secret Societies, and the following passed:

WHEREAS, We learn that the first anniversary of the National Association of Christians Opposed to Secret Societies, is to be held in Chicago, commencing on the 8th day of June next,

Resolved, That we recommend to the members of our Churches to pray for, and, so far as practicable, attend the forthcoming Anniversary.

Both these resolutions passed *unanimously*.

Thursday forenoon was spent in doing miscellaneous business, and a pleasant and profitable meeting closed.

W. H. BREWSTER
Registrar Association.

He who is not willing to fill a place he is fitted for, will find no place fitted for him to fill.

FAITH never made true anything that was false; unbelief never made false anything that was true.

MANY a rich man in bringing up his son seems unbilicous to make what Anson made—a golden calf.

A Discussion of Masonry and Anti-Masonry.

Rev. John F. Welsh, editor of the *Banner of Christ*, Newburn, C., informs me that a discussion of Free Masonry has been agreed upon, between President Williams, of Daughters' College, Ky., and himself.

All the issues between Masons and Anti-Masons are to be discussed, and the whole is to appear in the *Banner of Christ*.

All who desire to read both sides, should avail themselves of the opportunity.

The *Banner of Christ* is the only free press in the South, where public opinion is tainted with every secret organization, from the hod Templars, who drink wine from human skulls, and take fiendish oaths, up to the "Good Templars," who, I presume, drink blackstone of Adam's ale, from cocoanut shells, and swear that should the devil prevail upon them to drown their sorrows or themselves, they will do it in nothing but clean cold water.

Yours truly,
E. J. CHALFANT.

Western Tract and Book Society, Cincinnati.

This Society is furnishing for every dollar put into the treasury, one dollar's worth of books in the very best form. It gave away last year, about 1,600 pages for every dollar contributed to its charitable funds, which is one fourth less than cost. The deficiency was made up by the business operations of the Society, arising from the sales of publications, after paying expenses, were applied to its charitable work.

All who subscribe for the Society's periodicals, or purchase its books, contribute indirectly to furnishing the Gospel to the poor.

sp18:tf

A call for a County Convention.

We, the undersigned citizens of the town of Ellington Co., of Chaut, State of N. Y. do hereby call a mass meeting, for the purpose of forming a county association opposed to secret societies. All in sympathy with the movement, are cordially invited to attend, and participate in the same. The meeting will be held in the Congregational Church in Ellington, commencing Wednesday, May 5th, one o'clock p. m., and continue through the next day. Those from a distance will be provided for. Able speakers are expected to address the convention: Rev. D. C. Howland; Rev. R. Cornwell; Rev. H. H. Moore; J. B. Nessel, and others.

NOTICE.
To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adam's Letters," etc. We advise all persons having such books for sale, or any works on the side of oppression and godly sincerity, in opposition to the rebellious and guilefulness, inasmuch to form all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest to so doing.

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of the
Aurora Christian CONVENTION,
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Rev. I. A. HART,]
Wheaton, Dupage Co., Ill.

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THREE BUGS.

BY ALICE CARY.

Three little bugs in a basket,
And hardly enough for one!
And one was yellow, and one was black,
And one was like me or you.
The space was small, no doubt, for all;
But what should three bugs do?

Three little bugs in a basket,
And hardly crumbs for two;
And all vague exhibits in their hearts,
The same as I or you.
So the strong ones said, "We will eat the weak.
And that is what we'll do."

Three little bugs in a basket,
And the beds but two would hold;
So they all three fell to quarreling—
The white, the black, and gold.
And two of the bugs went under the rags,
And one was out in the cold!

So he that was left in the basket,
Without a crumb to chew,
Or a thread to wrap himself withal,
When the wind across him blew,
Pulled one of the rags from one of the bugs,
And so the quarrel grew!

And so there was war in the basket,
And play, 'tis true!
But he that was beaten and starved at last,
A strength from his weakness drew,
And pulled at the rags from both of the bugs,
And killed and ate them, too!

Now when bugs live in a basket,
Though more than 3 wait on hold,
It seems to me they had better agree—
The white, the black, and the gold—
And share what comes of the beds and crumbs,
And leave no bug in the cold!

—*American Baptist.*

HOW TO CATCH WILD TURKEYS.

One of the best ways to catch wild turkeys, is suggested by the character of the bird itself, which is open, honest, and unsuspecting. Its character is so good in many respects, that Benjamin Franklin proposed it as our National emblem, instead of the eagle, as more suited in his non-belligerent genius to our republican institutions. The way to catch this noble bird, (the turkey, not the eagle,) is to construct a log pen, with interstices wide enough to admit the light and air; cover it over on the top with brush or something else, and dig a hole under one of the lowest logs, large enough for a turkey to crawl through. Kernels of golden corn are then artfully sprinkled in a trail, leading to this hole, and corn is also invitingly scattered inside of the pen. The wild turkey strikes this trail; follows it up; arrives at the hole; stoops to reach in his neck, and finally, crawls bodily into the pen. When once within the enclosure, the first attention is devoted to the corn, but when that is consumed, he then looks around to see how he shall get out. The foolish bird never thinks of stooping again to the hole, into which he has crawled, but keeps his head elevated, looks always upwards, to find some opening there. As there is none there, however, large enough for him to go through, he is forced to remain and thus be caught.

This furnishes a good illustration of the way that some of our generous, unsuspecting young men are caught by the lodges of secret societies. Masons, it is true, declare that they are prohibited from offering inducements to join the lodge, but somehow or other, there are a great many golden grains of invitation, artfully strewn along the path, which leads to the hole of entrance. When the young man has once been lead up to this hole, and made to stoop, to bend his unclouded mind to the degrading oath, debase his moral nature, abandon his integrity and surrender his liberty, when, in short, he is once within the prison pen, the turkey trap, or *lodge*, as it is called, when used to gull and catch young men, when his bondage is at last taken off, there he is taught to look as high as he has been compelled to creep low. His ideas are filled with high notions of religion, Christianity, honor of the craft, virtue, benevolence, charity etc., etc., etc. And while the young man is looking upwards, he never thinks of stooping again to crawl out of the debasing hole by which he has entered. The glorious visions of the Masonic heaven, and of the "Grand Architect," by whom its foundations were laid; the brilliant virtues of the craft, faintly symbolized by the brilliance of their jewels; the beautiful pinafores which the good brethren wear; the illustrious patterns of moral excellence, such as Jefferson Davis, John C. Breckenridge, and Aaron Burr, which have ornamented and adorned Masonic life, etc., etc., keep the young man's head up, and he soon dons thinks of making his escape. In fact, he is *caught*, caught like a wild turkey in a log trap; he has lost his personal freedom, and his moral liberty; and unutterable other purposes hereafter than his own. He is drawn into the machinery and clap-trap of an artful organization whose ends and aims he must serve. like a slave; like a colt under the rude training of a Karey, he has been roughly tamed, and ever after trembles when a Masonic myth or symbol, is flourished before his eyes. He is constantly on the stretch to find out his Masters' meaning; and his Master can trifle with him at his pleasure.

Thus some young men enter Brothels. They have it in their power to reject with scorn, the blandishments that lead to them, and preserve their health and manhood if they choose. Some there [are,] who, having entered, may possibly withdraw, before being utterly ruined; but others again become wholly, utterly lost, the ruin not confining itself to them, but extending through them, to their children and to children's children of distant generations. It is so with young men who enter Masonic lodges. While some are sensible enough to see how they have been gulled, and withdraw in contempt of their deceivers and their jugglery, recovering in a measure that freedom of manhood which they had bound by an oath, yet there are others, of less strength of character, who are utterly ruined, and become shattered and demoralized beyond recovery.

We would caution all young men to beware of turkey traps.

ON THE SQUARE.

LOCK JAW.—The following is well worth saving for future reference:

Lock Jaw, from a rusty nail in the foot was entirely cured in four cases reported by Dr Kinkle, by applying to the whole spinal column cloths saturated with chloroform, just at the approach of the spasm. It was repeated at several returns of the spasm, always inducing sleep, and finally recovery.

He who has love for nature can never be alone

MASONIC PRAYER.

O thou Great Architect of the universe, who in thy mercy hast permitted the institution of Free Masonry to exist and prosper, notwithstanding the machinations of its enemies; may the mysteries of the Order ever be kept from the gaze of the vulgar and profane. And while the poor "blindfolded" candidate for admission enters the lodge in the garb of poverty, being divested of his interior clothing, "his left foot" bare, his right in a slipper, his left breast and arm naked, "and a rope round his neck," may he begin to appreciate the sublime beauties of Masonry. [See Bernard's Light on Masonry, page 24.] Enable him to keep inviolate the sacred oath to be administered to him, with due regard to the penalty; "to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours." [L. on M., p. 28.] And may he ever remember, and rest assured, that this obligation is no child's play;—no make believe; but, "if so indisposed as to divulge his obligation, we *are bound to cause his death*, and take vengeance" on the treason by the destruction of the traitor. [L. on M., pages 260 and 295.]

And, blessed Lord, when the good and worthy brother who has ascended the beautiful ladder of Masonry so high as to enter the degree of Thrice Illustrious Order of the Cross, may he have grace sufficient to carry out in practice the principles of the Order, and his own most solemn oath, "that should he know another to violate *any essential part* of this obligation, he will use his most decided endeavors, [☞ by THE BLESSING OF GOD ☜] to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this by point, in all in the world as an unworthy and vicious vagabond; by opposing his interest, by deranging his business; by exposing him to the contempt of the whole fraternity, and of the whole world * * * *during his whole natural life.*" [L. on M., p. 193.]

And, most holy and righteous Lord, may the candidate taking the obligations of this degree remember that he is bound to all and every part thereof, * * * * under the no less infamous penalty, than dying the death of a traitor by having a spear, or other sharp instrument, like our divine Master, thrust into his left side" [L. on M., p. 206]

We pray that every Companion Royal Arch Mason may ever be in readiness to "appraise a companion of this degree of approaching danger, if in his power," and "that a Companion Royal Arch Mason's secrets, given him in charge as such, and he knowing them to be such shall remain as secure and inviolable with him as those of the Companion, his brethren AM TREASON NOT EXCEPTED!" [L. on M., pp. 141 & 142.]

And now, blessed Lord, inasmuch as thou knowest that the great design of the Institution of Free Masonry is to benefit the brethren of the order particularly, we pray that all Masons may faithfully carry out the principles of the order, by aiding each other, so far as to extricate a brother "from any difficulty, if in his power, *whether he be right or wrong!*" [L. on M., p. 142.] and that they may also seek each others "*military fame and* POLITICAL PREFERMENT in opposition to another," [L. on M., pp. 293 & 294.] and thus build up a holy brotherhood that will increase in strength and stability, while time shall last, and against which the gates of hell shall never prevail!—AMEN. SO MOTE IT BE.

ECHARDS

Revolting as such a prayer may be to every true patriot or Christian, still we have the very strongest testimony that the nature of the case will admit that the sentiments embodied in the prayers, and the language as quoted with much of the same character) form a part of speculative Free Masonry. Masons may evade or deny the truth of Bernard's Light on Masonry, and similar publications, but recording Masons uniformly testify to their truth. So do adhering Masons when *under oath!* Should they testify otherwise, seceding Masons might convict them of perjury. The murder of William Morgan, in 1826, and the kidnapping of David C. Miller (a printer in Batavia, N. Y.), and the attempt to destroy his printing office, when about to publish Morgan's Light on Masonry, afford strong testimony that Morgan's book was true, for, if false, Masons would not have let them alone. (See sketch of the Morgan Tragedy, in Bernard's L. on M., p. 305.)

Now, it matters not how many good moral precepts and prayers may be embodied in the ceremonies of Free Masonry;—if these sentiments are advocated, and the obligations imposed, then it should be held in abomination by every honest man.

We would not enter a crusade against Masons, many of whom are our personal friends; high minded and honorable men, who would not sanction an immoral or improper act, and whom we would fain hope, should they see Masonry as it really is would abandon it. But for many good and valid reasons (a part of which only are embodied in this article) we are conscientiously opposed to the institution. With its fingers still dripping with the blood of Morgan, it is now spreading its branches far and wide, and monopolizing nearly all the important offices of trust and profit in the country. And with its policy of admitting clergymen to its lodges feen of the Kings and Priests aforesaid, *e g* "Moses" alias, A. Johnson.

Seriously, let the 400,431 freemen of this noble state, who have not received the mark of the beast, consider by what right this 40,000 seize the offices, and deface our public buildings with their peculiar marks; let those who love Christ, think *long* before they decide to yield the mercy of their silence, to a body of men, who make mens "ESTABLISHMENT," and would strike the "Year of our Lord" from the dates of the world.

"The crisis passes on us, face to face without blenche,
With solemn foe of question, like the Sphinx of Egypt's sands;
This day we fashion destiny; our web of fate we spin;
This day for all hereafter, choice we holiness grain,
Even now from stormy Gerizim or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down."

C. A. BLANCHARD.

YOUNG people are conscious of many wants, but there are two things absolutely needful—a good conscience and a good name. They need the first that they may dwell with God; the second, that they may dwell peaceably with their neighbors.

THE KIDNAPPING OF MORGAN.

Testimony of one of a Committee of Investigation.

[The following is written by an aged and respectable citizen of DuPage County, Ills. Let every young man read and see what Free Masonry is, and is capable of?—ED. CYNOSURE.]

BLOOMINGDALE, April 15, 1869.

PROF. J. BLANCHARD—*Dear Sir*: As you requested, I will give my reasons for my opposition to Free Masonry, after I have stated what I learned of the effect of *Slavery to the institution*, before, and during the trial of the kidnappers and murders of Wm. Morgan, in the State of New York, in the year 1826. I was living with Rev. Thos. Wright, in the town of Victor, County of Ontario, N. Y., when I heard of the kidnapping of Wm. Morgan and David C. Miller, of Batavia New York.

Thos. Wright received a hand-bill, by David C. Miller, giving some account of Masonic transactions, in reference to endeavors by the fraternity to suppress the revelations of Masonry, made by Wm. Morgan and just in type by D. C. Miller, and, also to deal Masonically with there two brethren.

We invited there or four neighbors to hear it read; and we sent to D. C. Miller for light on the subject. He sent us a paper containing the proceedings of a meeting in Batavia, in which was a fuller account of the kidnapping of Morgan and Miller. We have the following notice. "A meeting is requested, at the Methodist Chapel, in the village of Victor, where will be made known the most outrageous transactions that ever disgraced a nation." The meeting was large, the resolutions and address passed unanimously. I think a Committee of Investigation was chosen; and John Sargent and I were chosen to go to Batavia, to confer with the Committee there. Other towns followed with meetings and Committees; and at Batavia we arranged for the Lewiston Committee. The Victor meeting was the second town meeting held, and the Leroy meeting being the third. In going to Batavia, we stopped at the Leroy meeting, and there learned the particulars of the masonic dealings with David C Miller. Leroy is a village about twelve miles east of Batavia. The Masonic fraternity (David O. Miller being an entered apprentice, having taken the first degree), intended to murder him also; they seized him, and took him to Leroy, into their Lodge room, or encampment room (for they were the high mighty ones of the order), and they kept him in durance whilst they were trying him for his life; many were for murdering him, but milder counsels prevailed, and he was finally released as demanded by the people. We, John Sargent and I, put up over night, at a Masonic inn, midway between Leroy and Batavia: we saw several profane fellows, who appeared to be high Masons, at the inn. They were very warm in their expressions about the opposition to Masonic doings; and they joined hands with each other, and, I think, with the landlord, and swore that they would vote for one, who was a Mason, but the opposite party from themselves.

The next morning, we went to Batavia, and the Committee met with us; we visited the printing office of D. C. M. and saw one side burned where the Masons tried to burn his building; and a small cannon on a wheel which had been mounted for defence, and to frighten Masonic incendiaries. We also saw Mrs. Morgan and made her a small present. She was intelligent and worthy. The Batavia Committee agreed where to meet (on the ridge road between Rochester and Niagara river, where Morgan was murdered,) those who should come from our part of the State, where he was incarcerated in Canandaigua Jail, before taking him by the rest, along the ridge road to murder him. My next will state his route and death.

ELIJAH SENOWICK.

FREE MASONRY IN ILLINOIS.

Among the "western items" in the *Cincinnati Gazette*, we find the following:

"Illinois has 700 Masonic Lodges, and about 40,000 members."

We suppose that this item was started in the interest of Free Masonry, as a glorification of this luxury headed "Illinois and Christianity." Fairly let it be enofessed, however, we were encouraged by this same item. By turning to the report of the last election, it will be seen that 449,431 votes were cast in this State, so it no suppose the Mason who furnished the item to have so far forgotten the teachings of his order as to have told the truth, there are yet *eleven voters* who are not Masons, where there is but one who is, in our good Governor.

Of course, Masonry is not designed to reach the masses. This *benevolent* and highly respectable organization, is by its constitution forbidden to receive all who are likely to need its aid. No "idiot" or "woman," "slave" or "cripple" can hope to enter their doors; while from its inception, to the present time, a member has become "*unworthy*," as soon as he had no money to throw for a sop to this Cerberus.

And this is what "Illinois Christianity" wants, in simply this: members enough in the first three degrees, to support by their charter fees and dues, the few who take the 32d, viz: the "Kings," and "Priests" who are sustaining *republican* institutions and by the modesty of their titles and the simplicity of their style; bondwinked, and cable-towed to fill the offices of the country with pure minded, modest, retiring men, *i e* the Kings and Priests aforesaid, *e g* "Moses" alias, A. Johnson.

Seriously, let the 400,431 freemen of this noble state, who have not received the mark of the beast, consider by what right this 40,000 seize the offices, and deface our public buildings with their peculiar marks; let those who love Christ, think *long* before they decide to yield the mercy of their silence, to a body of men, who make mens "ESTABLISHMENT," and would strike the "Year of our Lord" from the dates of the world.

"The crisis passes on us, face to face without blenche,
With solemn foe of question, like the Sphinx of Egypt's sands;
This day we fashion destiny; our web of fate we spin;
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C. A. BLANCHARD.

YOUNG people are conscious of many wants, but there are two things absolutely needful—a good conscience and a good name. They need the first that they may dwell with God; the second, that they may dwell peaceably with their neighbors.

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THE LITTLE CORPORAL.

A late number of this original magazine for the boys and girls, and for older people who have young hearts, has found its way to our table, and is so redolent of every rare and delicious flavor, delightful and invariably instructive. The poetry is simple, tender, pretty, and high. The composition is excellent English; and, in a word, the conductors seem to enter into the spirit of their great task, to know the 'nature of young hearts, and how to enter to their inmost longings.—*National Intelligencer, Sept* 10, 1868.

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"The Principle of Secret Societies,"

by Rev. T. P. STEVENSON, of "THE CHRISTIAN STATEMAN."

will be on sily written Tract of 4 to 8 pages and will be issued at once.

THE HISTORY OF FREE MASONRY,

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VOLUME I. CHICAGO, TUESDAY, MAY 18, 1869. NUMBER 20.

The Christian Cynosure.

PRESIDENT BLANCHARD.

"Jesuitical," "Malicious," "Untrue."

Five persons lately published a card, posting the above named editor of the CYNOSURE as untruthful or insane; after the manner of duellists, without specification or proof. In the *Masonic Trowel*, of April 15th, we have the same malignant attacks, but with the decency of attempted proof. Read the following extracts and answer, and then say who are the Jesuits and falsifiers:

"DEACON CHAMBERS.

"Among the early settlers in Galesburg was the gentleman whose name heads this article. He was generally respected, and was regarded as an honest, exemplary citizen.

As old man full of years, he lately departed this life. After repeatedly resenting the procrastinating persecution of Masons by President Blanchard, the latter has recently paraded his name before the public as having renounced Free Masonry upon his death-bed. As we have some knowledge of the Jesuitical character of President Blanchard, and without any positive knowledge of what did occur upon said death-bed, we take it upon ourself to deny the assertion that Deacon Chambers, while in his right mind, ever renounced Free Masonry, and we will give our reasons for our denial:

When President Blanchard made his malicious raid upon Masons and secret societies in Galesburg, in 1855, it was then understood, and has been so understood ever since, that Deacon Chambers accused him of stating what was untrue, and resented his tirade as unchristian and unmanly.

Further, when connection with secret societies was declared to be a bar to membership in President Blanchard's church, Deacon Chambers utterly refused to submit to it, as was represented to us, and he was specifically excepted from its operation."

"DEACON CHAMBERS—AGAIN.

"Our readers are requested to read an article in this number in regard to the gentleman, now deceased, whose name heads this notice. Since that article was written, we have received a letter from a gentleman in high standing in Galesburg, sorrowing as important communication, neither of which will be used, unless necessary. We now stand firmly by our denial, and demand of President Blanchard unequivocal proof of his statement that Deacon Chambers ever renounced, denounced, or deprecated Free Masonry, on his deathbed or elsewhere; or, in default thereof, that he retract what he has said. If retracted, as truth demands, the matter will rest; if not retracted, it will be followed up."—*Masonic Trowel.*

On reading the two articles in Bro. Reynolds' *Masonic Trowel*, Springfield, Ills., I wrote at once to Mr. Edward P. Chambers (son of Col. Chambers above), who is a former graduate of mine from Knox College, and a citizen of Galesburg, well known, and of unimpeachable character, whose answer is below. As Herman G. Reynolds, Esq., is, or was, a professed brother in Christ, as well as "Grand Secretary" of Masons in this State; and editor of the *Masonic Trowel*, self-respect, old acquaintance, and a regard for Christianity, will induce him after reading the following proofs of his errors and sins against me, to confess his mistakes, and do me justice in his paper. By the way, the above is in Galesburg which Mr. Reynolds calls mine, never, while I was a member of it, nor, I suppose has to this day, "declared connection with secret societies a bar to membership!" So manifold are his errors!

LETTER OF MR. CHAMBERS.

GALESBURG, Ills., April 26, 1869.

REV. J. BLANCHARD—*Dear Sir:* It is with surprise I learn that the *Masonic Trowel* accuses you of falsehood for publishing some *facts* which I sent you about my father—Col. Matthew Chambers. As my memory serves me—and I have no doubt it serves me perfectly in this matter—your account of my father's relations to Free Masonry through his life is substantially correct.

But before I give some views and remarks of my father's in support of your article in the CYNOSURE of Feb. 23, 1869, I would like to ask if it is possible that the Masons of this city have been obliged to send documents to their Springfield paper, in order to prove false the statements of a paper published at a distance from Galesburg, while two of our own papers contained similar statements about my father, which have never been, to my knowledge, published contradicted? Why have not these statements been denied and proved false here at home through our local papers, where such an achievement would be a double triumph, in that they would not only support their assertions, but would be able to hold the false accusers up to the scorn and contempt of the community in which they live? I think it is not because the papers of Galesburg would not be willing to do the Masons justice in this matter, as well as vindicate (?) the character of one of her founders. Yet, strange to say, the only reply which I have heard of, has been muttered epithets from some of the order here, during conversation at the writers of these articles. The reason which most readily presents itself to my mind for such a course, is, that *proof* positive in opposition to their assertions would be too handy and too deep to admit of their Pobloation here in Galesburg.

That father was, for a number of years after he ceased to be an active Mason, as "unaffiliated," and a sort of outside supporter, though often a disgusted member of that hoteful "order," is true. His wife says that a few years before the abduction of Morgan, he gradually ceased to meet with the Lodge, and, upon asking the reason for his non-attendance, and expressing her surprise as he had previously been an ardent, and was generally accounted a bright mason, he replied that if the lodge had become so debauched and filthy, disorderly and unworthy members that he could no longer enter it." And the fact that so many made Free Masonry a substitute for the Christian religion, was always a cause of pain to him, and led him frequently to protest against it, being so received by his brother Masons. Long after the Lodge went down, he would occasionally refer with mingled grief and distress, to this sort of appropriation of Free Masonry, and, on account of its inability to be made an all-sufficient religion, as well as for other reasons, he expressed the wish that none of his children would ever become Masons. This wish I remember to have heard him utter more than once, and it is but a few years since his grandson, Matthew O. Willard, now a merchant in Galesburg, sought his advice in reference to joining a secret society in college, when his grandparent counselled him *never to join any kind of secret society.*

I understand that the order here claims to have proof from my brother, who is a MASON, that our father remained, during his life, a true, though in his last years, an unaffiliated Mason. I cannot believe they have any such evidence from that source. Nothing except the remark on his deathbed, that he had never divulged any of the oaths or secrets of Free Masonry, furnishes the least clue even for such a belief. I am sure that while we have the testimony of our sister, Mrs. H. C. Willard, that in her and this brother's presence, our father did at the same time of his saying this, "denounce and deprecate Free Masonry," in extended remarks he cannot believe they have any such evidence from my wife and myself, remember a visit several years past, to this brother, during which we entered into conversation with him about Free Masonry, and the opposition of the ruling him the then recently-uttered views of our father in disapproval of Free Masonry and all other secret organizations, and to the hope that none of his children would belong to them. My brother had no sympathy with the views of the Masons; but, in view of such facts as these, I cannot think he has furnished any such evidence to the order in Galesburg, as I have been told it claims to have in its possession from him.

I remember distinctly how father felt at the time you preached your two sermons in the First Church in Galesburg, condemning the Lodge. While there was much in them which he approved, he accused you, as you say, "as though he was personally assailed, almost, and took some exceptions to the discourses." However, after a period of inquietude, followed followed manifestly by a more careful and prayerful study of the Lodge in itself and its relations, he came, as we know, to the firm belief that he could not go into the lodge and take his Saviour with him. Those best acquainted, with my father can well understand how unsympathizingly he must have stood, even after this conviction had entirely possessed him, as it did. From this time on, the Lodge had no apologist, as previously it had had, no advocate in him, and so differently did he view it at the time of your two sermons and the discussion of Free Masonry with B. W. Hazard, Esq., I saw father was in full sympathy with you, and heard him say that in his judgement your principles had not been successfully controverted, that our article is particularly Masons would find very difficult to answer.

As he approached the close of his life, his expressions of disapproval became more frequent and emphatic, especially was this true during his brief residence with the writer's portion of his wife, "there is no Christ in the lodge;" and such remarks as this would occasionally drop from his lips, viz: "A Jew can as consistently become a Mason as any other person." Rev. M. E. Harrison, who was present when any, that a part of the Masonic funeral rites, such as dropping the apron and roll in the grave of a Mason, always seemed to him heathenish, and that he was no better accustomed to the lodge. Mrs. Harrison also remembers many of his remarks strongly condemning the order, which I could furnish you if it was necessary. Her husband, Thomas Harrison Esq. who knows what his views were on this subject from frequently conversing with him about it, says that "he had no doubt whatever that father was opposed to Masonry," and was surprised that any one should question his dislike of it, in his opinion nearly the whole of his father's family concur. All of them who reside in Galesburg, and who consequently were oftener in social intercourse with him of late than were the other members of his family, agree that this should be received as the true statement of his feelings and sentiments on this subject during his last years.

Probably few besides his own family ever heard him unqualifiedly condemn the Lodge. A few only were intimate, but who have found that country for which they sought, "that is an heavenly," might "wait us home the message" of additional testimony; but scarcely beyond these, can we look now for those to whom father communicated his final opinions of this dark sepulchral order. Nor is it wonderful that one naturally somewhat reticent should, in the evening of his life, prefer to sit with his Testament in his hand, and quietly wait for that dawning which should shine more and more unto the perfect day; rather than actively assail an institution which, in his heart he no doubt, often told his God he abhorred. But I will confidently assert, that if any one ever did approach him on this subject of Free Masonry, within the last ten or twelve years, and perhaps a longer period of his life, they never received a word in its approval from him; while, with utmost equal confidence, I might say all persons came to him only to fortify him condemn and disapprove of it. *sam. w. ch.*

And, sir, we feel sure may say that this change of his convictions occurred when his mind was impaired by old age, I would add that with his physical decay, there came no corresponding decay of his intellect; but otherwise, it was a common saying of friends from far and near, that they could not see but that his mind was as sound as ever it was My own opinion is that he brought to bear on such questions a clearer and stronger mental vision than he would have seen in earlier years. He never reached his second childhood.

If the foregoing does not show to the Masons a "renunciation" of their order, it must be because the truth are such. Hyper-Calvinists, that like the redoubtable Polemic, Mark Eggers, they could show from such a text as, "He maketh my feet like hare feet," that to be "unmit in grace" is to be "allors in grace."

E. P. CHAMBERS.

CERTIFICATE OF POSITION OF THE FIRST CHURCH OF CHRIST, GALESBURG, ILLS.

We were neighbors and friends of the late Deacon Matthew Chambers, and members of the same Church, which Church was known of all men as the out-spoken, and active opponent of the great evils of slavery, intemperance and secret societies. And we gladly hear testimony that he, the said Deacon Chambers, was honorably connected as leader and soul in sympathy with the Church in its most active opposition to these great evils—secret societies included—and his long consistent Christian life in our midst, and his uniform neglect to attend the meetings of any secret order, or to give them any countenance or support, may be considered a most hearty renunciation of the Masonic institution, of which he was a member. Such would doubtless have been the decision of Masons as well as all others with regard to his Christian course, had he as persistently neglected to attend upon the meetings of his Church, and to celebrate the death of his Saviour in communion, as he did the lodge. Under such circumstances, no man would claim that he was a Christian.

ELI FARNHAM,
In Church connection with Deacon Chambers thirty years

A. S. MARTIN,
In Church connection twenty years.
R. GOOD,
In Church connection sixteen years.
REYNOLD HAMMOND,
Elder.

EXTRACT FROM JOHN Q. ADAMS' LETTERS—NO. 2

TO EDWARD INGERSOLL, Esq., Sept. 21, 1831.

Mr. Chandler has truly informed you that I am a zealous anti-Mason—to this extent. It is my deliberate opinion that from the time of the commission of the crimes and murders of the kidnapping and murder of William Morgan, it become the solemn and sacred civic and social duty of every Masonic Lodge in the United State, either to dissolve itself, or to abjure forever, all administration of oaths and penalties, and all injunctions of secrecy of any kind to its members. I believed it also a duty sacredly incumbent upon every individual Free Mason in the United States, to exert all the influence in his power to prevail upon his brethern of the order to the same end, that is, to the total abolition of the order, or to its discarding forever all the oaths and penalties, and all secrets, and all the ritual, exhibitions, and ceremonies heretofore used in the institution."

[Thinking this should be done by Masons he stood aloof from the controversy until they claimed him as one of their members. One Mason publishing an affidavit for political purposes, that he had twice sat with him in a Lodge in Pittsfield—a place where Mr. Adams never he had been a member—he says:]

"At last an English shepherd of Masonic sheep at Wiscasset, in Maine, has the impudence to couch in my father as a witness to the sublime and transcendant virtues of Free Masonry. And in the same pamphlets cuts a due portion of his Masonic filth at me, for what? Because, in a confidential letter, not intended for the public, and published without my consent, I had once written that I should never be a Mason, and because I had twice by personal invitation, been present as a mere spectator at meetings of anti-Masons in Boston, still I should have overlooked Mr. Sheppard and his Masonic associates with the rest, had not the editor of the Boston *Prem*, undertaking to review my defence of Masonry, wrote me to enquire what I know of this pretended panegyric upon Masonry by my father. I then wrote the letter which you have seen and which the friendly commentory of Mr. Walsh, to whom you may, if you please, with my compliments, show this letter, attribute to the "*error of the moon.*"

I said the crimes committed at the kidnapping and murder of Wm. Morgan. Do you know what they were? Were they not,

1. Fraudulent abuse, in repeated forms, of the process of the law to obtain upon false pretenses, possession of the person of Morgan.

2. Infamous slander in those false pretenses by first arresting him on a charge against him of petty larceny.

3. Previous slander in newspaper advertisements, denouncing him as a swindler and impostor, calling upon *brethren* and *companions* particularly to observe, mark, and govern themselves *accordingly*, and declaring that the fraternity had amply provided against his evil designs.

4. Conspiracy of Masonic lodges assembled to great numbers, *per fas et nefas*, by the command of any orders to suppress his book.

5. Arrest, by setting fire at night to Miller's printing office, in which building were eight or ten persons asleep, whose lives were saved only by the early discovery of the projected conflagration.

6. Fraud, deception, and treachery, in procuring from Morgan himself, a part of his manuscript, which was finally sent by a special messenger to the General Grand Chapter of the United States, in session at New York.

7. Kidnapping too successfully practiced upon Morgan, attempted upon Miller.

8. False imprisonment and transportation of Morgan beyond the bounds of the United States, into a foreign territory.

9. A murder, taking nine days in its perpetration, keeping the wretched and helpless victim, throughout the whole of that time, in a state of continual and cruel torture.

Sleep upon this list of penalities, and tomorrow I will give you upon them a word of comment.

Yours,
JOHN QUINCY ADAMS."

THE EXCUSES OF MASONRY.

When we use the word Masonry, we generally mean all secret societies of whatever denomination; just in the same way that we often use the word Jesuitism to express all kinds of insincerity, double dealing, and villany. Rightly considered, we presume that Masonry, though claiming an ancient origin, is in reality a by-flow of Jesuitism, hegotten in an illegitimate intercourse with modern democracy. In other words Masonry, is Jesuitism practiced by the masses, or rather by a collusive set drawn from among the masses, and generally by the inferior order of men at that. We mean modern Masonry of course. We are willing to admit that ancient secret societies, in some shape or form, have existed in very early times, being almost as old as human meanness itself. For instance, Herod showed his wisdom in extinguishing a kind of secret society with the wise men who came from the East; but their principles were too high toned to come into any such arrangement and they did so every high and right minded man ought to do who is insidiously approached by a lodge of Masons, left him in the lurch.

As Jesuitism may be regarded as the soul of Masonry so modern Masonry may be considered as the real mother of all modern secret societies The pretentions of one secret society are just as holy and sanctimonious as those of another, so that no one of these societies can claim to be a very better mother. They all pretend to be governed by some great and good purpose, in which the end sanctifies the means. But so honest intentions need never fear the light, and as it is a mark of villany to seek darkness, Masons are therefore conscious that some cause for secrecy is needed, and they condescend to give us several excuses. One of these is drawn from the family relation, a family, they say, has its secrets, and therefore it is right and proper that we should have these too. But there is no identity, nor even similarity between a family, and a Lodge of Masons. A family is a natural association, governed by natural laws, while Masonry is an exceedingly artificial association, governed by artificial rules and ingenious sophistries. The secrecy of a family is domestic privacy, which has nothing in common with that organized and disciplined collusion which constitutes the essence and mystery of Masonry. A family may have private prayers, but its members are never under an oath to kill or sustain each other, especially as its interests may seem to require. Domestic privacy is necessary to decency, but there may thing in Masonry which decency requires to be concealed? We have no doubt on that head ourself. We presume that there is a great deal in Masonry which secrecy is necessary to conceal, and hide from the just contempt and indignation of the community. Again, the family is made up of two sexes, and of children as well as grown up persons: while Masons admit only of the male constituents. Is it a home, and even that unfortunate class of men who may have become enslaved, even by its own connivance and direction. Women are too merciful and too much devoted to religion to be true to Masonry. They form a mystical element in the family relation; but they have no part or lot in Masonry. The ties that hold a family together are truly holy and sacred, while those which bind Masons are barbarous, unholy oaths and the grossest and most selfish interests—the interest of the craft. The pride of a family may easily become identified with the support of of the state, while that of Masonry generally is found in opposing the government, and every witness, look at the late rebellion got up by the instrumentality of Masonry; and also the murder of Lincoln, the work of a secret association. It is true that the family of Surratts was engaged in this latter affair; but it should be remembered that it was through this family too, that the secret plot was detected, which shows that the family relation is not well suited for base purposes as a secret association. In short, there is a very great difference between a family and a secret society. One is established by God, and the other by a low order of men; and the reasons for domestic privacy in the one, are no excuse, whatever, for the wicked secrecy that prevails in the other. The two cases are so entirely different that they could not be confounded unless among the ignorant or the perverse.

Another excuse given by Masons for its wicked secretiveness is characteristically enough, drawn from the scriptures. Masonry is so holy itself, and its lodges have such such a fraternal purity had amply provided against his evil spirit and love for one another, that it often goes to that holy source for precedent and guidance. In order to shield its innocent bushes and veil its delicate modesty, it lets not the left hand know what the right hand doeth! Just think of it, could here no one else meeting about the hospital—what had sent her there at that hour? Looking at me she said.

"Massa, does ye see de bright side am morning?"

"Ah, Nanny," said I, "it isn't so bright as I wish it was."

"Well massa, I allus sees de bright side."

"You do?" said I. "Maybe you haven't had much trouble?"

"Moby not," she said; and then went on to tell me, in her simple, broken way, of her life in Virginia, the selling of her children one by one, the auction sale of her husband, and then of herself. She was alone now in the camp. Without leaving heard from one of her kindred for years.

"Maybe I ain't once no trouble, massa!"

"Well Nanny," said I, "I have you seen, the bright side all the time?"

"Allus, massa, allus."

"Well, how do you do it?"

"Dis is do way massa: When I see de great brack cloud de comin' over—who crawed her black hand inside the tent' so though one might be setting down there—'on' 'poars like it's comin' grashin' down on me, den I jist whips areun' on de oder side, an' I find de Lord Jesus dar, an' den it's all bright an' clar. De bright side's what Jesus is, massa."

"Well, Nanny," said I, "if you can do that, I think I ought to."

"Yees, like ye ought to, massa, an' you's a preacher of de word of Jesus."

She was tawny. I turned myself on my blanket, and said in my heart, "The Lord is my Shepherd.' It is all right and well. Now, come fever or health, come death or life, come bound to the Yazoo Bluff or in the church yard at home —'The Lord is my Shepherd.'"

With this sweet peace of rest, God's care over me, I was very prostrate to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. Old Nanny's faith had made me whole.—*Rev. E. P. Smith.*

CORNELL UNIVERSITY.

Secret societies, have invariably proved an injury, to the students of every educational institution where they have been introduced. We believe it to be the duty of the officers of every academy, college, and university, to oppose secret societies. Let the students also do what they can. If the officers do not forbid nor discountenance them, there is all the more reason why the students should give themselves, to the work of suppressing this evil, from the institution with which they are connected. The students of Cornell University who are convinced of the bad tendencies of secret societies, have formed an Independent Organization,—an open society, in the forbearance of which will and equity among the students.', In an address to the students of the University, a copy of which has been sent us, they say,

"This early in the history, this institution has already to meet some of two opposing forces, one of which we believe to be foreign to its spirit, and at war with its liberal and comprehensive plans. This element is represented by secret societies. Believing them to be fruitful of strife and disestisfaction, we look with concern upon their presence and their growth in the University,. Believing tostimes of violence they cannot but disturb the peacefulness of literary life. They draw off the healthful restraints of popular criticism, and seek influence and honors by ways not provided in society at large. In Universities that offer the privileges of culture to all, they become exclusive; and the whole side should be intellectual, they turn ambition to other and unprofitable uses. As aids to culture they are seldom entitled to especial consideration. Their alliances are rather obstructive of their own members, and the peace of all.

"Their history is a story of turbulence and disorder. At Harvard, Princeton, Yeloe, Oberlin, Jefferson and west Point, even their existence has been forbidden."

At an early meeting the "Independents" adopted the following articles:—

1. We hold that college secret societies are not in harmony with the liberal principles of Cornell University.

2. We hold that they no calculated to produce strife and animosity, and to create distinctions not founded on merit.

3.—We hold that the objects of equality, fraternity and morality can be obtained without resorting to the veil of secrecy.

4.—We maintain for every student equal rights and privileges, and we hold that a man should be judged in all charity out according to his pretentions but according to his worth.

5.—We have united for the purpose of maintaining and defending liberal principles, and for promoting intellectual, social and moral improvement.

6.—We ask these students success in their good work, and trust that through their efforts in connection with official influence and authority Cornell University, may prove as unconfessional to secret societies, as to free-trade-ness, fierceness, and fine scholarship.—*Christian Statesman.*

Send for Finney's exposition of Masonry.

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We hope to have President Finney's letters on Masonry, soon.

SPECIAL NOTICE.

ANNUAL MEETING.

At a meeting of EXECUTIVE COMMITTEE of the National Association of Christians opposed to secret societies, it was

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago; also, that the time for holding said meeting be the Wednesday after the 3d, at half past 7 o'clock P. M., to be continued from day to day, as shall be deemed expedient.

Per order, I. A. HART, Secretary.

The following extract from the Constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary.

ARTICLE 4. The annual meeting of this Association shall be constituted by delegates from auxiliary and kindred associations, provided that practical working of such a society is in sympathy with us may, on vote of the Association, be admitted as members. The place of meeting to be determined by the Association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all needful preparation for said meeting.

ARTICLE 5. Associations for the same general object, whether state, ecclesiastical or local, may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings."

Now, friends of light, organize your State and county and town auxiliaries. Organize your conferences and *presbyteries*, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may "*bear each other's burdens.*" Thus this weight will not be so heavy and crushing on any, while each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the National Association. This must be done, if our prayer is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents such as to reach the masses. Not only the pen and the press must be set to work on a vastly larger scale, but the tongue of fire must be evoked. We must have preachers, lecturers, stump-speakers, or whatever one chooses to call those who shall evangelize in this cause, and that we may have, they must "*be sent*." We were aware that money cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system is needed, a thorough organization for work and victory; this is the subject for thought for prayer, for action now and at the annual meeting. Men of thought and of action, heed the call of Providence, and may He who prepares the opportunity, give the wisdom and the energy which the hour demands.

A man who labors earnestly and perseveringly to convince others, at least convinces us that he is convinced himself.

The greatest and most enviable privileges which the rich enjoy over the poor is that which they exercise the least—the privilege of making them happy.

We must not undervalue any person. The woman loves not that he work he despised in his presence. Now, God is present everywhere, and every person is His work.

The Christian Cynosure.

OUR ANNIVERSARY.

The ex-Committee are doing, as we perceive, our utmost; that is to say:

1. We have received a few names of persons who will entertain delegates free.

2. We have advertised in the daily Chicago papers for boarding houses where delegates can get comfortable board and lodging at one dollar per day.

3. We have employed a young gentleman to receive the letters which come in, visit the houses, and make definite arrangements, to be published in the Cynosure, perhaps in this number, but certainly in the next.

4. We have arranged with the same young gentleman, and shall engage others to help him, to meet the members on their arrival and direct them to lodgings.

5. Speakers have been engaged from different parts of the United States.

6. Ample liberty of discussion will be had so that the great practical questions underlying this mighty movement will be thoroughly sifted; and, so far as prayer and argument can do it, settled.

¶ Now, let every friend of the religion of Jesus Christ, against its human counterfeits, devised by men and inhabited by devils; who can possibly attend and speak during these days, June 8th, 9th, and 10th, make their arrangements to "come up to the help of the Lord against the mighty."

Our convention calls to a literal obedience to that interesting Scripture.

And let those who cannot come themselves send their substitutes. Six men giving fifty cents each will pay the three days' expenses of the anniversary. Who that stays at home, men or women, will refuse fifty cents to this cause? *"Curse ye Meroz; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord; to the help of the Lord against the mighty."*

One thing more: Bro. Levi Goss, of Morence, Michigan, has sent in, unasked, four dollars, toward paying the necessary expenses of the anniversary. We ask every one who can do so, to send contributions for the same object to Ezra A. Cook, 88 La Salle street, or take up collections and send it by their delegates.

Bro. Cook has opened an account, and will acknowledge all such receipts. The expenses will necessarily be large. Let us not offer to God what costs us nothing. Satan is in earnest. Let us be.

TEMPERANCE CONVENTION.

A friend has sent us a somewhat extended notice of the Pennsylvania State Temperance Convention, at Harrisburg, written by S. E. Raymer, and desires our opinion of it.

The report states that it was a union convention of delegates from all sorts of temperance organizations, also from churches, colleges, etc. That the G. W. C. T. of the order of Good Templars presided in a manner corresponding, doubtless, with the ineffable majesty of his mystic titles. The attendance was not as large as the reporter had expected. But he thinks the spirit of the convention was such as indicates a new, united and irresistible movement in temperance cause, which will overcome all obstacles, and ere long ensure the enactment of a prohibitory liquor law, which he seems to think will terminate drunkenness and all the crimes and woes that are the uniform attendants of drunkenness; in short ensure a moral if not the Christian millenium. He says, "Those who are not interested and engaged in this cause (if at all), but in a very slight degree realize or appreciate the progress that is made." In order to *know* what is being done, and how the cause is progressing, sneh must he engaged and be in sympathy with the work. This means, as we understand him, that they must enter the secret lodges where he may get a glimpse of the light hidden under beds and bushels, that should be brought out and set where it could freely shine, and lighten every man that cometh into the world."

And yet he goes on to say that every individual, high or low, ought to be enlisted and "take a decided stand, become identified in the cause, and not be on doubtful ground, but should take a position where all may know just where they stand." Now, to this we say most heartily, Amen; for this implies clearly that they should not take their stand in secret conclaves or orders. For then it will be clearly impossible for all to know just where they stand. None can know just where they stand but the secret conspirators themselves. To us outsiders all that enter these secret organizations "stand on doubtful ground." We can never have full confidence in them as temperance men, even till they abandon their suspicious secrecy, and we propose never to enter any professedly moral or religious association, until we first have full opportunity of investigating and knowing all its peculiar rites. We propose never to bind ourselves to keep a secret in order to learn its nature. We must know its nature first, and then we will never promise to keep it any further nor any longer than is consistent with perfect fidelity to truth and to God. All promises of secrecy not thus limited we consider not only as snares of bondage to the conscience, but as criminal engagements, that amount to selling our birthright of moral freedom, and engaging contingently to dishonor God. Now, we have preached total abstinence, when to do so was to hazard our reputation and our living. Thirty years ago we pronounced for a prohibitory liquor law, and we have never consented to a license system since, and never expect to. We will preach, we will pray, we will talk, we will vote with anybody who will consistently do the same for such a consumation. But we do not consider all that the secret temperance orders promise or propose to accomplish, any inducement to us to enter their secret, or to unite our honor to their assembly. In a word, when to advance any good cause a secret order is proposed, then, we are sure the order of things observed in Job's day is repeated. "When the sons of God came together, Satan came also."

Secretism is a no less formidable engine of the grand deceiver of nations, than even alcohol. So that if the casting out of the one is to be the establishment of the other, the gain will be not much problemetical. Aside from this we are satisfied that the temperance cause has other source of impetus hitherto, because its friends have sought it not by faith, but, as it were, "by the deeds of the law." They expected too much from the pledge of unrenowned men; too much from the lopping off of a single branch of the corrupt tree; too much from a partial and outward reformation too much from human influence; too much from public sentiment; and, now, too much from cunning and guileful secret policy; too much from independent, self-organized societies; too much from human law and authority. Law has its uses; a prohibitory law, we believe, would do good if it be not made an idol of; even as laws against stealing, murder and other crimes are useful. But, then, law is impotent to purge away crime and perfect human society. Not law, but grace must do the work. Not works, but faith that works by love and looks to Christ for the healing power; and then works by methods, instruments and organizations, which are clearly authorized in His Word. Great and decisive and abiding success can be secured by no other methods. We must fall back upon the Apostolic method of knowing only Christ and His Gospel as the help of delivering men from the ruins of the fall, or any part of that ruin. And we must so attempt that deliverance that the glory of success shall all be Christs. H.

YOU KNOW NOTHING ABOUT IT.

"You know no more of Masonry than an unborn infant." This is the stereotyped reply of Masons to the uninitiated when they are pressed to the well in argument, or are practicing their arts upon the uninformed. But this dodge will not pass any longer with the discerning. The old disclosures of Masonry were as fully attested as any work of history or any judicial reports that were ever published. The slight modifications that Masons have adopted to keep themselves in countenance while seeming to deny these disclosures or to guard against the intrusion of book Masons into their lodges, have not altered the character of the institution. Neither are they kept secret as a secret. But speeders are continually exposing every new device. So that the ignorance is on the other side, to-day. It is the Masons who are in the dark as to what outsiders know of their arts, and not outsiders that are in the dark respecting Masonry. The outside world are in a position to overlook the lodge windows, and mischievous brethren inside have shoved open the shutters. The outsider looks in upon the light and discerns all that is passing. But the inside workers look out upon darkness and fancy themselves concealed Many of them are yet ignorant of the fact that all their secrets are out, and that the secret signals by which they recognize each other are understood by outsiders as well as by themselves. Outsiders can give their grips and words, and avail themselves of their grand hailing sign of distress, if they choose. In fact their secret language is become worthless. And Grand Master Reynolds has been obliged frequently and officially to caution Masons, in his journal, against bestowing Masonic favors on the ground of these signs of recognition, and the lodges are actually compelled to resort to other evidence in case of visiting brethren. The secret language is become worthless, for not only expelled Masons can use it, but every one who chooses can have it. The poor consolation of thinking one knows something which others do not, no longer pertains to Free Masonry. The world knows all the indecent humiliations you have gone through for the poor privilege of wearing a little white apron upon public occasions, what oaths you have taken, and what penalties you have imprecated on your body and soul as the price of Masonic favors. And they know this also, that whenever you say anything concerning the secrets of Free Masonry to the world, it is not for the purpose of enlightening the world, but just the reverse. For you are sworn to keep us in the dark. You can, therefore, as a Mason, have no object in speaking of Masonic secrets but to mislead us. Therefore, whatever we do not know, this we do know, when you tell us "we do not know anything about Masonry," we know that is not to be believed.

AN AGED MASONS EXPERIENCE IN MASONIC HAILING SIGN OF DISTRESS.

Conversing with my neighbor, who, for more than forty years has been a professing Christian, and has also for about the same period filled, with much credit, one of the learned professions, he remarked to me: "I have been much interested and edified with reading your new paper, the Cynosure. The subject is ably handled, and the discussion is needed, and will do good."

I replied, "I am happy to hear you say this, for I have been told that you secretly inclined to the secret orders."

"No," he replied, "I have been very silent on the subject; but I ceased from all affiliation with secret lodges before the murder of Morgan."

"Then it is true that you have been a Mason," said I.

"Yes," said he, "when I was about going to the medical college, it was suggested, that as I was going among strangers, it would be an advantage to belong to the lodge, as it would cover afterward in the matter of getting patronage as a physician. Accordingly I offered myself; and being accepted, took the first three degrees. I went to college, where I had my first experience of the benefits of Free Masonry. It was on this wise: Arriving at college, I was introduced to a prominent Mason, who seemed very cordial and happy in reciprocating with me the tokens of mystic fraternity, but when it came to the *benefits*, I found them all on one side. It was brotherly in me to patronize him exclusively, and if his charges were even extortionate, it would be unbrotherly in me to make any objection; and fraternity on his part was shinning me with smiles of most evident satisfaction. So extraordinary were his schemes that an outsider, who had never been taught how to appreciate the East," and in his simplicity knew only to recognize a brother in a fellow-man, and, instead of the marvelously luminous teachings of a wooden or metallic square and compass, had only the law of Christ to guide him, he, seeing the wrongs to which I was being subjected, came to my rescue, and brought me out of the charmed circle, whose benefits consist in taxing and swindling the many for the advantage and glory of the few. Since then, in business matters, I have known no fraternity but those who are disposed to deal uprightly, not according to any mechanical rule, having no meaning in morals but such as each man's imagination or inclination attaches to it, but according to the written law of God, known of all, and binding alike on all men.

"My second experience of the benefits of Free Masonry I received in the form of the Master's grand hailing sign of distress, just as I was to speak my position on the witness stand in court, having taken my country's oath to tell "the truth, the whole truth and nothing but the truth." I knew that if I testified according to this oath, and my testimony was believed, I would convict the man who greeted me with this signal of distress, and who evidently expected by the Masonic oath I had taken, to shield himself against the power of the civil or divine oath as the instrument of justice. This revealed to me the oath of the lodge as being clearly the oath of Satan warring against the oath of God. I was not long in saying mentally, "Get behind me, Satan." I testified the whole truth. The "widow's son" was impeached, lost his office, and was sent to prison. And from that day I have paid no attention to Masonic signals or Masonic oaths, and had no respect for them. And I was only too glad when Morgan's revelations overwhelmed the whole thing in general disgrace. And, indeed, I had turned so resolutely and utterly away from the whole thing, that until your paper revived my recollection, I had even forgotten the pass-words and signs. And I only wish not merely with reference to myself, but the whole world also, they may pass into utter oblivion. H.

FATHER DODGE, AGAIN.

Since the public have just had their attention forcibly drawn to the remarkable close of Father Dodge's remarkable life, ending after a ministry of twice the average length, and many times the average labor and success, with such clarion words of cheer as, "This is going home," "Am I well? I am better than well," it may not be amiss to repeat his solemn testimony against secret societies, which, under the infirmity of natural blindness, but with clear, spiritual vision, he sent to the Auburn Convention. It was this: "Whilst I have only kind feelings towards members of secret societies, I am opposed to them, especially the Masonic, because, so far as my observation has extended their influence on the spiritual interests, both of individuals and communities, is bad. I believe they are among the obstacles that must be removed, before the kingdoms of this world will all become the Kingdom of Christ."

Such testimony, from such a man, deserves to be solemnly pondered by all his survivers. By it, as well as by all his earnest and holy life, and his blissful victory over death, he yet speaketh, and blessed are they that hear.

LIGHT AGAINST DARKNESS.

Light is the opposite of darkness, as truth is the opposite of falsehood, Christ of hellal, righteousness of unrighteousness. And the temple of God is the opposite of the temple of idols. Christ says, "Ye are the salt of the earth." "Ye are the light of the world." Is a candle brought to be put under a bushel, or under a bed? "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." "That which is whispered in the ear shall be preached upon the housetops." Christianity was publicly proclaimed by its great Founder. He taught it in the Temple, in the markets, in the synagogue, upon the highway, by the seaside, upon the mountain, in the city, and in the wilderness. The stupendous miracles that stamped His mission with the seal of Truth and Divinity, and carried with them conviction to the hearts of thousands, were performed in the light and gaze of open day. "In secret have I said nothing, done nothing." To His followers He said: "Ye are the children of light." "Let your light shine, that men may see your good works." Whatsoever makes manifest is light." And whatsoever covers up, conceals, hides, secretes, is darkness, belongs to the "unfruitful works of darkness," and is the opposite of Christianity.

To His disciples He said, "Go ye into all the world, and preach the Gospel to every creature." "Go call the poor, the lame, the halt, and the blind. Go into the highways and the hedges." "Freely ye have received, freely give." He did not say, "Go and organize a secret men to secretly under dreadful curses, exact a heavy fee, so as to exclude the poor, shut out all the Marys and the Marthas, don't admit the cripple, the blind, the maimed and the halt. Don't admit the soldier, who has lost hand or foot in defence of your freedom, or his poor orphaned children. Don't admit any such to the benefits of that religion, except by secret violence. The truths that I have proclaimed from the housetops, that whisper in the ear. Shut it all up in lodges, men in the houses of darkness, whom honest men are asleep, put down the curtains, stop the key hole, station a tyler at the door, limit your work that can't give the pass-word and say S-H-I-B-B-O-L-E-T-H. And add unto the few simple rites which I have ordained, the fables and mummery of heathenism. And, lastly, expunge the name Christ, because the secret will not, lest it might offend heathen and unbelievers."

What a mercy that the Savior of sinners, the light of the world, set us no such example, and sent his disciples upon no such a mission. What reader, in the connection between the teachings of Christ and these secret, exclusive, curse-bound associations see great? Because the one is the light of the world, the other belongs to darkness.

A secret church would not be the church of Christ, though pure as it was possible for fallen humanity to be, screened from the public eye, with no one to pass upon its acts, stratagem, duplicity, and fraud, would speedily subvert its purity; it would breed corruption and death, just as sure as a standing pool becomes stagnant. Who would advocate a secret missionary society, where no one knew what was said and done but those "in the ring?" Such an association could not fulfill the command of Christ. The Spanish inquisition was a secret men of what spiritual power will work, under the cover of secrecy. Gee prominent feature of these societies is, that many things that are bad and wicked and corrupt, are kept a profound secret, even from the members of the association itself. These are "rings" within the "ring."

Secretism is contrary to the principles of a free government. It was the great opposition held of in setting on foot the "committee of safety" rebellion; all was concocted under the padlock. Silence, falsehood and perjury, were the agencies; the secret acts were only the natural harvest of treachery and blood. Perjuring, thrisk you, dear reader, would this government stand, were Congress to impose secret alliance upon its deliberations, close its doors, shut out the light of day, with no one to witness the motives that governed its acts and measures? Perjury, bribery, and high handed corruption would go unrebuked; no public indignation to brand the brow that dared to sink the public virtue of the body in the secret grave. Sad, indeed, is our present peace, oftimes, with the gore of the whole world to applaud the right, and shame the wrong. And suppose the legislative administration and executive departments of the Government were all conducted under the lock of eternal secrecy? Who would have any confidence in the administration of justice by such a process? The law requires that even the marriage relation should be publicly solemnized, so that society may know how parties are related, and demean themselves accordingly. You may say this is all a private affair, and is nobody's business. But whatever affects the social, civil and religious relations of society, affects every member thereof, and common honesty and justice require that it should all come abroad. Concealed weapons are not allowed to be carried, especially where two are not among robbers and murderers, who are actually plotting against our rights and our person. But when men are bound together by oaths and curses to stand by and support each other, against all outside of such organization, and are enabled to do so under by signs, grips, and passwords, and a written cypher that no one understands outside of the "ring," they are carrying concealed weapons, that may be used to the private advantage of the guilty, and to the disadvantage of the innocent; as passion, prejudice or selfinterest may dictate. When men combine for mercenary and unlawful purposes, they do just what these secret associations do—originate a plan by which they may be enabled to know each other, communicate, and hold correspondence that, when intercepted, cannot be understood. All such "rings" will select the bonds of darkness, put down curtains, stop up keyholes, and put a tyler at the door, in order safely and securely to carry on deeds of darkness, stratagem and blood. But honesty, truth and benevolence are open, whether in the Church or in the state, as it moves in noisy, open hooks, open doors, open air, and no "flash language," moves its religious opinions from conscientious convictions, and maintains them openly before God and man, "lets its light shine," by its good works, "and glorifies" unto all men. It is useless to resort to the oft repeated argument in favor of secret associations, that they are conducted upon the principles of secrecy of a bank or business affairs are not proper, nor necessary to be known by the public. But there is not the least similarity between them; for in the family there is no combination, under the solemnities of an oath, against the public. Prudential matters, modesty, and affection alone, render it proper that faults, mistakes, and minor misunderstandings should not become the subject of gossip and scandal; and yet courts of justice, whenever it becomes necessary, inquire into the private affairs of the family, and publish them to the world, in order that the guilt or innocence of parties may be determined. But a part of a family could not combine, hold secret meetings, resort to pass-words, oaths never to reveal certain things, without incurring the suspicion and jealousy of the balance of the family, and being strongly suspected of mischief. So it is in society. Society is the family; the Church is the family; bound together by civil, social and religious ties. Everything that makes those ties, or that leads us to watch and suspect each other, makes a family to be a "house divided against itself," and Divine Wisdom has declared "that it cannot stand."

Y.

EXCEPT THE CAPTAIN.

BY EZRA A. COOK.

The Captain of an Ocean Steamer occasionally found trouble a welcome guest, where he saw that the whole company seemed saved from home sickness, and ennui by a pleasant fellow, whose jokes unusually at the expense of one or more of the company, by turns, were so very telling, that he lingered there much more than he would ordinarily have thought his duties to permit. Fearing a joke at his expense, he said; "M— in all your jokes please *except the Captain.*" When the Captain came in next, H—, was telling a story, and after illustrating the point by some allusion, in which he fool I ever knew, *except the Captain.*" I have his hero, he exclaimed, "why he was the biggest invariably found that Odd Fellows, Masons, Sons of Temperance, and Good Templars, will at first attempt to defend not only their own, but *all* the other secret orders, but when driven to argument, and closely pressed, they will often (seemingly to save themselves,) condemn all the other secret orders in the secret set terms, but claim that the one to which they belong, is above reproach.

It is very amusing to see how anxious they are to have you except the Captain.

I have in my lodge at the close of a prayer meeting. I give as nearly literal as I can remember.

W. M. Or, those peppers [Cynosure,] which you distributed, are doing good, and now is just the time to organize an open Temperance Society." We must have a "*Band of Hope*" for the children at once."

P. "How did you like what was said on the subject, at one last teachers meeting?"

G. "I think we need some in time in organizing our Band of Hope, while the subject is new to the children, and we should have a Temperance Society which will reach the older ones of our congregation, too, but we must not be too hasty in the selection of officers and instructors, who is greatly overworked. I liked the remarks at the teachers meeting very much."

P. "President of the Band of Hope our pastor certainly should be, by all means, but he must not do all the work of organising it."

G. (Member of Sons of Temperance.) Bro. O., your paper comes out pretty hard on the Masons, and in fact, on all the secret orders."

As for the Masons, you don,t hurt them in the least; you paper only makes all the more Masons, but I don't think you ought to be so hard on the Temperance Orders.

C. "The Cynosure is a most earnest advocate of Temperance, and does not oppose the Temperance Orders, but it does oppose the *secrecy* connected with some of them, and aims to show a more excellent way." The Cynosure maintains that the great evil of these *secret* Temperance Orders, is that they are only a stepping stones" to Masonry, *the best of them*, and my own observation has shown me, that it is.

G. "Suppose they are stepping stones to Masonry as you call them? Masonry is to-day doing more to relieve the orphan and widow, than all the whole Christian Church. Every Mason is sworn to care for the widow and orphans of deceased Masons, and there are thousands all over our land, whose whole dependance is on the alms of the lodge, and yet you attack the benevolent institution in the name of Christianity."

C. "Brother G, I am astonished at such Masonic bombast from you, for I had supposed that you knew something about Masonry, from what you have told me, that you never joined them."

"I do not deny that Masony dispenses charity to some extent, but only to those who have contributed to Masonry *ten times the amount required* of Unbelonged Masons, besides their dues of the immense amount paid into the Masonic treasury, ten times as much is spent for wines and liquors, as for charity, and *not one hundredth part* of the charity dispensed is to deserving public pensions, but goes for regalia and display; Grand Masonic Templars, and a thousand other ways to "glorify the orders;" so this talk about Masonic benevolence, is a gilded lie."

G. "Were you ever a Mason?"

C. to G. "Then you don't know any thing about Masonry, and have no means of knowing."

C. "That is the invariable cry of Masons when this beloved institution is attacked. As well might a baron," thief say to a jury, *when proved guilty,* 'entlemen you dont know anything about this case, *because you never belong'd to the gang!"*

THE INSTITUTION HAS A HISTORY, and instead of being the handmaid of religion, and as many claim a religion itself, and the one pure religion which finds all its members safe in the *"Lodge above,"* as well, direct from the gutter, as from a Christian home, history proves Masonry a Murderer in repeated instances, and you know that to-day, it shields thousands of criminals from justice, and *is still a murderer.*

G. "I am not a Mason, and do know nothing about Masonry, but I had supposed that it was doing a noble work. Masons tell me that its Aims are noble, call it, is made up of the lice of seceding Masons, who have perjured themselves by seceeding."

C. "Of the 50,000 Masons in the U. S. at the time of the Morgan murder, 45,000 refused to *fell to the truth of his revelation, by saving the Lodge,* and hundreds have testified that they know he was murdered.

"There is also positive evidence, that they have murdered others, but before and since.

"But, I do not have to go to history to find the most damning evidence against this order. I know of a case where Masony shielded a deserter from justice, and that too, after he, with whom he had deserted with him, had been found guilty, and sentenced to be shot. This Mason who was an American, and heard the most guilty, (his comrades being ignorant foreigners,) went free, while his companions were shot. *This I saw.*

"This villainous favoritism of Masonry exalted ignorant men to power in the army and kept men of education, tried courage, and ability in the ranks, as I know. This same favoritism is felt in the political world, social life, and also in business. I know of a marked example of this kind, which took place lately here in Chicago: Three men in the line of business had been recently adjoining. One of them who was not a Mason by fair dealing and hard work secured a much larger patronage than his two neighbors, who were Masons.

"Now we see how Masons help Masons: A Committee of Masons waited on the more successful merchant, and asked him to join the Lodge. He promptly refused, saying that he hated the Institution, and certainly had no wish to join it. They quietly told him that it had been determined to ruin him and build up his neighbors. He refused. He actually felt compelled to join them against the advice of his friends and the entreaties of his wife.

W. "I have known of repeated instances where perjury would not be punished because of the judge or jury being Masons, and the prisoner a Mason."

G. "Well, I don't know anything about Masonry, as I have said. But what have you got against the temperance orders?"

C. "As I have said, one great evil is that they are stepping stones to Masonry, and many lodges do absolutely nothing for the cause of temperance. More than that; I know that *they have often lead young men into intemperance* and vice."

G. "How do you know what you assert, when what they do is secret?"

C. "I have repeatedly overheard young men who were members of these orders, and have heard them say that they never had a desire to drink till after joining the lodge. A member proposed having a drink *at a saloon, by going in at the back door.*

"Two young men with whom I was intimately acquainted, took their first stepp toward ruin by joining a Good Templar's lodge, and not the same lodge either, but different lodges, and at different times.

"You know, Mr. G., that these Good Templars' lodges are just as much the resort of loud women as Varieties Theater. So far as I have observed every one of these lodges swarm with them, and the number of both sexes that they bore contrary is fearful, if I have a correct idea of the matter. A young man said to me the other day: "I joined the lodge because my sisters were somehow *wrong in*, and I have known too many girls ruined in this way."

W. "I agree with you, Mr. C., that the Good Templars' lodges are a curse to the whole community; and as to its being a *temperance* order, the word is a misnomer and a mockery."

G. "*I knew the Good Templars are a disgrace to the name*, but the Sons of Temperance are doing a noble work."

"What are they doing, brother G., you surely can tell of *instances* where they have done good?"

G. "Well, we learned about an old man that had been intemperate all his life, who was determined to give up drink. We got him into the lodge and he has been a sober man ever since."

"Don't you think that the old man would have been just as apt to take such a pledge at an open temperance meeting, and with his friends and neighbors as witnesses? Did he *conceal* his determination to live a sober man?"

C. "No; I can't say that he did; he spoke of it freely, and I think he would have kept a pledge given openly just as sacredly."

P. "What is the use of secrecy about it then? Don't you think just as much good could be done without the secrecy?"

G. "Well, I don't know but what there could, but the secrecy gives novelty to it, and this draws in many."

C. "True, but many young men of Christian parents are here brought into *intimate* relations with the vulgar and immoral, whose influence is terrible, and don't this more than counteract the little good done?"

P. "Mr. G., don't you think that all these societies at least do as much harm as good?"

G. "I don't know but they do."

Before leaving the room G. said he still thought "the Sons of temperance were doing a good work."

NEWS ITEMS.

FIFTEENTH AMENDMENT.

The fifteenth amendment to the constitution of the United States has been adopted by twenty-one states, to wit: Maine, Massachusetts New York, Pennsylvania, West Virginia, North Carolina, Alabama, Tennessee, Florida, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouris, Nebraska, Nevada, Arkansas, Louisiana, Kansas. The ratifications of Kansas and Missouris, however, are valid to be informal. Five, Connecticut, Rhode Island, Connecticut, New Hampshire, and Georgia, it is believed, will ratify the amendment during the present year. Virginia, Texas and Mississippi, under the reconstruction measures, must ratify, before they can be readmitted to the Union, and it is asserted that Ohio, Oregon, and California, and Seven Indiana, may consent to the amendment.

RELIGION OF THE OSSIDENT.

It is stated that Attorney General Hoar is a Unitarian; Secretary of the Interior Cox, is a Swedenbugian; Secretary of Navy, Boric, is a Catholic; Secretary of State, Fish, is an Episcopalian; ex-Secretary of State, Washburne,is a Universalist; ex-Secretary Stewart, is a Presbyterian; and Postmaster General Cresswell, eschews churches altogether. The religion of Grant, Colfax and Rawlins is not known to fame. Grant's family, are Methodists and that in the church he usually attends. From the above it will be seen that it would have been difficult to have obtained a greater variety of creeds in the cabinet.—*Morning Star.*

SPAIN.

Things settle down slowly in Spain. The Catholic party is evidently intent upon continuing the Catholic religion, as the State religion, and preventing the establishment of religious toleration of the freedom, of the press. So far the Liberal party have been able to defeat the Pepish suggestions and amendments.

In the debate in the constitutional Cortes, on the 23d, the amendment for censorship of the press was rejected, and an article, protecting liberty of the press, freedom, of meeting, and association, and petition was adopted.]

A great popular demonstration, was made at Madrid, on the 23th, in favor of a Republic. It is rumored that a dispute has arisen between Minister Serrano and General Prim. And it is thought Gen Prim, is not averse to becoming President, of the Spanish Republic. The majority of the Cortes, favor a Monarchial government, but, are unable to agree upon a candidate or the throne.

ITALY.

A Formidable conspiracy has been detected in Milian. Papers which were concealed by the revolutionists; and which give the details of the organization, were unearthed and seized, together with a large amount of arms, ammunition, etc. A number of the leaders have been arrested.

CUBA.

Accounts from Cuba are much mixed. Now the Insurgents are sure of triumph; and the next we hear, is, they must be assisted soon or be utterly suppressed.

UNITED STATES.

The Senate, has adjourned, leaving thirty-four nominations not acted upon, Gut of seven hundred, civil nominations, ten were rejected, seventeen tabled, and forty-three withdrawn,

A few days ago several distinguished colored men, of Washington, District of Louisiana, Ex. President Roberts, of Liberia; Mr. Bassett, Minister to Hayti, and Mr Downing, of Washington, were entertained at the Union League House in Philadelphia.

The Senate has already circulated in the eastern cities, asking President Grant, to nominate Fredrick Douglas, as Minister to Brazil.

A larger imigration is expected from Norway during the present than any previous season. All four of the foreign treaties, before the Senate this week, have gone over to next winter, viz: The Dorlen ship Canal, the St. Thomas Parchase, the San Juan Boundary, and the Sandwich Islands Reciprocity. The friends of the latter are confident that it would have carried the nessecery two-thirds if a vote had been reached. All Indian treaties some half dozen in number are also gone over, the committee having them in charge not being able to assign one of them considered.

Col. Parker late of Gen. Grants staff, himself a full blooded Indian, and former Seneca Chief, is made Commissioner of Indian affairs. And a change in the administration of Indian affairs, have been selected as Indian Agents, in the hope of trying the effects of honest and benevolent treatment upon the Savages.

If this succeede, it may in more to pacify the Indians, than Military force. It may suggest to the Whites that our great want as a Nation es to our Government, is rulers that fear God, and hate covetousness, instead of such as have filled and still do for the most part of our public offices, not office seekers, but men, sought out for approved merit. These are the men we want in the wilds and in cultivated fields, in the desert and in the city. Our Government might have had such men before now and should be selecting them all from any one denomination, if they would. We are friendly to the Priests, but we do not like, the exclusively sectarian character, of these selections.

We have friends of different denominations, who have given their lives to teaching the Christian religion to the Indians, those men and their sons, who have been reared among the Indians and speak their language, and talk the very best agents, to deal with those tribes.

But our prayers and best wishes are with these new Agents; and we ardently hope they may illustrate the inestimable value of the fear of God and the Bible.

The *Luthern Observer* states that the Unitarians during the last year received more accessoes to the ranks of their Ministry, from the Methodist clergy, than from all their theological school put together.

Query. Is there any connection between such a fact as this, and that other fact, that the Methodist Episcopal clergy have gone more extensively into the secret societies than those of any other denomination?

TURKEY.

The Sultan, has abolished throughout the Turkish Empire, the prohibition hitherto rigidly observed, against the admission of Christians into the mosques.

Hitherto the haughty intolerance of the Moslem, has been resisted, and despised, by all the enlightened, and liberal minded. And yet it is exceded in illiberality, and scornfulness, by the states of Christian America, who continue rigidly to enforce the prohibition against the admission to "their holy places of all who do not first bind themselves by religious, honor, oaths, and horrid penalties, to be of their party, and conceal all they may learn in their sanctuaries, from the rest of mankind. And this is vaunted as teaching human equality, and universal brotherhood. ! !

A MASONIC SAINT.

Frederick II., "the greatest Monarch of the eighteenth century" (American Encyclopedia) was "Sovereign Grand Inspector General of the 33d Grade," (Carson's Masonic Moniter p. 20.) The greatest Mason of his time, if not of not at all time.

Carson tells us (p. 105) that he added eight to the original 25 grades of Masonry. The 25th grade "he founded on Christianity." (Carson, p. 105.)

Three upper stories of the "Tower whose top may reach unto heaven," (Gen. 11, 4) uniting the lodges below with the Grand Lodge above, Carson tells us (p. 10), are specially useful to give a deeper insight into the "religious and philosophical departments of the order."

But who was this great High Priest and tower-builder of Free Masonry? A disciple, patron, and bosom friend of Voltaire, a leader of the "Illumined," whose avowed object was to destroy the Christian religion, and whose ordinary salutation and watchword was, "Crush the wretch, then, crush the wretch," meaning Jesus Christ). Such was the Gamaliel at whose feet some "bocchelored" Christians and minister of the Gospel grope for philosophical and religious light. LUX.

FALSELY CLAIMING GREAT NAMES.

Plattemouth N. O. March 1869.

Bros. Blanchard and Haff—I see in the Cynosure of March 4th, extracts from, or purporting to be from the Ex. Pres. Madison and Samuel Adams, declaring *they were not Masons*, which I have no doubt were true; and if so the following extract from an oration delivered before the Grand Lodge of Iowa, held in

Masonfin June 1868, by J. F. Sanford, *Grand Orator*, shows the false, and also doctrinal claims of Masonry; this cannot be considered as the voice honor of an individual on his own responsibility, but is sanctioned by the Lodge, and ordered published as part of *their* proceedings; but we quote the following from the oration.

"In alluding to the spirit and tendency of our institution, I might, were I so disposed, show some evidence of good from the genius of Masonry, from the illustrious names inscribed on the tablets of our order. I might lean upon the column upon which it has emblazoned the names of St. Austin, Alfred, Prince Edwin, James I, Frederick the Great, Newton, Locke, Emox, Wolsey, Howard, Wren, and many other kindred names, which stand in bold relief upon the pages of history in the old world. I might refer to the names of Napoleon, Lafayette, Marshall Bucker, and Marco Bozarics, to give additional lustre to the glory of our order, or call your attention to the proud genius of Cowper, and Burns, in order to render more attractive the spectrality of our temple. I might deck the brow of our institution with the glorious names of Washington, Warren, Hamilton, Montgomery, Hancock, Henry, Hancock, Samuel Adams, Patrick Henry, Clinton, Livingston, Tompkins, Franklin, Marshall and Jackson. To the honored names of Green, Knox, Lee, Montgomery, Gates, and every other officer of distinction in the year of the revolution, every one of whom, with one exception, were Masons." Now how many more of the names claimed above, are falsely claimed, as Madison's and Adams are, I know not, but suppose it quite probable, that if the fact could be obtained, their false claims would be still further exposed.

I will now give a few names who do not speak so well of the "genius" and "tendency" of the order, and I give them from Masonic authority. T. W. Clagget, of "Hardin" Lodge, Keokuk, Lee County, Iowa, who was editor of a vulgar copperhead paper, during the rebellion. J. G. Dean.

The notorious H. C. Dean was Grand Orator for the Grand Lodge of Iowa, in 1862 ??

Reuben Mickel was the Grand Master in Iowa, at the time the two United States Marshals were murdered in Keokuk City, while on the register ing the names preparatory to the draft; ([I believe), He R. Mickel was a copperhead, and charged with (by the editor of the Iowa *State Register*), complicity with a secret organization in said city, whose object was the defeat of all the efforts to put down treason, who it is believed encouraged the assassins in their bloody and disloyal work, he replied to the editor in the *Register*, and as the editor in another article said, he only made the confession. Now at the meeting of the Grand Lodge in June last, the same Reuben Mickel, (who I doubt not encouraged the murder of the Marshalls), was again elected Grand Master, Grand Lodge of Iowa, if, as Mr. Sanford in his Oration, assumes, that the names connected with the order, indicate the genius and tendency of the same, should not every patriot deprecate the influence of such an institution, as Masonry?

A fearfully dark and dangerous feature of secrecy, is the uniting in such a close brotherhood, the professed friends of the Government, and its most bitter and deadly enemies; as in the case of Ex. rebel Gen. Pike, who was Commissioner for the rebel Government to the Indians. In the fall of 1865, he was the principal, in administering baptism to six children in Cedar City, Utah, for the first time in the North,) according to the Masonic ritual. Yours for truth and righteousness, in opposition to error and sin.

R. LOGAN.

MRS. M. TO HER PASTOR.

DEAR PASTOR—Duty impels me to write a few words. Ten years you were our minister, faithful and true, seeming to love God with your whole heart, and your neighbor as yourself. Every human being your Heavenly Father had given you power to love as your neighbor. We loved and honored you, as one who lived very near God; but there came a wondrous change; I cant tell how, or why you seemed to distrust your Father's care, and I think that is the great sin of many who join the Masons. Ah! was it not a fearful thing to take those horrible oaths, which bind your self under such terrible penalties? Did you ask God's blessing that night, as he did you throw yourself upon your pillow, to dream of terrors, strange and undefined? Well, you slumbered and waited, and we saw you neglect the prayer meeting for the Lodge meeting; we saw you leave your field to labor, the time for social with your sick children to care for, alone. Were you not at a Masonic supper, when Bible Eddie passed from his mother's arms to the Saviors bosom? I know you were there as Mason, never acknowledge? That was a day for you, and I believe at heart, you despised the sin that had led you so far from the place you had once known, but you dared not go back, and so for the past two years, you body and soul, has been fettered, and you have been a *slave*. I have seen you decline to preach a funeral sermon, for one of your fathers poor children, that you could in Masonic meeting, and have seen you pass by on the other side, like the Levite and Pharisee of old, if the wounded man was not a Mason, you generously leave the suffering poor, God's children one of the Samaritans. Ah! how careful you are, never to admit any who would be likely to mar your charities. How selfish you have grown. Where is the peace you once enjoyed, when you think of Masonry? Alas, in the presence of none but your maker? I know you regret the step you have taken. It has taken more dollars from, than it ever gave you. You join in Masonic ceremonies, with those you hate, and the Savior's name. It has built an icy wall between yourself, and the wife who always trusted you, it finds no sympathy in the once blessed Savior's name in any Masonic meeting, the only name given, by which erring mortals may be saved. Don't you grieve for some of the men joining Masons, who say, "well, its better than any Church," and think those that don't join, to join, and support but one, and so prefer the one that promises to insure them against loss in this world, and by some of the hymns you sing, expect you will be transplanted in heaven on full regalia, forgetting that it is not every day, when all shall stand on the right hand, or the left; He will say, "inasmuch as you did it not unto one of the least of these, my brethren, ye did it not unto me." To-day they may door pastor, we are tending, and if you value your own soul, or the souls of those you influence, as a Mason, hesitate to keep out of the Church; thinking Masonry the one thing needful. I entreat you to leave a society so corrupt. Come out with a true missionary spirit, and cry out, and spare not; warn others of this crumbling block where you fell, and you shall find reward for all approving conscience, which you have not known for the past two years.

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They then arrived at Fort Niagara, midnight; they crossed over to Canada, where they, tried to get them to take Morgan, but failed. They returned to the Fort and put him in the magazine, whose walls were ten feet thick. Next day they tried again; the next morning, one put a pistol to his breast and said, "I will shoot the rascal!" On the night of the 18th, or 19th, he was taken to the middle of the river Niagra, and sunk. While on the way, one of them, terrified about the others, and he was blinded died.

"IT PASSETH KNOWLEDGE."

Suppose I could be privileged to go to heaven to-night, and tell them I wanted to know what the love of Christ is, that I might come back and tell poor sinners in St. Martin's Hall about it, they would say, "Oh, we know that, then have been there thousands of years, Canst thou tell us what the love of Christ is?" He would say, "Richard Weaver, thou blood-washed sinner, I cannot tell thee what the love of Christ is, but I only commendeth his love toward us, in that while we were yet sinners, Christ died for us!"

Then, if I turn and say, "Noah, thou wert good and faithful, canst thou tell me what the love of Christ is?" "No," he would reply, "I cannot tell thee; but it is deeper than the waters that carried me upon their bosom." And yet God commendeth his love toward us, in that while we were yet sinners, Christ died for us!" I go to David and say, "Thou sweet psalmist, of Israel, canst thou tell me the measure of the love of God?" "No," says David, "[illegible] my kindness is better than life, my lips shall praise Him; but I cannot fathom the love of God." And then I go to Solomon. "Oh Solomon, who spoken of trees, from the Cedar of Lebanon to the hyssop on the wall, thou wert wise, tell me, thy wisdom to the Queen of Sheba, canst thou tell me what the love of Christ is?" "No I cannot tell thee; it is beyond all my wisdom!" But here comes the loving disciple. "Now John, you are the disciple of love, tell me what is the love of God?" "I cannot tell thee how great it is, but herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins!" But now comes the great Apostle of the Gentiles, who was caught up into the third heaven, and heard unspeakable words, which it is not lawful for a man to utter, can tell me what is the love of God?" "Now, Paul, what have you to say about this great love?" "I cannot tell the height, length, and depth, and breadth, of the love of Christ." "But I want to go and tell the sinners, what does God tell them?" "Go soon about the love of God!" "Tell them we cannot tell what it is." "I will go and tell them." "Stop," cries Paul, "tell them the love of Christ passeth knowledge!" But God commendeth his love toward us, in that while we were yet sinners, Christ died for us!" Ah glory be to God, that is it! May the Lord help us to think about it. The love of Christ passeth knowledge.

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HAVE COURAGE TO SAY NO.

You're starting to-day on life's journey,
Along on the highway of life;
You'll meet with a thousand temptations;
Each city with evil is rife.
This world is a stage of excitement;
There's danger wherever you go.
But if you are tempted in weakness,
Have courage, my boy, to say No.

The syren's sweet song may allure you;
Beware of her guaning and art;
Whenever you see her approaching,
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter;
Have courage, my boy, to say No.

The bright ruby wine may be offered—
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro.
If you should be tempted to enter,
Think twice, even thrice, ere you go.

In courage alone lies your safety
When you the long journey begin,
And trust in a heavenly Father
Will keep you unspotted from sin.
Temptation will go on increasing,
As strength from a rivulet flow,
But if you are true to your manhood,
Have the courage, my boy, to say No.

IS FREE MASONRY DANGEROUS?

I believe that Free Masonry is dangerous to the people and Government of the United States:

1. Because, in a republican government, all measures should be open and amenable to public opinion; all secret combinations are hostile to the spirit of our free institutions.

2. Because the tendency is to weaken the sanctions of morality and religion by the multiplication of profane oaths, involving principles which deluged France in blood, and which tend to the subversion of civil and religious liberty.

3. Because the disclosures that have been made by seceding Masons (the best evidence), prove it to be an institution of dangerous tendency, liable to be used by ambitious demagogues, exalting corrupt and unworthy men.

4. Because the obligations in one of the degrees, to protect a brother, "right or wrong, murder and treason not excepted," has a tendency to unnerve the arm of justice, and to shield the vicious and profligate from the just punishment due to their crimes.

5. Because of their impious personification of the Deity, and the incongruity—in most of the degrees ignoring Christ and His divinity—and, then, in the order of Knight Templars, requiring a belief in our Saviour—thus unsettling the truths of revealed religion, and is, therefore, fraught with more danger to the established peace of society than open atheism or avowed infidelity.

6. Because an institution whose rites are impious, whose obligations are blasphemous, and if observed in the spirit of these horrid imports must necessarily lead to perjury and murder, and therefore is dangerous to a free government.

7. Because the public press, which ought to be the sentinel of freedom, is entirely subjugated throughout the country to the control of Free Masonry. Even the New York *Independent* could not afford to publish President Finney's articles in full.

The community have ever been slow to believe that a society which embraces among its members, so many worthy and pious men, could have ever connived at or foul a crime, as the murder of one of its brethren. But the various committees of New York State, appointed to investigate the facts in relation to the abduction and murder of Wm. Morgan, at the time, soon discovered, with no little surprise, that the adhering members of the fraternity tacitly justified the deed. They put themselves in a hostile attitude, and threw impediments in the way of investigation. And to-day the acts of violence are made fests of the honest feelings of dread are ridiculed. Not long since, in discussing this question with a Baptist minister, he at first ridiculed the story of Morgan's murder; said it was a myth. But when pressed, showing that the abduction and murder of Morgan was just as well established as the arrest, trial and execution of Mrs. Surratt, for participating in the plot of assassination, he then said, "any man violating his most solemn obligation to the order, ought to be murdered—should be put away until God calls for him."

Now, then, what can be more dangerous than for an institution within our government to assume to itself powers, extending to the life of a fellow being, for an alleged breach of obligations, which our wholesome laws do not recognize.

Free Masonry is a dangerous institution, finally: because it establishes one kind of morality for the order and another for the outsiders; and in dealing with its own members it is a cruel despotism—exerting an influence in the dark, stabbing the reputation, without an opportunity of defense. Recently one of our most respectable citizens, a member of the order, was summarily expelled, dips published, and sent to the lodges, charging him with "unMasonic conduct." We can't imagine what that conduct could have been, for we know that men guilty of all the vices and crimes in the human catalogue, are still retained as members, and knowing the generosity of this man, can only suppose that his offence was "giving alms to the poor." But supposing he was derelict to Masonry, in his efforts to reform and to make an honest living for his wife and children, in a distant State; he ought not to be hounded by this malevolent cabal, striking in the dark for crimes against what is itself crime.

H. HEATON.

EXCITEMENT ABOUT NUNNERIES.

The immediate sensation of London in a trial now going on before the Chief Justice of the Queen's Bench; between a young man by the name of Saurin and the Lady Superior and other officers of a house where the Sisters of Mercy reside. The suit was commenced by the young lady who claims the sum of £5000 for attempts to turn her out of the convent, and for brutal and cruel treatment she had received at the hands of the defendants. The trial has occupied over a week and the evidence in detail has been printed in all the London papers and read with avidity.

The statement of the plaintiff of her treatment shows a series of brutal acts that would disgrace Newgate in its worst days. Imprisonment, torture, scanty clothing, rooms without fire, bad food, silence imposed for weeks, lodging in attics, servile work imposed, medicine and physicians in sickness refused, detaining letters, not allowing her relations nor a brother who is a priest, to see her in sickness, with a refinement of cruelty, long continued, as could only be inflicted by a talented and desperate woman.

The defence now being heard, goes for to corroborate the plaintiff's testimony. The Lady Superior has been on the stand for three days. Her testimony is given with great reluctance, yet what has been drawn out of her is more damaging to the convent than was the testimony of the plaintiff. The court room has been densely crowded all the time, and the excitement runs very high.

The effects of this trial on the English people is very marked. The "No Popery" feeling here is very strong and easily excited. The attempt of some Churchmen to establish a Protestant convent has been looked upon with great disfavor by the masses. Churches where ritualistic practices prevail have been reportedly mobbed, and men have come to blows in pews. The Ritualists plead for convents and cloisters, where women and men who wish to withdraw from the turmoil and conflict of life may spend their days in religious contemplation, and in acts of charity and beneficence among the poor and sick. The lifting of the front of this convent to the world through the courts, and bringing to bear the inner life of these Sisters of Charity is especially relished by the populace of London. It is thought that nothing but a bill of Parliament opening such houses to the inspection of the officers of the Crown, will satisfy the public. The popular belief is that in these institutions parties are not only badly treated, but are confined against their will, are actually imprisoned, with no means of communicating with the public; that as in the case of Miss Saurin, pens, pencils and ink are denied them; their pockets searched for bits of paper and pencils; nuns are put in the room to sleep with them, and a guard put outside.—She was guarded when the Doctor visited her, and watched while an interview was had with a brother. All the prisoners in London in the prisons and penitentiaries have a chance to be heard. The Governors are by law required to go through the prisons on many times a month. Any prisoner who wishes to speak to the Governor turns his face to the wall as a signal. He must be heard, and if wronged his wrongs must be redressed. It is claimed that young girls in religious houses ought to have as fair a chance.—*Boston Journal*

REFORMATION OF DRUNKARDS.

Rev. T. L. Cuyle writes to the *Evangelist*:

There is one serious mistake made by many good people when they try to reform an inebriate; and also with the inebriate himself when he makes an effort. They regard drunkenness simply as a sin, and bring all their efforts to bear on the *conscience*. But drunkenness is also a physical *disease*, and should be treated as such. A drunkard may, by the grace of God, be spiritually converted and yet his physical disease may not be subdued. Jean Vico Hall (the eminent father of our brother Newman Hall) was a sincere Christian several years before he became a thoroughly sober man. He would go occasionally right away from the family altar and the communion table into a desperate and disgraceful, "spree." At length he discovered that his only hope of recovery from his *disease* lay in entire abstinence from *all* intoxicants, and then was a cured man.

The system pursued in the best Inebriate Asylums is to stop off the patient at once, and entirely, from *all* alcoholic stimulants.—Gradual reform is found to be impossible. And to pass from the enfeebled, deranged and poisoned system of the poor tippler—that the great danger and difficulty lies. For this "devil" when he is "cast out *torn*" his victim frightfully.

Just then the man needs not only prayer, and the grace of God; he also needs physical treatment of the right kind. A member of my own church who had by tampering with the social cup fallen into the disease of drunkenness—took a solemn oath of total abstinence "in reliance on the grace of God." But he also used "Valerian" for several days to keep up his shattered frame; he used most wholesome diet, and he kept reading away from the sight and smell of every kind of intoxicant. He to-day is a cured man, and a devoted Christian.

One half of the drunkenness in the world springs from mental misery; it is *trouble* which fills the grogshops. Men drink to drown sorrow to brace up their shattered nerves, or to forget for a few hours their distresses of body and mind. To help some drunkards, we must deal all we can to relieve them from the troubles that drive them to the cup. A laboring man in the neighborhood fell into drunkenness through poverty and want of employment. In reforming him, our first step was to induce him to sign a pledge, and the next was to get him a place to work. The "Sons of Temperance" introduced him into their fellowship and *sympathy*, he is doing well. There is hope now for his soul.—Christianity must proceed on the principles of common sense if it would save a person who is both guilty of heinous sin and the victim of horrible disease.

When we see a man falling into trouble—either in his business or in domestic life—we always tremble for him least he may flee to the cup which drowns sorrow by drowning the conscience. We would not answer for the safety of any professed Christian who, either to brace up a weak body or to relieve a troubled mind should touch even a gill of wine. God has provided enough of tonics for the body, and of spiritual supports for the suffering or desponding heart. He never commands His children to use the Devil's medicines.

To those who wish to study the best statement made lately on the *physical* phenomena of drunkenness, we would commend the able and entertaining article of Mr. Parton, on "Inebriate Asylums" in the *Atlantic Monthly* for October. It may furnish reliable hints to those who are praying and striving to save beloved friends from the terrible dominion of strong drink.

"ANOTHER GOSPEL."

When reading "A general History of Free Masonry in Europe," written by Emanuel Rebold, M. D., I found the following compend of *Masonic Gospel* and transcribe it as one illustration of "another gospel," and so a sign of the times in which "evil men and seducers shall wax worse and worse, deceiving and being deceived." pp. 62, 63.

"The mysteries of Free Masonry are but a *resume* of divine and human wisdom and morality, —that is to say, of all those perfections which, when practiced, bring man nearest to God. Free Masonry of to-day is that universal morality that attaches itself to the inhabitants of all climes—to the sons of every worship.

In this sense, the *Free Mason* receives not the law, he gives it; because the morality Free Masonry teaches is unchangign, more extended and universal than any native or sectorian religion can be; for these, always exclusive to men, who differ from them as pagans, idolators, schismatics, heretics, or infidels; while Masonry does nothing in such religionists but brothers, to whom its temple is open, that by the knowledge of the truth they may be led to the acquired liberty may be made free from the prejudices of their country, or the errors of their fathers, and taught to love and respect each other.

Free Masonry decries error and flies from it, yet neither hates nor persecutes. In fine, the *real object* of this association may be summed up in those words: To efface from among men prejudices of cast, the conventionalisms of society, and of religion, politics, nationality; to annihilate fanaticism and superstition; extirpate national discord, and with it extinguish the firebrand of war; in a word, to strive, by free and *pacific progress*, at one formula or model of eternal and universal truth, right, reason, to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fulness of his strength in the bonds of happiness and social life, and the remake of the whole human race one family of brothers, united by affection, wisdom and labor.

Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth.

The march is long, and since it began, nations and peoples have lived and died; but when that journey is accomplished, and the loose nation of truth, now rolled but in its symbols shall appear in all the splendor of its brilliant nudity, truth's torch shall then enlighten the world, the doctrine that has just been announced *shall become the religion of all the people of the earth*. and then, and not till then, will be realized that ideal now mysteriously bidden in the symbols of Free Masonry. *That day is without doubt yet far distant*; but it *will arrive*. Its coming is marked by destiny, and in the order of the centuries. Already in the sacred labours of eternal justice, is seen each day to diminish a portion of the errors of the people, and to increase the body of light, of principle, and those truths which are preparing the way for its triumph, and which one day, will give assurance of its reign."

Thus Bo, fortells the advent of a *Masonic* Millenium; but unlike that in the Bible as *Satisfied* as it assures us "it *will arrive*." Higher authority, however, assures us that Jesus will come first—come soon, and with warning words bid us "beware, least, being led away by error of the wicked," we "fall from our stedfastness." And again I say onward. CYRUS P. DOW.

—*World's Crisis.*

RIDING HOBBIES.

A fashionable way of shutting the mouths of those who are opposing specific evils and sins, is to accuse them of "riding a hobby." Look carefully at the practices of such accusers and you will soon find them really the greatest hobbyists in the community, with schemes of no practical utility. Now, they tell us, we must introduce all the fashionable amusements of the day, corrupt as they are, and sanctify them to holy uses! Anon, heathen festivals must be baptized in the name of Christ, with no sign of approval from Him, and he is a sour bigot who demurs or refuses to bow the knee to that mandate. When our whole country is trembling under the iron tread of Romanism, which is grasping at power and thirsting for supremacy; boasting that in a few years we shall all be compelled to join its communion, its Jesuits expelled by law from the despotisms of the old world, swarming and, practising mischief and deceit in the new; then forsooth ignoring its past character, red with the blood of myriads of saints, we are calmly told to study this religion; are advised to introduce members of its church into our secretion why it is so attractive, we would say in the words of another,

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
But soon too oft, familiar with her face;
First we endure, then pity, then embrace."

No; let us rise to higher and holier work than studying Romanism, that our abhorrence of it may be diminished. We need a new baptism of zeal and holy fire against that idolatrous system whose boast is, that it changes not.

Brother, Sister in Christ, are you striving against the wiles of that "man of sin," resisting the innovations, being introduced to relieve the horrorsam of our Protestant Sab'h and worship, and "greasing a plank," that our children (if we escape) may slide easily into the arms of that "mother of abominations"? Are you resisting those innovations? Go on in God's name; move forward for our country, our Zion, and the simplicity and purity of our holy religion. Or are you seeking to unravel and expose the network of secret societies, whose works are done in darkness, circling at the family, the Church and the State, dethroning justice and barring out equity from camps and courts? Do not be frightened if accused of "riding a hobby." Press forward; redouble your efforts. They that be with you are more than they that be against you, and "no instrument formed against you shall prosper." Soldier of Christ, are you "laying yourself on the altar," risking the knives fallen, preaching Jesus to those whom Scribe and Levite pass by? Are you striving to save the slave of tobacco from the degradation of that vice, or is the more besotted drunkard your peculiar charge? Or are you seeking, by the terms of the law to stay the arm of the rum-seller? Heed no revilings, but, in your lot and portion, contend earnestly for the truth. Or, if to guard God's day or some against profanation be your specialty; use all the weapons of light and truth in your power, skillfully and consciously, for "in due season you will reap if you faint not." In the great moral battle now going on between the powers of light and the powers of darkness, to defend one point successfully is more noble than to stand aloof in high, self-conceit, and criticise the movements of the whole line. SIGNAL.

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The Christian Cynosure.

ANOTHER VAST SWINDLE PROJECTED—A TRAP FOR FARMERS.

There is a large class among the American people who, of all others, are most intent upon speculation and ready for new adventures. Whatever is found to pay they go for with a rush, and though often humbugged they continue their experiments, never despairing of making up their losses by securing the next time to themselves the position of the gainer instead of the loser. Nothing has proved more profitable of late to the wire workers and managers than secret orders. Their officers have come into of power and virtually own the accumulations and incomes which they suck from their dupes, whom for all purposes of personal promotion and aggrandizement, they may be sold to own also. Thus the high Masons and Odd Fellows, and Good Templars, and Red Men, and Pithians, et al, rank as the aristocrats of the land, and like the Feudal Lords, are ready to rally their retainers, villains and serfs for any contest, political or otherwise, they may choose to try for their own advancement and pleasure. These orders under pretense of charity nourish the intensest selfishness. Under pretense of liberty, bring men into absolute bondage; under pretense of imparting wisdom, riddle men's brains; under pretense of piety they restore heathenism, and as for relief of which they talk largely, they relieve you of your pocket money, and not one time in an hundred restore a farthing of it. The latest dodge of this kind that has come to our knowledge, is the new order of "Patrons of Husbandry."

This is a grand trap to scoop up the farmers and bring them first under an obligation and organization that will enable the king Masons and Odd Fellows to control them as a corps of their civil and political army; and eventually to draw a large share of them into their lodges. On this subject we can speak by the book. We therefore propose to give the farmers full warning, and then if they will be dupes and slaves; they must; we shall have cleared our skirts.

This order is organized in Granges instead of lodges, posts, castles, dens, wigwams, or temples. It originated in Washington the grand headquarters of intrigues, log-rolling, rings and all sorts of swindles.

The Master of the National Grange is Wm Sanders, of Washington. O. H. Kelley, of Minnesota, is Secretary. Rev. A. B. Grosh, author of the Odd Fellows' Manuel, is Chaplain.

The order seems to be a cross between Free Masonry and Good Templarism, having the best qualities of the former and the good pretentions of the latter, but both considerably diluted.

An confidential letter, written by the Secretary, has fallen into our hands without restrictions, which furnishes some beautiful and perfectly authentic disclosures. We hasten to give these first, and our comments afterward. The following is the part of Secretary Kelley's letter which is specially interesting to us:

"ITASCA, MINN., Dec. 12, 1868.

"——, DEAR SIR: * * * * From the interest you evince in the work, and from the tone of your letter, I am prompted to place in your possession the form of obligation required in our order. As the matter was freely discussed, and many of our originators being Masons of the 32d and 33d, and prominent Odd Fellows, it was decided that my oath not given in a court of law, was extra judicial and not binding, so further than the moral honesty of the person giving the same, hence we adopted this form enclosed, which will be carried out to the letter. I remain yours fraternally,

O. H. KELLEY."

Two precious concessions are here: First that intelligent Masons and Odd Fellows are conscious that the attempt to impose the bondage of their obligations upon men's consciences is an unwarrantable attempt at usurpation; for that their oaths are both impious and unlawful, and a mere nullity, so far as binding the conscience of those on whom they are imposed is concerned. An absolute nullity except only for fastening guilt and condemnation upon those who impose them and seduce others into the taking of them. For this purpose there is a validity in those obligations before which the framers may well tremble. Beyond this they are an absolute nullity.

Second. The order of "Patrons of Husbandry" is the child and creature of the sovereigns of Masonry and Odd Fellowship, moulded by them and beyond doubt to be used by them as an auxiliary in their wiley schemes of universal dominion.

Here are the obligations to be taken by as many as they can lovingly into this new fangled net:

FIRST DEGREE.

I,——in the presence of the God of Nature and these witnesses, do hereby pledge my sacred honor that I will never divulge, or in any manner whatever communicate the secrets of this Order, or any part thereof to any human being, except it be to a true and lawful brother or sister of the same in good standing; and not to him, her, or them, until I am convinced either, by strict test or positive knowledge, that he, she, or they, are justly and lawfully entitled to receive the same. That I will give correct and true information to a brother or sister of the Order, whenever called on by them so to do.

That I will not, in any manner whatever, knowingly wrong or defraud a brother or sister of the Order, nor will I permit it to be done by another, if in my power to prevent it.

To all this I most solemnly pledge my sacred honor, invoking upon myself, should I ever willingly violate this pledge, the scorn and contempt of all good men and women everywhere, and among the members of this Order as a hypocrite and a liar.

SECOND DEGREE.

I,——in the presence of the Supreme Ruler of the Universe and these witnesses, do hereby voluntarily pledge my honor that I will never in any manner communicate the secrets of this Degree, or any part thereof, to any of a lower degree, or to any one whatever, unless I know them to to be lawfully entitled to receive the same; that I will cheerfully conform to all the rules and regulations of the Order, so far as they may come to my knowledge, and I hereby renew my former pledge and make it a part of this, invoking upon myself, should I ever knowingly or willingly violate any rule or regulation, the scorn and contempt of all good people everywhere, but of the members of this Order in particular, and of being forever branded as a liar,

THIRD DEGREE.

I,——in the presence of the banificent Father of all and Giver of every good, and these witnesses, do hereby pledge my sacred honor that I will not in any manner communicate the secrets of this Degree, or any part thereof, to one of an inferior degree, or to any in any manner, unless I know them to be lawfully entitled to receive the same; that I will recognize and answer all lawful signs given me by a brother or sister of the Order, and will render such assistance as they may be in need of, so far as I am able and the interests of my family will permit, and I hereby renew and incorporate with this my former pledges, and invoke upon myself, should I ever knowingly or willingly violate them, or any part of them, a total forfeiture of the respect of all good persons, and especially of the brothers and sisters of this Order.

FOURTH DEGREE.

I,——in the presence of our Heavenly Father and these witnesses here assembled, do hereby pledge my sacred honor, that I will never, in any manner, reveal any of the secrets of this Degree, or communicate them or any part of them, to one of an inferior degree, or to any person in the world, unless I am satisfied by strict test, or in some legal manner, that they are lawfully entitled to receive them; that I will conform to and abide by the constitution, rules and regulations of the National Grange, the by-laws, rules and regulations of such State Grange as I may be under jurisdiction I may at the time be, and those of the subordinate Grange to which I may be attached, and will cheerfully obey all orders issued by the proper authorities of the Order. That I will never propose for membership in the Order, or sanction the admittance of any one *solely* on the grounds of a personal pique, and I hereby renew and make part of this all my former pledges and should I ever knowingly or willingly violate them or any part of them, invoke on myself total expulsion from the Order, without the possibility of reinstatement, and to be forever disgraced among those who were my brothers and sisters."

It will probably be understood that these are not oaths, and consequently the "Patrons of Husbandry" is not an oath-bound order. This, however, is a mere evasion. The substance of an oath does not consist in the more words, "I swear," or "so help me God," but in the appeal to God as witness of the truth and sincerity of the affirmation, and in the penalty implicated, both of which are as really contained in this pledge of honor as in our form of so oath that was ever employed. The Grange is therefore an oath-bound secret society. Its oath has all the essential viciousness of the Masonic oath.

First. It is extra judicial, imposing a life long burden of secrecy upon mere children, in a matter professedly relating to the daily pursuits of life, in which all around them are equally interested with themselves. It compels them to an encircled reserve toward those who have a natural right to their confidential familiarity, which must often prove destructive of natural friendships, and compels familiarity and confidential relations that must often be unnatural and injurious.

Second. The secrets sworn to be kept are at the time undefined. The rules, by-laws and regulations are unknown to him. So that it is impossible for one taking this obligation to know whether he binds him or herself to keep proper and lawful secrets, or to cover up and thus abet iniquity. The extraordinary care to make concealment certain is prima facie evidence of something evil, something that will not bear the light. And with this presumptive evidence of hidden evil, no wise person will deliberately choose to bring him or herself into such a snare. No man or woman can innocently do it with clear apprehension of what they are doing. Such an obligation tends to debauch and corrupt the conscience. It commits one contingently against sacred religious duty; for if he shall, after taking it, discover an irreligious or a disloyal tendency in the Grange, his vow binds him to abet the iniquity by concealing it from the world, while his duty to God and his race demand that he expose the wrong. Or, if in a court of law it becomes necessary, in order to reach the justice of a cause, that the precise bearing of the secrets of the Grange should be taken into account, and a Patron is witness for this purpose, he would say, "I have given my solemn pledge of honor, to the presence of the God of nature, the sovereign ruler, the father of all, even our Heavenly Father, not to divulge these secrets in any manner, to any human being, except a brother or sister of the Grange." And yet his country by the proper officers, adjures him in the only lawful oath to testify "the whole truth," and he has sworn to do it. Here one obligation or the other must be violated. The oath of the Grange would certainly be a nullity. But yet it would be a snare and a fetter of the devil upon the soul, and ten to one led to *perjury*; and is manifestly a sinful obligation; itself a crime against one's country and against God. They who invent and recommend, and they who administer such obligations are guilty of a seductive moral outrage upon those who are induced to take them, and they who take them. Violate the commend of Christ, "swear not at all."

Third. Like the oaths of Masonry, this oath of the Grange is "partial in the law," *i. e.*, it requires obedience to some precepts, so far as Grange members are concerned, but makes no allusion to other precepts, and imposes no obligation with respect to outsiders, thus seeking to establish the moral law partially within the Grange, and by implication abrogating the rest, and even releasing themselves wholly from those parts of the moral law, outside of this mystic circle. So that instead of promoting general honesty, such obligations operate as a general license to villainy—the virtue of the Grange amounting to the honor that obtains among thieves and foot-pads, who regard the property and lives of society as their prey, whenever they can take them, but divide their spoils among each other by the golden rule, and even defend each other with their lives. There is honor among thieves. There is nothing higher or better in the obligations of the Grange.

Fourth. Those obligations provide amply for the selfish and unjust favoritism which is the chief end of Masonry, Odd Fellowship, and secret combinations and conspiracies generally. "I will render them such assistance as they need," will answer "if signs," will obey all rules, and "cheerfully obey all orders issued by the proper authorities." They may need assistance in breaking jail, in getting advantage of an outsider in a trade, in an election; in concealing stolen property, in concealing truth before a court, or gaining a verdict in a jury. And the Lord only knows what orders may be issued by the *Master*, in council with the Grandees of the 32d and 33d, and the Noble Grands at Washington. But any fool can see that the dupe who takes these unlimited obligations, and regards them as binding, but his ear nailed to his *Master's* door post, and is a *slave* for life. Any one can see that the design of the leaders is to have the whole fraternity and sisterhood where they can manage them with little trouble from the assertion of their personal rights or liberties of their intelligent free agency, or their consciences; is to have them where they can be sure of them as parties and partisans, in any matter social, pecuniary, judicial, political or religious, in which they may have need of them; where they can wheel the whole order into line on a national election as the slave holders used to do, or with the Grandees of the 32d and 33d, and the Noble Grands at Washington. But any fool can see that the dupe who takes these unlimited obligations, and regards them as binding, but his ear nailed to his *Master's* door post, and is a *slave* for life. Any one can see that the design of the leaders is to have the whole fraternity and sisterhood where they can manage them with little trouble from the assertion of their personal rights or liberties of their intelligent free agency, or their consciences; is to have them where they can be sure of them as parties and partisans, in any matter social, pecuniary, judicial, political or religious, in which they may have need of them; where they can wheel the whole order into line on a national election as the slave holders used to do, or

The Christian Cynosure.

A WORD ABOUT THE "CYNOSURE."

Those of you who were at Pittsburgh, will remember that the best terms offered about a paper, were that one could be started if we would raise a fund of at least ten thousand dollars. The CYNOSURE was started without a shilling of its own. Dro. Carpenter paid for printing the first number and that money has been refunded to him.

You have heard from each other through the paper and your faces have been lighted. Besides a journey at my own expense to Oberlin, Rochester, New York, Philadelphia, and Pittsburgh, to see the members of the Committee appointed at Aurora, and prepare for the National Convention, I have expended something less than one hundred dollars in money, and toiled as I might, with my other duties, for the inauguration of this movement for Christ and Christianity. Nothing has been paid or refunded me, and I ask nothing. But as we have now a paper out of debt, a paper, too, which I consider certain to continue, I hereby tender to the Executive Committee my resignation as one of its editors. I cannot labor another year for nothing, nor is it just that I should. I will take the paper and look to it for my compensation; or, what would please me better, if some friends will guarantee and pay me what is a just compensation, I will do what I can. Arrangements will be made to give more variety, perfection and strength to it. The inexperience which afflicted our paper at the beginning is past or passing away, and another year of co-operative labor like the past will put the CYNOSURE among the strongest journals of the land. I give this public notice to the Executive Committee, who are widely scattered, that their thoughts may be matured when they come together. I will do exactly as I have said above; or, if the Committee, when they assemble, will provide for the paper, and excuse me from all responsibility except that of a regular correspondent, I will cooperate as I may in that capacity.

But let every one who reads, heed this: to get all the subscribers he can, and bring or send the names and money to the publisher. One thousand names is the very least addition which our anniversary ought to add to the CYNOSURE. Let us make and keep the iron hot by striking.

J. BLANCHARD.

CORRECTION.

Our printer put the anniversary in January, instead of June. The mistake was not noticed until several numbers of the paper had been issued. The proof reader not being aware that the notice had been pied, and set over. The time is June 8, at seven o'clock P. M.

We are happy to learn by our agent, J. D. Nessel, that the County Convention for Chautauque county, at Ellington, came off as advertised in the CYNOSURE, and was a most decided and glorious success. It was largely attended by ministers and members of all denominations, and the interest was of an intense and prayerful nature. It is thought other county conventions will follow in the neighboring counties and permanent organizations be formed. We expect a minuted account of the meeting hereafter to be published if we can find room.

PRESIDENT FINNEY'S GREAT WORK ON MASONRY. A small edition of this remarkable book was worked off with a view to an early if not an immediate issue of another in which any minor inaccuracies of the type may be remedied.

We have been publishing from the sheets of that book, in advance, and therefore need not give an extended analysis of it, but only say, "Buy it. Buy it and read it at once! If you are a Christian or only a patriot, living for eternity or only for time, buy and read this book for the ideas and principles of both meet in it."

TRACKS OF LURKING BEASTS--WHAT ARE THEY?

The two express robbers, Morton & Thompson, have been rescued from the jail in White Plains, New York, and hurried off in carriages with fast horses to some place of concealment. It is supposed that money from New York (organized secrecy, certainly) has been used to baffle justice.

The Masonic papers are boastingly parading the name of Senator Pratt, of Indiana, as a Mason of high degree. Wonder if this fact had anything to do with his sudden and unlooked for election to the Senate, when the general sentiment and papers of the dominant party conceded that on the score of fitness and public services, the place rightfully belonged to Baker or Cumback? Are they wanting in the transcendent mystic qualifications?

HEAVY UNDALING.

The office of the Beneficial Savings Fund, of Philadelphia, was entered on Sunday morning and robbed of one million three hundred thousand dollars of bonds, securities and money. What will not eavesdroppers and confidence in secrecy embolden men to do? But in these days when secrecy is extolled as one of the highest virtues, and the proudest institutions are reared on its basis, whose great glory consists in teaching the art of making secrecy inviolable and perpetual, is it strange that men acquire such confidence in the art as to venture upon burglaries and every other work of darkness? Lay not up for yourselves treasures upon earth, where thieves break through and steal.

REDUCTION OF FARE.

The following railroads have generously promised a reduction of fare on the return tickets of those attending our Convention on the 8th, 9th, and 10th of June: The Chicago & Northwestern; the Chicago & Rock Island; the Chicago, Alton & St. Louis. We are hoping for the same liberality on the part of other roads, but are not authorized as yet to make further definite engagements.

The Western Tract and Book Society's publications, for sale at the office of the CYNOSURE, are excelled by no other society, and the price is below those of most books of the size. Send for catalogue if you want a Sunday-school library.

Rev. J. T. Walsh authorizes us to say, he will send the *Banner of Christ* for $1,00 per annum, to all who take the CYNOSURE.

Address, T. L. Walsh, Publisher *Banner of Christ*, Newbern, N. O.

Let the Delegates and all other friends who attend the Convention, consider themselves as agents for the CYNOSURE. We want an addition of at least 1,000 to our list in this way.

SHAM BENEVOLENCE.

Along with the processions pompe bifalstic orations, feasting and dancing of the late Odd Fellows jubilee, we get some imposing statistics as to their revenue, and their unparalled works of charity. The following from the Boston *Daily Evening Transcript*, is a sample of what we mean.

A "table of statistics lately prepared exhibits the progress of the order from 1830 to 1868 both included. Prior to 1830 no reliable record was kept of its proceedings, but subsequently a system was adopted to preserve its annals in official form. It appears from that record that in thirty-nine years ending with September, 1868, are hundred and twenty thousand one hundred and six persons were initiated—fifty-seven thousand five hundred and three were widowed families occured, and four hundred and ninety-six thousand five hundred and seventy-five brothers in distress assisted. The summary of relief exhibits the following expenditures. Two hundred and fifty-two thousand seven hundred and twenty eight-dollars and 23-100 (to educated orphans: one million six hundred and eighty-two dollars ($1,685,982 6-100) for the burial of the dead; and nine million seven hundred and ten thousand nine hundred and ninety-eighty dollars ($9,710,998 72-100) as benefits to brothers in misfortune, making the total paid for relief eleven million six hundred and nine dollars ($11,688,709 70-100) the whole revenue in that period being thirty-one million two hundred and forty-three thousand eight hundred and thirty dollars ($31,243,830 30-100).

A cursory glance at this statement might suggest and is evidently intended to suggest the idea, that really the Odd Fellows institution is intent upon beneficence, and is actually doing a great and a good work. But scrutinize it closely, and this boast alone, is sufficient to prove its beneficience a sham, and the whole thing a swindle.

It has drawn from the pockets of its membership, exclusive of all they have had to spend for balls and decorations, and celebrations, literature, lectures, refreshments, and all that sort of thing, for the largest half of the cost of Odd Fellowship, exclusive of all this; by their direct taxation, they have drawn from their membership, $31,243,830-100 Of this sum, they have returned to the contributors in a way, which they call charitable, $11,649,709 70-100 which is actually a little more than one third. Now if the restoring of this moiety of their money to the donors, were a charitable deed, or if they were proper objects of charity, we would still be justified in asking what has become of the other 19,593,120 60-100 that has been retained? Is it a charitable institution, and did we pay the man to make his almoner where it costs $3, to convey one to the needy? Is that a charitable institution, which at the best, uses only about one third of its revenues for beneficient work? It is not a charitable act, to return what you draw from another by taxation? Neither are the recipients proper objects of relief, not one case out of ten. Look at the items as above reported. Of the $11,000000 and upwards, which they charge to the amount of charity, almost ten millions was paid as benefits to distressed brother Odd Fellows. What kind of distress? Consider this order does not insure buildings, or business or estates; it simply appropriates small allowances to members in case of sickness, or death to their families; of accidents involving destitution, and the rich Odd Fellow is as well but the last specification, has as good a claim, and is tendered the same relief as the poor one. This is evident from this report, for out of 620,108, all that have been initiated, 496,479 distressed brothers here been objects of their charitable relief, and in the same speach from which these statistics are taken, it is stated that more than 100,000 of the 620,000 initiates, "have droped out from their affiliation, through lukewormness or the fascination of politics, or the calls of religion," so that first and last, almost the entire number have been "distressed objects of charitable relief, and if this be so, then Odd Fellowship has gathered up the young, the healthy, and well to do class, only to transform them into suffering paupers. But in not so; nine cases in ten, these distressed brothers would better demonstrate their independence, without this intrusive and ostentatious, and in justice, we must add hypocritical relief, than with it. Of the almost ten million thus expended, it is safe to say, not one million was bestowed upon proper objects of charity. If it was giving, it was giving to the rich, on which a special woe is denounced in God's word: If it was merely the the payment of a quasi insurance policy, it is a very meagre and nicely and uncertain insurance, and to call it benevolent work, is to act the deceitful hoester, or to be the deluded dupe. Then 97,562 widowed families were relieved; nine-tenths of them were in good circumstances, and would have been better off, if the Odd Fellows had never taken the money they restored to them from their husbands pockets; but had left each dollar there with its fellows that never returned, and never will. $252,728, 93-100 were expended to educate orphans. Here too, the rich come in for the same share as the poor. But suppose all this worthily bestowed upon orphans, and contrast it with the whole revenue. $252,720 out of more then 31,000,000. "The dogs eat the crums that fell from their masters table." The Odd Fellows orphans scarcely get an equal precentege. The most worthy object on their list, gets the very least of all their appropriations.

But 1,680,982 6-100 were appropriated for burying the dead. For this they claim great consideration, and Masons make an great use of funcrals to advertise, and display the glory of their order. And such orders make so much of this, that we are lead to believe, that Christ had them in his eye, when he said, let the dead bury their dead, follow thou me. How much of this expenditure upon funerals is really needed as relief, a charity by the recipients? A proportion as great as the number in the Odd Fellows order, bears to the whole number of members, probably not one, in one hundred. All the rest would be buried quite as decently, and in a far more Christian manner by their families and friends, without any officious intrusion of pogan rites into the ceremonies of the Christian religion.

Fidelity to Christ and self respect, requires every Church to keep its religious rites in its own control uncontaminated with the strange fire, of the ceremonies of the ungodly. It is time every Christian minister should insist upon the absence of this heathen rite from funerals, or else, refuse all participation themselves. The presence of the Bonlastic rites in our Churches, and at our funerals, is an abomination, and a downright insult to our Holy religion, and to all who sincerely believe in it. I said all but the paupers would be buried as decently. I take back that exception. Burying paupers is no part of the funeral work of secret society. If every secret society in the land were to explode and disapear in a day, there would be nothing lost, in respect to the decent and Christian burial of all, ie whose cases there is need of relief and assistance for their interment. What then, is all this boast and swell of Odd Fellow about, burying the dead? Its origin tells not the most distant relation to benevolence. It is an insolent and hypocritical intrusion of designing men, to impose upon the afflicted in their tenderest, and most solemn moments of grief, and to command to their confidence, and advertise to the world, institutions, which, in truth, deserve the universal execration of every Christian, and every patriot. As Hon. C. C Colden says of Masonry, so there, of fore, it may be said of Odd Fellowship, by the showing of the statistics, we have been considering, not one dollar in a hundred, it one in a thousand, which this order draws from their dupes, under pretence of being a charitable institution, ever reaches a real, or proper object of charity. Its pretence of charity is a lure. Its show of charity is a cloak tehid e sinister designe of selfishness and ambition, which if not concealed, would involve the subjective in merited disgrace.

INQUIRY AFTER TRUTH.

CARONDALE, PA., May 5, 1869.

EDITORS CYNOSURE:

Will you please inform me and your many other readers, through the CYNOSURE, who the Mason Rezon "Abimon Rezon" means? It is often used in works on Free Masonry.

2. Can you tell what the letters "H. T. W. S. S. T. K. S." indicate, which we see on Masonic badges and pins?

3. What is the length of the cable-tow in Masonry?

4. Did Copt. Wm. Morgan ever state or leave on record anywhere, why he was induced to write out the secrets of Free Masonry? What could have been his object or motive in revealing Masonry?

5. Is Miller (Morgan's publisher) still living? If so, can you say where his residence is?

Is the real fate of Morgan positively known?

6. Are the meetings of the conventions of the National Anti-Secret Society Association, which assemble annually, open to the public, or are their deliberations secret? Can every body attend them?

7. When will the Rev. Charles G. Finney's "Letters on Masonry" be published and ready for sale?

8. I should very much like to know whether or not you consider an obligation assumed voluntarily in a secret temperance society, binding? Are the obligations of the Sons of Temperance, the Good Templars, the Templars of Honor and Temperence, or any of that class of secret temperence organizations, alike or in any manner similar to the obligations of Free Masonry or Odd Fellowship? Are such obligations binding? Would a man be morally guilty were he to throw off these obligations, even? Would he perjure himself by so doing?

I am sincere. I am seeking more light in regard to these important considerations. I trust you will give myself and the inquiring public the benefit of your honest opinions, and answer us through The CHRISTIAN CYNOSURE. Yours, for more light,

L.

ANSWERS TO THE ABOVE.

1. "Abiman Rezon" is the name given to several Masonic books. Their Doctors, noted or great attainments in Hog Latin and Hebrew, say the words, according to their semitish roots, mean, "The law of chosen brothers," and as commonly applied, "The book of the Ancient Constitutions." Some of the books with this title maintain that there are but three genuine degrees in Masonry; all above the 3d being modern and spurious. And this is true of the 30 degrees above the 3d, and just as true of the 3d and of the others below it. And any set of collusive adventurers who choose to invent still higher degrees, can make degrees just as valid and valuable, provided, only, that they can sell them at as high a figure; and they would be no more swindlers in doing so than those who sell all or any of the degrees from the 3d downward.

2. The letters stand for what the Masons profanely call the new name in the white stone spoken of in Rev. ii, 17. It is the mark of the Mark-Master's degree, the letters standing for "Hiram Tyrae, Widow's Son, Sent To King Solomon."

3. From three miles to forty.

4. He did not live to write the preface of his book. But his neighbors, now aged men, tell us that he said, "This thing must be exposed, or the nation is ruined, and if I die for the exposure, my life cannot be better sold."

5. As to Miller, we cannot tell; as to Morgan, it is KNOWN, that pursuant to Masonic usuage, Masonic executioners sunk him in Niagara river. His body was recovered and identified by his wife with perfect certainty. The three executioners confessed their part in the deed before they died, and these confessions have gone down in authentic shape, and all this is supported by as good historic evidence as exists to show that the slave holders hung John Brown, and that his friends conveyed his body to New York State for interment.

6. Whosoever will, let him come.

7. It is ready now. See advertisement.

8. Of the precise terms of the oaths or vows of secrecy in these orders, we are not informed, and have very little desire to be informed; though it might be convenient in settling the question of casuistry here proposed. As our friend L. is presumed to have this knowledge, he is in a position to settle this question for himself, better, perhaps, than we can do it. We have only to say that no such promise, vow or oath can *supercede* any *pre existing* obligation or duty, with respect to divulging and reporting wrong or evil, however plausibly, artfully or deeply covered. Nor can it supercede the pre-existing obligation of duty, to warn our fellow-men of approaching, or concealed evil or peril of every kind. If there is insidious evil or danger in these orders to the souls of men, or, which is the same thing, to the cause of Christ, in which alone is eternal life and peace to men, and any one seeing this is silent from regard to his promise or oath, and the unwarned are involved and injured or ruined, because not warned, their blood will be required of the man who kept his oath and disobeyed God. The guilt of Herod in murdering John was not diminished by the oath which required it.

All secret societies are alike as to their essential, moral and spiritual character. Secretism, with all its orders, is one, just as much as Christianity with all its sects is one. One is open, the other secret; one is light, the other darkness; one promotes true virtue, the other that which is spurious. Permanent social secrecy is that darkness of this world which is the peculiar abode of the old serpent that deceiveth the nations. It is the main instrument by which he hoe ever upheld idolatry and filled the dark places of the earth with the habitations of cruelty, with the mysteries of Bacchus and Venus, with human sacrifices to Worden and Thor, to Molock and Bva, with ocean of things and thieves, with bandits and Ku-Klux; and it is the special instrument by which, in Christian countries, he diffuses everywhere "the leven of hypocrasy" of simulated morality, piety, charity, all counterfeited with a skill that almost deceives the very elect. Beside all secret societies are, upon a false and infallibly corrupting principle, they are dangerous, like all counterfeits, just in proportion to their apparent goodness. Not that all who uphold such secret societies, as the temperance orders, the Patrons of Husbandry, the Grand Army, the Sons of Pythias et al. (for their name is legion), are hypocrites; not of all. They intend good, the major part of them. But Satan resides in the dark recess of their corrupted secrecy, and it is his policy to conceal himself even from the great body of those who enter his dens. To them he shows himself only in the assumed role and robe of an angel of light. The plan is to draw in the good and inoculate them privily by insensible degrees, with the guileful leaven, or if they are proof against it, to retain them as steel-pigeons to draw in those who can be innoculated. To use another similie, these orders are yet in their infoney; their tendency, the formative power of their fundamental principle of secrecy is yet to be developed. They are like young tigers or vipers, seemingly harmless and very interesting, but they are tigers and vipers, notwithstanding. Crush the viper and chain the tiger, before they are grown. "Obats principia." This is the rule to act upon in reference to the best of them, otherwise the best will grow to be the worst, or the worst will find protection, and will grow and flourish in the ample shadow of the best. Now, then, if this can be done effectually, if these so-called reformatory secret societies can be rescued from the power of darkness, the poison leaven can be removed from them before the whole lump is leavened; the slow match can be snatched away before the shell explodes, and that without disclosing their secrets, we would say, let those secrets remain with all vile and putrescent things, of which "it is a shame to speak." If they cannot thus be purged, they must be utterly destroyed; and if the destruction of them cannot be compassed without the disclosure of these secrets, no promise, vow or oath can impose the least obligation to keep those secrets; such vows or oaths are null by divinely imposed and pre-existing obligation God the Father, Christ the Husband, forbade those vows in the day they were uttered, and before they were uttered. There is no perjury, or wrong, therefore, in disregarding those pre-existing obligation has made those vows of no effect, and the Lord both absolved and forgiven the maker. (See Num. xxx, 8, 12.) Of the necessity of disclosing the secrets of the temporance orders, as a means of counteracting their evil influence, those who know those secrets are the most competent judges, and must decide for themselves and not upon their responsibility to Christ.

H.

A MOST PITIFUL CASE OF SUFFERING INNOCENCE.

John L. Lewis Grand Master of the Grand Lodge of New York, at the laying of the corner-stone of the peoples college at Havana, gave vent to his pent-up grief, in the following most touchingly pathetic language.

"It has been our lot as an association, embracing all classes of citizens, to have been judged by the severest extremis, and it is with a feeling of sorrow, untainted by bitterness or anger, that we are compelled to say, that the fraternity has been tried without a hearing, and condemned without evidence. Carefully and wisely refraining from religious sectarianism, and party politics; it has had to struggle with sectarian rancor, and be assailed by party zeal. It could only submit to these things in silence; it could not even return the answer of the noble Grecian "Strike; but hear me!"

"Judged by the merest externals" i. e., by a positive detailed creed, by prayers and rites, and ceremonies that have no scripture warrant, but are so inconsistent with new Testament teaching, as the rites of Pagan idolaters. By such "externals as kidnapping, arson, false imprisonment, contempt of court, rescuing of criminals, deliberate murder, with the mock formality of a legal execution, as in the case of Capt. Wm. Morgan, and many others, and all this as the natural result of a secret oath, which makes the Mason.

"Without a hearing!"

For five mortal years, the opponents of Masonry invoked all the power of government, to bring the matter to a thorough legal hearing, but the Masons without an effort with all their combined power, and by every artifice known to adepts in concealment. They even suffered dues, and imprisonment in numerous cases, rather than aid the investigation, by testifying what they knew, and what in some cases, they had sworne testify; in other cases, they refused to be sworn, and were punished for contempt. But the whole body of Masons sympathized with them, and their grand lodges remunerated them, under the benevolent designation of relieving the "western sufferers."

Without a hearing!

Who can hear those who wont speak?

The anti-Masons of Massachusetts assembled in Worebester, in 1832, made out a list of thirty-eight specific allegations against Masonry, and sent them by a committee, to the Grand Chapter of Massachusetts, offering to prosecute said Chapter, or a committee thereof, or any body else for libel, who would charge this anti-Masonic committee personally with falsehood, in making those allegations. This would give both parties compulsory process, to procure testimony and a reliable court, if any such existed on earth, to adjudicate and settle forever the question of truth and veracity in the matter. But the Grand Chapter made no response. Twelve hundred Masons had just before signed a declaration which they published, declaring all the allegations made by anti-Masons for the five years previous, to be false and calumnious. But now, when they were met with an offer of a thorough legal investigation, an opportuity to purge their institution legally of every thing that was false and slanderous, they settled back upon their reserved rights, and pocketed the challenge in "dignified silence." And was it not decidedly cool for Grand Master Lewis, pitcously to test forth in the presence of Dr. Hopkins of Massachusetts, that Masonry has been "*condemned without a hearing*? When, and where have Masons ever consented to anything but a compulsory bearing by themselves or others, of anything but false and fulsome landations of an order that must live in darkness, or die in the light? John Q. Adams showed up the deformity of this midnight hag by facts and arguments that mortal man cannot gainsay, and addressed them respectfully to Edward Livingston, head officer of the body in the United States, at the time himself as President of the United States, and Livingston Secretary of State, as well as Grand High Priest of Bast, and yet Mr. Livingston did not even deign so much as to acknowledge the receipt of those letters. Before this, Livingston in a public address, delivered in his Masonic official capacity, had *persecuted* the anti-Masons by denouncing them as persecutors, and slanderers of Masons, and then advised the fraternity to make no reply to the allegations of their accusers, say what they might. Adams puts his advice thus, "he advised them that if the cause end effect, if the oaths, obligations and penalties of Masonry as the *cause*, and the literal execution of Morgen and Miller as the effect, followed by the boffing of the sovereign authority of the State of New York, in all its assertions in bring the murderers and incendiaries to justice; if the throat cutting, embowelling, heart and vital tearing, skull smiting, hanging, tearing, drowning, quartering, deaths and treble eternal damnation of the penalties on one side; and if on the other, the apathy of the Masonic executive government of New York; the packing of Masonic juries, by Masonic sheriffs, the practices and provarications of Masonic witnesses, the grants of Masonic funds, by the Grand Lodge, and Grand Chapter of New York, to the convicted and confessing kidnappers of Morgan, under the delusive translation of warm sufferers; the illustrious and successful achievements of the encampment of Knights Templars in New York, in rescuing from the gibbet, and conveying beyond seas, one of the murderers of Morgan; if all this should be pressed home, and hard upon the fraternity, they should meet it *all with dignified silence*." (See Adams Letters and opinions on Masonry 1851, page 246-7.) So spake the all puissant Chief in 1830. The oath bound subjects, heard and have ever since shown exemplary obedience. And who shall question their claims to the world's sympathy, if a body so willing and anxious to be heard, shall be condemned *without a hearing*? Shall *they* be condemned *without* a hearing, whose awful High Priest commands "dignified silence!" They cannot even return the answer of the noble Grecian "*Strike, but hear me.*" What an appeal for sympathy! Who can withstand it? "Small courage is required," whines a Masonic editor in Dubuque, "to assail us, when it is known we cannot answer." Poor, poor innocents! Dwells there inhuman hearts, cruelty sufficiently restless and fiendish, to condemn them *unheard*!" Who does not know that when an individual or institution is accused, and they disdain to answer, that therby their innocence is demonstrated? They must be acquitted without further riodication. Any other course, or any thought of any other course, would be perfectly monstrous. H.

WHO IS ON THE LORD'S SIDE? LET HIM COME.

OUR ANNIVERSARY AT HAND.

On the 8th day of June, at the young men's large prayer room, seating in chairs 400 people, on the ground floor of the Farwell Hall building, at 7 o'clock P. M., there will be assembled, if God will, one of the most important meetings ever held in this or any other land on the Globe. It is the First Anniversary of the National Association of Christians Opposed to Secret Societies. Read over carefully the platform of the movement adopted at Pittsburgh last May, and published in the first number of the CYNOSURE, and *see* and say whether the above states the case too strongly, whether the issue tendered is not simply Christ against Anti-Christ? And then let him "who is on the Lord's side, come, or send, or pray, or pay in aid of the convention of the friends of Christ.

THE ADDRESS.

The National Christian Convention met at Pittsburgh, Pa., May 5th, 6th and 7th, 1868. To the Christian people of the United States and to all who love the world.

Beloved Brethren in Christ:—The Bible recognizes but two kinds of religion—the true and the false. Jesus Christ is "God manifest" in the flesh, and Baal, Satan, or "*the god of this world*" is lord of the others.

Our modern's geographies estimate the people of our globe at one thousand millions. Of these, something less than one-third are as yet denominated Christians. It is time that the Christianizing of so small a population on this earth cousins, was looked squarely in the face.

We believe that Jesus Christ was not an impostor, a traitor to Cæsar, a blasphemer of God, a false religious man, as also him. We think that Christ was and is the author and source of an indissoluble marriage, true religion, and just government, founded on his doctrine of equity and equality between men. That faith in his atonement is the seed of acceptance with God, and that grace received by faith is the sole power of regeneration available and applicable to the children of men. We believe moreover, that Satan, "the god of this world," is the ruler of it darkness, the source of its evils, the cause of all despotisms, the inventor and god of false religions, the rival and antagonist of Christ, the enemy of God, and of man made in God's image.

These things we understand to be, not the peculiar faith of this Convention, but the teaching of the Scriptures, and the belief of the Christians. We declare our utter disapprobation of all half Christians who doubt or deny the existence of Satan because they cannot see why God should let such an evil orcoture exist. We can understand why God should let the devil exist as well just as well as we can understand why he let the authors of the late rebellion exist and murder half a million of our young men, thus fearfully deranging society by suppressing the fossiles of which they might be born the supporters and the heads. We do not know why God permits evil at all, but we bitterly know that there is evil, and we know also that Jesus Christ was manifested to destroy the works of the devil.

The creation of the world, the source of its evils, is not primarily bad politics, but bad religion: and the Bible teaches that Satan's chief "work" is therefore with religion, and that he never meets Christ and Christianity, as an open and fair antagonist, but seeks to insinuate himself into, mix with, and spoil Christ's movements, by imitating, counterfeiting, rivalling, and displacing them.

Beloved brethren, we have met here from many Christian denominations, and from almost distant localities, we have together prayed to God through Christ, and considered the subject of the secret orders which have spread their net-work over all the Christian, as similar ones have always covered the pagan world, and as is our definite judgment concerning them:

1. That they are of this world, and not of Christ; and so belong to Satan, "the god of this world."

2. That, with every one of these orders which are designed to be permanent, the legitimate end of the order is its supreme law; and therefore, all the good ends end objects it may profess, are only secondary, subsidiary and subordinate in its interest of the order and the spirit who rules the lodge.

3. Though the ultimate end of Satan is the complete suppression of Christianity, and consequent destruction of our race, he yet invites Christ to join his church by worshipping him, and promised him the kingdoms and glory of the world if he would do it. This shows us both his proposed relation of Christianity to the lodge, he wants all of Christ in the lodge he can get in, provided Christ is kept strictly subordinate to him, and his strange, dark ships? Bo Mahomid and the Mormon told their followers to recognize Christ, in order to pass in the Christians, and so set aside and destroy Christ as the key do.

4. The fact that multitudes of our brethren are deceived and drawn into these worships, is *Christ was not*, instead of being an argument in favor of the lodges, only makes us the more to be earnest to destroy the cause of their fascination; as the fact that multitudes of honest deluded men were drawn in by slavery, only made us the more earnest to destroy it.

Therefore, beloved brethren, we pray you in the name of our Lord Jesus Christ, who is the Lord of glory, that you will unite with us in our present and future just and proper endeavors to crown our Savior and yours, by making the principles and worship against the self-projected, rival and counterfeit worships of the Lodge.

ARRANGEMENTS FOR THE ANNIVERSARY.

We know not whether the meeting will be attended by many or by few; but we know that men and women will be there who love and serve Christ; that it will be preeminently a meeting for prayer to God through Christ; that hosannas will be sung there to "Him that come in the name of the Lord!" we know that patriotic and ministers of religion, and scholars will be there to speak to us. And we know that we have done and shall do what we can to entertain, if not greet, at small dad charges, all who shall come. Persons who attend will come direct to the CYNOSURE Office, 88 *La Salle* street, where they will find a large placard at the door, giving them directions.

HALF A CENTRY OF ODD KELLOWSHIP.

By the Kindness of John Wells, Esq., of Colorado we have received *The Rocky Mountain News* of April 21st, containing a full account of the half-century celebration of the Independent Order of Odd Fellows, in the city of Denver.

The state, as is generally known, originated in some convivial clubs which sprung up in and around London. As the first members were small gentlemen-loafers, with no particular calling or handicraft, and many of them bachelors, they gave their club, half in jest and half as favoring concealment, "Odd Fellows." Like Aaron's calf-worship, the thing took with the populace, and so secrecy thrown over as order to a standing invitation for everything mean, and so needing concealment, to join it, the order became corrupt, and corruption led to secession, and the formation of an "Independent" order of odd fellows, which is the "order" of the present day. In this country it took rise in a Baltimore tavern, under the lead of a jolly person by the name of Wilson, in the year 1819.

Like the swearing woman in Moont Ephraim, who, having recovered her stolen silver, turned in into a god (Judges xvii), and set up a religion, so when Father Wiley and his pleg-ugies had sold enough to warrant the out-lay, they turned their secret squads into a secret order, became themselves priests of the new religion, which has just celebrated its first half century of sneered folly, swindling, impostant, and popular delusion.

The Denver speech, sent us by Mr. Wells, contains ample justifications and proof of the above indictment, as the following extracts fully show:

"ADDRESS.

"There is a time for all things." What this terraqueous ball was flung from the hand of the Creator, it rolled untold millions of years along its eternal path, a dark, chaotic mass wrapped "in gloomy tempest and a night of clouds," shutting out the beams of the orb of day that came trembling through the rare expanse, on their mission of love to cheer the barren waste in beauty and animation."

Following this natural chaos comes the moral chaos which Odd Fellowship is to reduce to order.

"The trumpet of fame sounds the name of him who successfully leads mne people to the destruction of another. The death groan of a thousand dying men is music to the conqueror's ear. The lurid light of burning cities, ten thousand houseless mothers, wailing despair in the night wind, the infant's dying screech beneath the war horse's tread, brings no sympathetic tear to the conqueror's eye. And while all nations worship at the shrine of this monstrosity, they erect gibbets, build prisons, pile up statutes and fill the land with courts and bailiffs to punish, to prevent, and to make odious in the single man that which is most honored and lauded in the million."

Now behold the mighty transformation which is to follow the advent of the mysteries of Odd Fellowship.

"Were all the world Odd Fellows, who would want a guard of soldiers then? What use of

threatening form on national outposts? What use of iron-clad navies cruising over the seas? What use of armories moulding the instruments of death? Every human being would have a guard in the heart of every other. Taxes to support armies and navies would be gathered no more. The idle millions that wake and sleep at the roll of the drum, Pharaoh's lean kine that eat up the substance of the land but never fatten—the vampire of the world—will be seen no more. The law of love governs all. No force, no crime, and he only is eminent who excels in productive industry and benevolent virtues."

Here we have the Christian millenium promised to a selfish, Christ-neglecting clan! This is not mere speculation. It is evident that the "unavailable" orator and half his gaping listeners believe it as much as they believe anything of a religious nature. It is their religion. Men do not pay their money as the dupes of the secret orders pay theirs, for something in which they have no confidence. Nor are the real sinews of strength in these miserable sham religions, the obvious and ordinary motives to them, viz: mutual insurance; care in sickness; friendship among strangers, and the like. Once drawn in by these lures addressed to selfishness, "the god of this world blinds the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

NEW ORGANIZATION.

EDITOR CYNOSURE:

[The following interesting item should have been published sooner, but was mislayed.—ED.]

I have the pleasure of sending you a brief statement of the organization, and proceedings of the Fayette Co. Christian Association, Opposed to Secret Societies, and auxiliary to the National Christian Association.

The first meeting was held in Elgin, Fayette county, Iowa, April 23d, 1869. Permanent officers were elected as follows: Rev. S. Smith, President; B. Diamond, Esq., Vice President; Rev. M. S. Drury, Secretary; C. N. Fox, Corresponding Secretary; Samuel Conner, Treasurer. An Executive Committee was chosen, consisting of Rev. W. W. Richardson, Rev. E. Nodwell, J. W. Rogers, Esq., B. Ilef, Esq., and G. Wolf, Esq. The permanent officers also act on said Committee: Rev. S. Smith, Rev. W. W. Richardson and Rev. M. S. Drury were elected as delegates to the National Christian Convention, to be held in Chicago, commencing June 8th.

I give the following as the duties a member of this Association, to wit: to aid as much as possible in carrying out Article 2d of the Constitution, by subscribing for the CHRISTIAN CYNOSURE, buying and distributing anti-Masonic books and tracts, and speaking publicly and privately in a Christian spirit against the evils of secrecy, and to vote for no man when needed to carry forward this great movement against fortified infidelity, to attend all the meetings of the Association, when practicable, and never vote for man who is a member of Masonry when possible to prosper truth and justice without it.

Resolutions were passed and speeches made of stirring interest, touching especially the anti-Christian character of Speculative Masonry.

By way of encouragement, let me say that wherever the people read the CYNOSURE, minutes of the Conventions, and other works touching the anti-republican and anti-Christian character of the secret societies of the day, they are being most astonishingly waked up. The Lord is with this movement, and the time near, when it cannot be concluded men will be delivered from the fetters of secrecy, and leave the tottering and unsound wreck to fall by its own pressure. Let every Christian in the greatest speed, escape the danger, and follow Him only who hath said, "I am the way, the truth and the life." M. S. DRURY, Sec'y.

NOTES ON HON. WM. E. DODGE'S DEFENCE OF SECRET TEMPERANCE SOCIETIES—No 2.

Another point Mr. Dodge makes in defence of secret organizations, is connected with his desire to reclaim inebriates. He wished to save a certain young lawyer. There was no temperance society near. He proposed that one be formed; an open one. This was objected to, so it could not be formed, then a Secret organization was proposed. He objected, but yielded against his convictions of its propriety, accepting as he did, the highest office of the National Temperance Society; an open society too. A Division of the Sons of Temperance was inaugurated, and he united; a member of two societies antagonistic to each other, in the distinguishing feature of one. Now the secret society, why did he not seek to organize a society in accordance with his best convictions, and in cooperation with the society of which he was President, and no one contrary to it. He could have saved the young man just as well, by the same effort put forth in an open society; the declarations of the abettors of secret societies to the contrary, notwithstanding. He speaks of another intemperate man, reclaimed by the same means as secret society, as if there was a peculiar efficacy in such, to save men. What consider ate person does not know this is a fallacy. In the absence of any other society, it may serve a purpose, but it is not necessary. An open society has accomplished the same thing in many instances, and is just as capable as ever of doing it. The past history of temperance societies before the secret societies were introduced, and since, show this fact. How many have been reclaimed by individual effort, without any society, by getting them to sign the pledge in personal conversation, or in the family, or in the public assembly. How easy it would have been for Mr. D. to put forth no individual effort in the case of the young man, and not wait for a temperance society to be organized, and especially a secret one, which generally takes more time, before they are in operation, before he tried to save him. But instead of this, he must have a promise that the lawyer and others would join, before it would help form a society of the Sons. It certainly was not necessary to organize a secret society. With common sense arguments, and persevering zeal, on the part of kind friends, the poor inebriate would have joined an open, as well as secret, society.

The object of the essay, in part, is to refute the arguments of Dr. Marsh, who published a pamphlet against secret temperance societies. "His object he says, is to speak of these two Divisions, the open and the so called secret organization, and the importance of both, in carrying forward successfully, this great temperance reform." Then he proceeds to notice a statement of Dr. Marsh, that "the National Temperance Society, organized at Saratoga Springs, was chiefly effected to behalf of secret societies." He replies to this, that not one of its officers was connected with these orders, at the organization of the National Temperance Society." But it was not many months before the chief officers did unite with these secret orders, showing there was a sympathy with them. The National Temperance Society, is now chiefly in the interest of these orders. The organ of the society, the advocate, seems to be wholly committed to their interest, it we should judge by the numerous articles, from editors and correspondents, published in its columns in their defence. Why does not Mr. D. disabuse the public mind on this subject, if these allegations are not true, and show the advantages of open societies, if he is in favor of them. He has written a pamphlet very directly in favor of them. Though he proposed to speak of the two Divisions, he spends his remarks solely on one Division, secret orders. Though he speaks of the importance of organizations in societies, and towns, yet he is careful to say not to show any advantage of open societies. Indeed, he could not consistently advocate the advantage of one, and its opponent, at the same time. It would be as absurd, as to endeavor to serve two masters.

He repeats the statement of Dr. Cuyler, about Dr. Marsh's pamphlet viz: that it, (the pamphlet), "abounds in cupiul letters, but does not contain a single argument." Dr. Marsh is not infatested by mystic delusions, or conscious of weakness, in defending secret societies would thus disparage arguments they do not fairly attempt to answer. One of Dr. Marsh's arguments was in the capital use, but this with Dr. Cuyler, was no argument at all. "The Divine," says Dr. M., "would produce moral reform by light, not by darkness; by truth; not by forms and ceremonies. Truth, convincing the reason of the sense of their wrong, by the inconsistency, and reaching the heart, "by are," "said Christ, to moral reformers," the light of the world. A city that is not upon a hill cannot be hid, neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is not a good, yea, a "capital argument," in favor of open, as to opposed to secret societies; we can see no force in any logical conclusions. There is a plain prohibition against doing good works in darkness. The darkness is the very common sense of mankind, as to the absurdity of hiding the light of Christian effort, from the mass of mankind. Those who do thus eschewed their good works under a pretended plea of secrecy, also against Christ, and against their erring fellow men, who are entitled to know, what shall be for their benefit. H.

THE CHINESE.

YORK, PA., May 10, 1869.

EDITOR CYNOSURE:

In No. 19 of the CYNOSURE, you ask if the societies organized by the Chinese in California are secret.

In the New York *Semi-Weekly Tribune* of 6th inst, is a lengthy notice from the pen of Henry George, and from which I make the following questions:

"They (the Chinese) have a great capacity for secret organizations, forming a State within a State, governed by their own laws; and there is little doubt that our courts are frequently used by them to punish their own countrymen, though more summary methods are oftentimes resorted to. The administration of justice among them is attended with great difficulty. No plan for making them tell the truth seems to be effective. That of compelling them to behead a cock and burn yellow paper is generally resorted to in the courts."

E. J. CHALFANT.

EDITOR'S POST TO THE ABOVE.

WHEATON, May 13, 1869.

DEAR SIR.—I have just received your extract from the New York *Tribune*, respecting the Chinese secret societies Thnuk you. It is a beautiful and manitory illustration of the workings of enforced and permanent secrecy as a principle of social organization; a good lookingglass for all lodge men in this moon-stricken generation, of whom such vast numbers in Christendom, as well as the entire masses of heathendom, are enthralled by the phenomenals of "mystery—" wondering efter the beast."

I have also received your request to be allowed to notice the CYNOSURE in your treets. Notice is as much as you please. The Chinese secret society order, in Iowa, publishing to extract which was designed to set the whole pack of night hounds upon a brother whose commendations of us we had published, says "It (the extract) is taken from the CHRISTIAN CYNOSURE, a anti-secret paper, published elaestensively in Chicago, and at the same time does business through so underground track, by a ple set of rats in Wheaton, Ill. It has a corps dirty little bloodhogs as is called paper." Rev. B. T. F. Oake, whose letter in the CYNOSURE this worthy representative of the courtesy and refinement of the divinely benevolent odor had quoted, and from other congregationalists to show that letter, "There is great fidelity about each number "of the CYNOSURE, a springing life and power, that shows it has its life-root in faith and love toward God and man. Its integrity is with you, yours to all." By the same mail that brought your letter, I received one from one of the most emarkable and venerated ministers of Christ in this age, in which he says of the CYNOSURE, That is the most important periodical in the end at present." You see there is quite a contrast in these methods of noticing us. You an choose either or your own between the extremes. It is all the same to us, so that you don't charge to high, and we catch the public ear, other through love or bitterness, and thus the attention of this generation is fully aroused to the truth of Christ on the subject of our apostacy, and the salvation is foiled, and we can say of our imperilled brethren, "Our soul is escaped as a bird from the snare of the fowler. The snare is broken and we are escaped." Yours fraternally,

J. A. HART.

NEWS ITEMS.

The American Baptist comes to us in a new dress and form, such as indicates prosperity It has some what lessened its pamages and doubled their number, having much enlarged its secular department, and given it the distinct heading of the *American Freeman*. It is a live sheet. One of the few that grapples earnestly with the great present. Rather than build the tombs of the prophets, and garnish the sepulchres of ancient martyrs, it reproves the sins of the present age, and waits not for a reform to become popular, before exposing it to We wish only that its success may equal its intrepidity and merit.

OUR EUROPEAN RELATIONS.

There are rumors of treaties offensive and defensive, between England, France, and Spain; as against the United States, supposed to grow out of the positions of Mr. Sumner's speech, and the unanimity of the Senate, in endorsing those positions by rejecting Reverdy Johnsons treaty, concerning the Alabama claims.

It is also rumored, that supplies and men are being sent to Cuba from the Northern States, in such quantities, as very materially to aid the revolutionists; and what is more significant, if true, that while our Govenment intends to observe the laws of neutrality, there is both a desire and intention on the part of the administration, to pluck this pear as soon as it is ripe. In other words, to annex Cuba to the United States. We have no sympatny with the ambition that aspires to grasp "the whole boundless continent" as our destiny, but become our already forcibly dangerous corruption, by annexing millions of uncongenial people, more ignorant, and more corrupt than ourselves Let us improve the vast wastes we already possess. Let us clean out our Augean stables, before we add more, but this with the hidden fountains of this corruption, and the very machinery, by which it is all carried on. Let us see to it that every voter is a patriot. Let us hend our energies to improve on territory and ourselves. By a natural and gradual increase of population through immigration, in which the means of intellectual and moral culture, shall advance with equal step, we may climb to it healthy and lofty growth that shall he abiding and glorious. This rapid and ambitious expansion, by unnatural and forceful means with no regard to moral allowances, or opportunity for assimilation, we dread

PACIFIC.

All the papers are in raptures over the completion of the Railroad. It is a sublime event, and marks an era, in the commerce of the world.

OUR ANNIVERSARY IN THE 8TH OF JUNE.

Let there be much prayer for our anniversary. Let none of us forget for one moment, that we are pleading for the open and honest methods of day, in all social, political, and religious action, as against the methods of sorcery and darkness, which, indeed are synonymous, our hope is in Him who is the light of the world, and whose mission is to destroy the works of darkness, "the evil of the covering, spread over all nations." Let this be our hope, and let us remember effectually, that he has said, without me be can do nothing.

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SYMBOLIC TEACHING.

"Thee ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and all their moulten images and quite, pluck down all their high places." (Numbers xxxiii: 54 verses.)

Why were these pictures, images, and high places? Simply symbols concealing from the unistructed, but revealing to the instisted sacred mysteries of mortal and religious truth. Just what the devotees of Masonic shrines claim for their symbols, and consecrated temples of this day. But God commanded the destruction of those pictures and images, and mystic places, that they might not obstruct the open communication and teaching of his word, nor leave men to wander and wonder among the images of their own vain imaginings, arriving oftener at error than truth; worshiping the symbol or image, rather than the truth, God hid of which it was the intended suggester, and God changes not, therefore we know that Masons pretending to establish their antiquity and wisdom, by adopting the ancient heathen methods of preserving truth, by hiding it under mystic symbols, and consecrating awful fanes of mystery, to their holiest worship, if not successors of the ancient idolaters, are perrilcers with them, in a common wickedness of *obscuring* the truth, and perverting the right wave of the Lord.

A SCRAP.

I was in conversation with a person a few days ago on the subject of Masonry, who confessed it as a dangerous institution. My brother, says he, belonged to the Masonic Lodge in the city of H—— at the time Morgan made his revelations of it. He was present in the lodge at A—— when the news reached it. A vote arose and offered to go to Batavia and test with Morgan in accordance with the Masonic oath. That brother has never been to a Lodge since.

The city of A—— is nearly 300 miles from Batavia; so it cannot be said that a few lodges in the vicinity of Batavia only were guilty of the bloody outrage. It was nearly a universal verdict through this country that Morgan ought to die. If one man made an oath not divulging the penalty of the oath, they hoped it would deter others from making exposures, but they were greatly mistaken. Those who had thought no such iniquity could be perpetrated by the institution, were undeceived, and the strong men and true in great numbers come forward and exposed its corruption and bloody character.

R. DUNNING.

NUMBER OF MASONIC LODGES IN IOWA.

BRO. BLANCHARD AND HART:—Here are the statistics of Iowa for 1866. Let the people examine them. The true patriot may be forced to contract the historic purity of Iowa's secret societies with the number of lodges working there, and learn how few country officers, express agents, Postmasters, etc., are not Masons.

Ministers of Christ's Church, watchmen on the walls of Zion, will you contrast the number of Masonic lodges with the number of church edifice, and taking the male church members over twenty-one years of age, including the wives of Masons, and how will the number of able bodied men, voters, contrast with the Masonic force in this field.

If Masonry dates A. L. instead of A. D., if the "temples" are idolatrous, a Danitical worship, also, for fun, beneficial, pass Iowa! and vote to the watchmen on the towers of Zion, who fail to warn the people of this armed and embushed foe; waking to devastate the Church, and for her walls alters to Ossria," and vote to these worshipers who denounce as heresy the positive declaration of the Bible, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

LIST OF LODGES.

Adair	1 Hardin	8 Scott 4
Adams	1 Henry	8 Story 1
Alamakeen	3 Howard	2 Tama 3
Appanoose	6 Humboldt	1 Taylor 1
Benton	5 Iowa	4 Union 1
Blackhawk	3 Jackson	7 Vanburen 7
Boon	3 Jasper	8 Wappello 5
Bremer	3 Jefferson	3 Warren 3
Buchanan	3 Johnson	3 Washington 5
Butter	3 Jones	8 Wayne 3
Carroll	1 Keokuck	6 Webster 1
Cass	1 Kossuth	1 Winnebago 1
Cedar	4 Lee	9 Winneshiek 1
Cerro Gordo	1 Linn	2 Woodbury 1
Chickasaw	1 Louisa	2 Wright 1
Clayton	7 Lucas	2 Audubon 0
Clarke	3 Madison	1 Buena Vista 0
Clinton	8 Mahaska	3 Calhoun 0
Callas	2 Marion	4 Clay 0
Davis	4 Marshall	1 Cherokee 0
Decatur	3 Mills	1 Dickinson 0
Delaware	3 Mitchell	2 Emmett 0
Des Moines	9 Monona	1 Grundy 0
Dubuque	8 Monroe	2 Ida 0
Fayette	3 Montgomery	1 Lyon 0
Floyd	1 Muscatine	6 Oceola 0
Fremont	3 Page	1 O'Brien 0
Grundy	1 Polk	3 Plymouth 0
Green	3 Pottawattamie	1 Pochonhotas 0
Guthrin	3 Powashiek	2 Palo Alto 0
Hamilton	1 Ringgold	1 Sioux 0
Hancock	1 Sack	2 Worth 0

This was in 1866. Since that time about twenty new lodges have been organized in the State. Most of the counties marked "0" are nearly unsettled. The sum total should be 213 lodges, with an aggregate membership of 9,774.

May the Holy Spirit cause Christians to awake, arise and put on the armor.

E. J. METHODIST.

——, Iowa, May 14, 1869.

STRIKING FACTS.

Our fellow-citizens of African descent are receiving office. One has become Assessor of Internal Revenue, another Land Office Register, and a third Postmaster. Another is appointed Minister to Guatemala and another as Minister to Hayti.

The strongest protestation against Free Masonry comes from those who have been Free Masons.

Cadwallader C. Colden and Col. Stone, both eminent civilians of New York city, and Sir Knights, of Free Masonry, both believed, in 1829, that the oaths and laws of Free Masonry did not require the murder of Morgan or other similar usurpations of power, in the way of executing Masonic penalties. Yet both believed that after acquiring the institution of these oath changes, that it still did far more evil than good.

The Wesleyan Allegheny Conference recommends to its members, thanksgiving, for reform accomplished with respect to slavery and oppression, on account of color. They urge persistence in the work of reform, as it respects temperance, Sabbath keeping, tobacco, secret societies and peace. The following is the full report of their committee, respecting secret societies, clipped from the *American Wesleyan*.

And we also recomend that it be expressed as the sense of the Conference that is is incompatible with us as Christians to have connection or fellowship with any that are in connection with secret oath-bound societies, believing it inconsistant with the principles of our holy religion, as taught by our Savior and his apostles; and that we will, receive no one into our Connection that are connected with them, and if any one of our present membership do hold connection, or are in sympathy with them, if they will leave us, they will leave stronger, and that we do maintain inviolate, our disciplinary rule on the subject of secret and oath-bound societies.

COMMUNICATIONS.

DRS. BLANCHARD AND HART—We want a new word or phrase. Will you, or some of your contributors furnish us

We have Morgan, bright Mason, adhering Mason, anti-Mason, all understood by your readers. Still there are in every community, a large class without appellation. For years before the era of the great rebellion, there were persons in the North, who were denouncing abolitionist, praising the fugitive slave law, the dread Scott decision, and the destruction of the Missouri compromise. They argued that the Constitution, legislation and good men, upheld these measures. These persons were named "dough-faces." Not a classical phrase, yet expressive. Later, what patriot would not duly comprehend conservative, and "copperhead."

Now in this great moral warfare, not less in proportion, than the late struggle, are a large class, who favor Masonry, as these upheld slavery. Some of them have no regard for anti-Masonic women are treated by them, after the manner of Northern School mistresses at the South. This nauseless class, are the "neat pens" of the "ancient, and honorable body." This antiquated age, is fattening them on the unrequited services of all these meanly-spirited specimens of humanity; women not excepted. Do give us a name. A medal for one who sends the best. A WOMAN.

COLUMBUS, MISS., May 4th, 1869.

REV I. A. HART—*Dear Sir:* Capt. Rowan the rebel Captain referred to in my last article, came to see me this morning, and desires to state, that he has ever belonged to the Ku-Klux, and has ever opposed them, and that my source of information has proved unreliable, as related to the statement referred to above.

The correction I gladly make, and even more, so as he comes to settle differences on the new testament plan, and appeals to me, as a minister of the gospel.

S. C. FREEMSTER.

CASTE AMONG THE NEGROES.

The New Orleans *Advocate* gives the following, and credits "Exchange":

Rev. Dr. Barfield, of Chicago, who has been traveling South lately, says: In one city that I visited the octoroons and quadroons had a church almost entirely to themselves, in which to worship as more African—as more negro. I found a second church crowded with a congregation a few shades darker; and was told of a third where the worshipers were almost all full blooded blacks. A Northern lady, a good abolitionist and the wife of a Union officer and a freedmen, resident in South Carolina, has sad had in her employ since the war, two servants, one a pure African, the other a light colored mulatto or quadroon. To her surprise, she found they would not eat together; or, rather, that the one of the lighter complexion refused to sit at the table with the darker skinned brother.

What if they do? If it is right for white people to do such foolish things, what objection can they have to colored people imitating them?

MASONRY.

BARBOUD, Iowa, May 3, 1869.

DEAR BRETHREN: In looking at the tendency of our nation, I had thought of offering a few suggestions on what I consider the popular and rapidly growing evil of our age, viz: secret societies, which are all of the same organic kind, not differing materially, save in the objects for which they were instituted.

It is not a little strange that men of opperently strong minds are carried away and deluded by such combinations; and this is the strong argument with many in favor of the righteulness of their institutions, their great and good men are members of their ranks. But when we look at the history of our nation how insignificant does the argument appear. For years before the great rebellion we had good men, as we supposed, who were members of the various political liberty, but now are sympathizers with rebels, traitors and assassins.

I do not feel capable of marking out the course for others to pursue, but for myself I feel that should I no for lose my manhood that I could not be guilty of taking an oath to be kept, without resorting to oaths with penalties attached, to oblige me to do this, I should never again dare to look at a true man in the face, but would have to wear a false mask, and cowardly, assasin's look ever after, and would invoke the good Lord to reach down his strong arm and deliver me from this purgatory.

But still more strange is it that men professing Christianity and having united with a Christian church, should afterwards resort to one or more secret combinations. They fall of the grace of God, and also of the Free Masonry, and have nothing left but a mere profession of the latter, find at last that it is not adequate to salvation.

It does seem that a nation would, ere long arise in the beauty and strength of her nation-hood, and assert and manifest her purity by discarding and discountenancing altogether all such underhanded combinations. For whatever savors of good loves the light, and rejoices in the light of being and doing right will be glad to make manifest that her works are wrought in God and his righteousness.

Yours for truth, mercy and justice the world over,

C. T. S. NODLE.

American Baptist.

WESLEY ON SCREAMING.

John Wesley, the father of Methodism, deprecated all straining of the voice in preaching. He wrote to the Rev. John King the following characteristic letter, so often quoted, dated July 26, 1775:

My Dear Brother: Always take advice or reproof as a favor; it is surest mark of love. I advised you once and you took it as an affront; nevertheless, I will do it once more.

Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word properly means, 'He shall not scream.' Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently, but I never scream. I never strain myself; I dare not. I know it would be sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, and John Manicaca, too, were in such grievous darkness before they died, was because they shortened their own lives by John, pray for an advisable and tractable temper. By nature you are far from it. You are restless and headstrong. Your last letter was written in a very strong spirit. If you can not take advice from others, surely you might take it from your affectionate brother.

JOHN WESLEY.

AN ATTACK ON DOGMATIC CHURCHES.—We have a new phase of religious life in Boston, a series of "religious" meetings have just been organized, to be held on successive Sunday afternoons. They are to be addressed by persons, male and female, who are, in fact, simply deists. Some of them are of the highest culture. Ralph Waldo Emerson is to initiate the course. He is one of those thorough intellectual men that is so cold in his feelings that he can see beauty only in the snow flake. The fact that such meetings are to be held by people of this unpretentious culture, on the eve of the Puritanism first took root, justly causes those who do not look very profoundly into the causes and relations of things, to take alarm, for it is a manifestation of hostility to simple Christianity. Its influence, however, is not to be feared. Christianity, now a days—in Boston, at least—is becoming decidedly liberal, and not even "Brimstone Corner" desires to shut up one to the prison-house of a dogmatic theology, much less to check the freedom of reverent inquiry.

A HOT WORTH HEARING.—Bishop McIlvain has expressed himself as follows on certain performances of church choirs: "The performance of florid anthems, and the weary repetition of operatic strains by the choir, of solos or duets, to words which might as well be Watawattomie, as far as any understanding of them is concerned, is a nuisance quite intolerable."

If you would find a great many faults, lie on the look-out; but if you want to find them in unlimited quantities, be on the look-in.

We often take a one-sided view of God's infinitude. Because He is infinite, nothing is to high, but also because He is infinite, nothing is too low for Him to regard.

Light on Masonry and Oddfellowship,

BY ELDER D. BERNARD,

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JAMES S. HICKMAN.

A Discussion of Masonry and Anti-Masonry.

Rev. John F. Walsh, editor of the *Banner of Christ*, Newburn, N. C., informs me that a discussion of Free Masonry has been agreed upon, between President Williams, of Daughters College, Ky., and himself.

All the issues between Masons and Anti-Masons are to be discussed, and the whole is to appear in the *Banner of Christ*.

All who desire to read both sides, should send themselves of the opportunity.

The *Banner of Christ* is the only free press in the South, where public opinion is tainted with every secret organization, from the bad Templars, who drink wine from human skulls, and take human blood, up to the "Good Templars," who, I presume, drink libations of Adam's ale, from cocoanut shells, and swear that should the devil prevail upon them to drown their sorrows or themselves, they will do it in nothing but clear cold water.

Yours truly,

E. J. CHALFANT.

Western Tract and Book Society, Cincinnati.

This Society is furnishing for every dollar given to its treasury, one dollar's worth of literature in the tract form. It gave away last year, about 1,000 pages for every dollar contributed to its charitable funds, which in one fourth less than cost. The deficiency was made up by the book department. All the profits arising from the sales of publications, after paying expenses, were applied to its charitable work.

Any one subscribe for the Society's periodicals, or purchase its books, contribute indirectly to furnishing the Gospel to the poor.

apn18 tf

A call for a County Convention.

We, the undersigned citizens of the town of Ellington Ch., of Chaut, State of N. Y. do hereby call a convention, for the purpose of forming a county association opposed to secret societies. All in sympathy with the movement, are cordially invited to attend, and participate in the same. The meeting will be held in the Congregational Church in Ellington, commencing Wednesday, May 5th, 1869 o'clock p. m., and continue through the next day. Those from a distance will be provided for. Able speakers are expected to address the convention: Rev. H. O. Howlad; Rev. R. Cornwell; Rev. H. H. Moore; J. H. Nessel, and others.

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Up, up, the war's begun, boys,
The war of truth and right,
Against the secret coffin, boys,
That dare not face the light.
Then rally, rally—in God's name
We'll drive them from the land!
Their million-clinging, cloth-bound slaves
Erect, and free shall stand.
Chorus—We'll stand for the right,
We'll stand for the light,
Determined to conquer
Or die in the fight.

Behind their pious hearts, boys,
Of charitable works,
The Inquisition's tortures, boys,
The Knights' dagger lurks.
The shriek of murdered victims cries
For rescue at our hand,
From where the meeting Morgan lies,
To the blood-stained Southern land.
Chorus—We'll stand for the right, &c.

What though, seven few and weak, boys,
The truth is great and strong;
What though their name is legion, boys,
Who can support the wrong?
Though everywhere their sunlish folds
And hydra-heads appear,
And fastened chains of every shape,
Their huge proportions rear.
Chorus—We'll stand for the right, &c.

You've bravely fought and bled, boys,
Through centuries fierce and grim;
The slave he felt the fetter, boys,
Press from his bleeding limbs.
The bigots' fin holds thousands still,
In moral slavery
Then look to God and strike once more,
To set the bond-men free.
Chorus—We'll stand for the right,
We'll stand for the light,
Our cause it will triumph,
Though we die in the fight.

From the North-Western Presbyterian.

REV. J. S. CHRISTMAS, ON MASONRY.

The Grove, Benton Co., Iowa,
March 22, 1869.

Messrs. Editors:—I was much interested in reading Dr. Halsey's account of Rev. Joseph Stibbs Christmas, as one of the "Distinguished Preachers of the last Forty Years," on the first page of your issue of March 20th, not only on account of the sterling qualities of heart and mind attributed to him, but also because I had also in my possession, for a number of years, a letter written by him, shortly before his death. It is an old volume, entitled "Infidelity Unmasked." I am confident that many of your readers will be greatly interested in perusing this letter in connection with Dr. Halsey's account, and therefore send a copy of it, with the request that you publish it in your next issue.

Yours fraternally,
JOEL C. KING.

To the Editor of the Investigator.

SIR:—I was much surprised, a few days since, upon being informed that my name had been mentioned in your paper, and held up to the public, as one of those clergymen who still continue in the fellowship of Free Masonry. Although mortified by such a use of my name, I do not regret that I have been thus reminded of my duty. I am a Mason, and it is due to myself to explain the extent of my connection with the fraternity, and the occasion of my remissness in not having disavowed that connection earlier.

About five years since, in a season of comparative youth, when I had but just passed my minority, I made an application for admission to a lodge. For this gross error (for such I now deem it,) I might offer some apologies—such as the moral and Christian character of Masonry had not been, to my knowledge, called in question; that many of my most esteemed friends, and worthy members of the congregation of which I then had charge, and most of the Protestant ministers where I then resided, were Masons; but I now feel that I did wrong in assuming the unqualified obligations of an institution of whose interior I knew nothing. I was initiated into the order, took the apprentice's degree, and never afterward entered a lodge, or gave a Masonic signal.

Through the subsequent trials and duties of several years, Masonry scarcely entered my mind, nor was it till into that I have been convinced of the *intrinsic* evil of the institution; nor did I thee feel it to be my duty to renounce it: first, because I concluded, from my slight connection with the lodge, that I had but little to renounce; and secondly, because that connection being with a lodge in a province in the British empire, I supposed it not known in this country, and therefore not injurious by way of example. But I was mistaken; and as I have been emblazoned before the public as a Free Mason, neither honesty, nor duty requires any apology for the publicity with which I wipe the stain of Masonry off my conscience as a man, and from my office as a minister of the Lord Jesus Christ.

Should any member of the fraternity say that the opinion of one who made so little progress in the craft is nothing worth, I reply, that the pretensions to secrecy still maintained on the part of the institution are false, and can be proved so by the demonstrated light of the manifold testimony, which no reasonable man can deny. My opinion may be nothing worth, but this at least will be gained; no man shall henceforth put me in the catalogue of clergymen abetting Masonry.

It is not for me to explain how it is that many upright, honorable, and conscientious, and pious men, are still found within the enclosure of the mystic tie. I would hope that many of them are ignorant of the mysteries of iniquity which exist in the higher degrees, and that others still preserve silence from wrong views of Christian casuistry, and have yet to learn that sinful oath, the that of fling Herod, a bled nothing but repentance, and fruits meet for repentance. Explain their conduct as you will, it is enough for us to know in ascertaining my duty, that Masonry is *useless*, containing no motives to duty, nor sanctions to morality, paramount to Christianity, abounding in no results of benevolence, which are not ten-fold counterbalanced by the necessary expenses and incidental temptations of the system; imparting no useful knowledge. It is, enough for me to know that Masonry is *false* in its protentions to antiquity—may be proved so, not only by the entire absence of documentary testimony, but the evidence of impostore, palpable to every linguist and Biblical scholar.

It is enough for me to know that Masonry is *anti-Christian* and *impious*; as secretive which is verified by a reference to the frequency of the oath; to the reference of a Meditator from its worship; to the blasphemous titles which in certain degrees are given to its officers; to the ludicrous application often made of Scriptural language; the profane introduction of sacramental ceremonies, and to the principal duty of the lodge, which is, in every degree, the dramatic performance of what I can describe by no other name than a *farce*, founded on Scriptural history, whose serio-comic effect indeed betrays that no master in histrionic art was ever engaged in its composition. For these and other reasons I cannot but consider Speculative Masonry as one of the "unfruitful works of darkness," with which a higher authority—higher than all the unlawful oaths of the craft, bids me have no "fellowship, but rather reprove them." And when that time, which I confidently believe shall arise, when the word of God will grow mighty and prevail—as shall see a repetition of wh t occurred eighteen centuries since, in the city of Diana of the Ephesians. "And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver."—Acts, xviii, 18, 18. If these remarks should meet the eyes of any follower of the Redeemer, who still worships at the altar of Masonry, I beg him once more to consider whether reposed upon by the mockableenities of the lodge, and pompous pretentions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to "come out and be separate."

JOSEPH S. CHRISTMAS.
[Pastor of the Bowery Pres. church
New York, March 2 1820.

SECRET SOCIETIES IN INDIA.

England's Indian Empire is honeycombed with secret societies, having political or social objects, and it requires constant vigilance on the part of the English rulers to thwart and repress them,—to crush them out is impossible, and not attempted. To conspire against those feared or disliked is a second nature with the people. So passionate is this desire for combination that the first task of every Hindo hereditarb is to found a secret society, with chief rules, pass-words and secret customs of its own, customs which are made as oppresive as possible to the rest of mankind. This very offensiveness seems as a wall against the outer world. The London *Spectator* thus speaks of this feature of Indian life;

"Every little body of outcasts which happens to break off from society forms itself into a community, every little sect becomes a seperation, seperate as Jews among Europeans, intermarrying, eating, and where possible, dwelling only among its own members; every trade becomes a Trade Union—for example, the pria, who are so anomaly in Bindoostan, have formed a very strict one, and the palanquinbearers are more united than English Shipwrights,—and even criminals manifest the same propensity. More than forty criminal societies are known to be spread over India, with laws, customs and means of communication of their own, bound together by bonds which except in rare instances, are never known to break. The Government aided by a man of genius, succeeded in breaking up one such, the well known fraternity of the Thugs; but it has not yet succeeded in putting down another, the society which lives by poisoning; and has been baffled for years by a third, which is maintained under the decorous title of the Banketmakers,' exclusively by crime. The very bankers and bill dealers, form caste, and there is the secular alike of the English bankers and the Government Post Office. Every such society, no matter whether the bond be cast, or creed, or race, or crime, keeps if it can its own lodging places, its own signs, its own past, hides itself and its proceedings from the remainder of the world in a secrecy which, all the natives alike desiring the same protection it is not otiquot to invade. There are associations whose bond is disbelief in this or that rule of morals—one such, for instance, admits of defiance not only of Hindoo morals, but of Hindoo instincts, a community of women—but the remainder of society, though as genuinely shocked as New England is by Mormonism, would regard it as wrong to interfere, to search the obnoxious temples, or put down the obnoxious worship. The one cardinal law of these bodies no matter what kind, is a fraternity against the outside world. They may hate each other, or despise each other, or kill each other, but on a society question refsed by the rest of mankind they are united to the death."

Of all these societies, the largest, the most powerful, and widely diffused, is the Mohammedan population, Everywhere it has towns, villages, temples, places within which no Infidel foot ever is or can be set. Its missionaries wander everywhere keeping up the flame of Islam. They hope that the day is coming, and is at hand, when the white race shall pass away and the splendid throne which Timour won for its faithful shall again be theirs. They have their own papers, their own messengers, their own mail carriers, and they trust no other. Repeatedly before the telegraph was established, their agents outstripped the fastest couriers the Government could employ. The Government express was carried by Mussulmans, who allowed the private messengers to get on a few hours a head. Every dervish, moollah, or missionary is a secret agent. This organization, which has always existed, has of late been drawn closer, partly as the result of mutiny, which taught the priests that their hold over the soldiery, partly by the expiration of the "century of expiation," and partly by the marvellous revival of the puritan element in Mohammedanism itself. The old hereditary purpose to expel the infidel, has become a definite plan of insurrection, to be put into execution whenever. This may happen any day should a momentary defeat of the English power in the North tempt the Afghan Emir to proclaim a holy war. The way in which the English manage under this state of things is thus explained by the *Spectator*:

The Government of India wisely abstain from any attempts to regulate the social life of two hundred millios of men; white officials in Bengal number about two per million; the natives will not peach, except under temptation or pressure, for insurrection is in a way the national cause, and in a district like Deoca, where Mohammed gains thousands of converts every year, a Holy war might be preached every sunday in every mosque, and a "Secred Rent" be accumulated for years, without any official ever hearing of such occurrence. Very often even when wounded the Government can do very little. It cannot arrest Mussulman missionaries while Christians are preaching at will; it cannot stop subscriptions for Islam while subscriptions for the Gospel are published in every paper: it cannot arrest the Moolah for denouncing the Infidel, while the Padre is denouncing the Idolater. His policy has been hatofore to wait until rebellion descends into the streets, and from that policy it has never so far as we know, departed seriously but once —in the great treason trials of 1863. Every one and them it has hands on a leader, under its own despotic right, that of keeping a dangerous man in confinement without trial as 'a State prisoner,' and every now and then, it collates great quantities of evidence furnished by spies, by traitors, by converts, and by stupid persons, who do not see the drift of their own confessions; but the body of the conspirators could not be reached except by a crusade against Mohammedanism as a creed—an impossible undertaking, which would involve a religious war proclaimed by christians on behalf of the pagans against a monotheistic faith. The conspiracy must go on, and the Government of India must, as it has just done, warn its foes that while it respects its temples, and refrains from interfering with their sermons, and does not cancel subscriptions as acts of treason, it is, nevertheless, aware of all this is intended.

THE AGGRESSIONS OF MASONRY.

The American mind is generally open, frank, and unsuspecting; we mean the real American mind of course; not that so called naturalized American mind that received its impress from the institutions of the old world. Our real American mind hardly suspects what is sly, underhanded and aggressive game upon American institutions; Masonry, and other secret societies are playing. Neither Masonry nor Odd Fellowship are of American origin; they come from the corruptest society of Europe; and they are constantly at work covertly and systematically, plotting after the same degree of power which they exercise in Europe. Like Jesuit, from whom they are base copies of a base original, they seek every possible occasion to gain new accessions of power and importance in the eyes of the public. As one of the numerous instances in which they interfere, we give the following extract from a New York paper:

"LAYING CORNER-STONE OF THE STATE NORMAL SCHOOL.

"BUFFALO, N. Y., Thursday April 15.

The ceremony of laying the corner-stone of the new State Normal School was celebrated in an imposing manner this afternoon, the Masonic fraternity, city officials, and a large concourse of citizens participating. An address was delivered by O. G. STEELE, Esq., and a poem was read by Miss MARY A. RILEY."

Now we would like to know what Masonry has to do with Normal Schools, or with any other kind of School, except those of sectarian and illiberal, which they have set up in their lodges? What right have these Masons to thrust themselves into the ceremony of laying the foundation of a public, open School, any more than have the Romanist, Presbyterian, the Episcopalian, Chinese, Ku-Kluxer, or brothers of Pythias? Their interference in such a case is nothing but a piece of cool impertinence, which no people permit to be practiced upon them, for want of thought and reflection. If the people could only once see this act in its true light, they would reject it with scorn and contempt. The object of it is plain; it is to gain importance and consideration to Masonry, and not to add any thing to the cause of education; because simply they have nothing to give to education, any more than any other men, carpenters, blacksmiths, porters, merchants, bakeries, insurance agents, or what not, have. By gradually accustoming the public to see them engaged in some mysterious unmanly mumery, over the corner-stones of Schools, State Houses etc., they expect that in course of time, to acquire great influence, as the especial patrons of learning, politics etc., etc., It would be much more appropriate for a band of insurance agents to gut over and around the foundations of a new building, and so into speculative meisfestations, over them. It seems at times, as if there was a want of manliness and independence in our people, in permitting such an impertinent interference with their affairs by a set of impostors; but, as we have said before, it is to be accounted for, simply on the grounds of a want of reflection, among the people, who, presuming that every one generally intends to do right, allow the widest latitude to the freedom of human action. Such a people can be easily imposed upon, but doubly accursed; ought those to be, who impose upon them. Don't we all know, that Masons one give no peculiar sanction to religion or education, and that their assuming to do so, is an imposition?

Another instance of recent occurence, where secret society men have sought to distinguish their order, consist in those clerks of the Departments of Washington, the Odd Fellows, asking permission to attend the approaching celebration of their order in Philadelphia, and strangely enough, Gen. Grant has granted their request! We cannot see what claim the Odd Fellows have, for such indulgence over Jew clerks, who might wish to go to establish a Synagogue, or women clerks who desired to attend a woman rights convention; Congregationalist, or Baptist, or any other class of persons, who might wish to attend the celebrations of their respective societies. Clerks are paid for their work by the people, and none of them can properly claim any holidays, or leaves of absence, except on national holidays, and not on Masonic ones; and then all kinds of clerks should be permitted to go. There is no just discrimination in maintaining the rights of the people, to let a set of secret society fellows have a holiday at the people's expence, when the object of those clerks, is to gain distinction for an association which is subversive of the liberties of the country. Gen. Grant, with all his power and influence, cannot render this act a wise or equitable one. Indeed it is an act of too much significance to be overlooked; it implies either a great want of penetration, or else, a great indifference to sound republican principle. However much Masons may impose upon the people, they should never be permitted to practice their imposition upon the goverment. Every true American who is sincerely devoted to the welfare of his country, ought to resist these encroachments of Masonry, upon the rights and interests of the people. Normal Schools and State Houses, belong to the people, and not to Masonry; and the attempts of Masons to give their sanction to them, is as absurd, as it is impudent.

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VOLUME I. CHICAGO, TUESDAY, JUNE 15, 1869. NUMBER 22.

The Christian Cynosure.

PUZZLE PICTURE.

Did you ever see a picture intended to present a full length likeness of Napoleon in the foreground? and yet you shall look at it attentively and discover nothing but "the lone barren rock" of Helena, the warrior's tomb, too or three small trees near it, and the blue waves and the mingling sky in the distance? A friend asks, "Do you see Napoleon there?" You reply "No; there is no Napoleon there." Your friend says, "Certainly there is; right there in the foreground, with his arms folded as in life, looking down upon his grave." "Oh, you are joking." "No, I am not." "Well, I can't see it." Now, your friend fences the outline formed by the trunks, roots, limbs and leaves of the trees, and sure enough, there stands Napoleon, with wonderful distinctness. And now you can see nothing in it but Napoleon. The artist's skill has made the ostensible objects of the picture serve a double and contradictory purpose: First, to embrace and outline the likeness: and second, to absorb your attention so as to effectually prevent your perceiving the main figure, and real object of the whole performance.

And so have I seen the picture of a fox in a poultry yard, so outlined by the wings and bodies of the terrified, scattering and fluttering fowls and the other natural objects of the place, that these alone shall attract your attention, and nothing but the evident terror and will disorder in the yard would suggest the presence of any enemy. Under this picture you read, "An enemy in the camp; where is he?" To common eyes he is as invisible as any spirit. But his outline once traced, his likeness dim and shadowy as a photographic ghost, becomes the central and all-absorbing figure in the piece.

I have a poor opinion of symbolic teaching in general, but I have thought these puzzle pictures a beautiful symbol of Free Masonry and its prolific progeny of mystic orders. They are most curious works of art in which the ostensible objects that are intended to occupy the attention are entirely distinct from, and opposite to, the real and main design. They are splendid picture frames in which to set the god of this world, the spirit of deceit, selfishness, lust and ambition so skillfully outlined by its opposites, by friendship, love and truth, that these last shall absorb the attention of the multitude and be taken for the real ends and designs of the order. Satan is the central figure, but so nicely outlined by persons and objects of an opposite and pleasing character that the unpracticed eye shall not perceive him at all. But once catch the outline and you have no eye for anything in the picture but that one ghostly and grizzly deformity. This may account for what has been a source of stumbling and perplexity to many, viz: that while many good men hate these secret orders with the intensity of most perfect hatred, others only think they are trifling and unnecessary, and others even think there is really not a little of beauty and of good in them. But Satan is there? They constitute his hiding place, his church, his throne. But by his art he makes himself invisible to unskillful eyes. He covers himself with robes or simulated robes of the shape and the angel of light, or with varied objects of taste, utility, innocence and beauty, and there are many who see only these coverings. But to those who, through and beyond all this, see the lurking spirit of the darkness of this world, the whole thing is just so much the more hateful, as it is externally gorgeous and beautiful. The devil resides in these lodges, but he shows himself in his real character to but few. Only to these against whose sharp spiritual vision, his seemingly holy coverings are not proof, and to a chosen few out of the multitudes who are lured into these secret pavilions of his abode, in whom he has entire confidence. The rest are allowed to amuse themselves with the beautiful folds of the serpent, unharmed by him any further than he can do it without their consciousness of his presence, or of the wrong. So true is this that the crimes which are perpetrated through the direct and malignt power of these orders, are ordinarily kept from the knowledge of the members themselves: not only of the conscientious ones, who would not approve of them, but even of those who would approve of them; so profoundly does the devil of the lodge hide himself. Valtenc who on his death-bed confessed that he pushed Morgan overboard with his own hands, tells us in that confession that no Mason knew that he did it except only his two associates, though it was the result of Masonic oathe and established Masonic usage, and of the special deliberation and action of Lodges, Grand Lodges, Chapters, Commanderies, Councils and Commissions; yet with such characteristic guile and secrecy was it managed, that only the three possessed had any positive knowledge of the deed, and these, while they confessed their own act and deed as a relief to their laboring minds, concealed the names of their partners in the murder. And not only so, but Satan, through the workings of the Masonic institution, made Valtenc a murderer, and yet while he confessed this fact with his dying breath, he was all unconscious of the cause of his ruin. In the cities of the lodge Satan had transformed him into a murderer, and yet so perfectly concealed himself, that he had no idea that Satan was in the lodge at all. "The influence of the lodge upon me," he says, "was always good. I heard there only the inculcation of the purest virtue." And yet there he received the impression that the obligations to the lodge are paramount to all other obligations, human or divine. There was this doctrine of devils so incorporated with his moral sentiments as to steadily nerve him to the most cold blooded and deliberate murder, from which he might with perfect ease have retired, but that he feared the vengeance of this same devilish lodge. Did ever puzzle picture equal this? Can the deceivableness of unrighteousness go further? Can the veritable old deceiver of the nations beat it?

H.

Secrecy is the natural hiding place of evil. Reduce it to a science; give it strong assurances of inviolability, and permanence; make it the basis of an extended and powerful combination, and the instrument of securing the benefits, and wielding the power of such combination for private ends, and there is no abomination or crime that will not sooner or later find in such an organization its natural refuge and abiding home. There never was and never can be an association of human beings established on the basis of enforced and perpetual secrecy, to which all things false and vile did not and will not flow as naturally as vultures and turkey buzzards congregate where there is carrion.

H.

ORIENTAL FREE MASONS.

The CYNOSURE inquires whether the various Chinese clubs in California, to which we recent ly referred, are secret societies. We have no definite information on this subject, but presume they are. All over this heathen world secret combinations exist, having great resemblance to the Masonic orders, and although the pretensions of Masonry to a great antiquity are groundless, yet they have gathered rites and ceremonies from the idolatries of nearly all nations.

We have just received from Bre. Goble the report of the British commissioners appointed to investigate the Penang riots, which took place in 1867. It throws a flood of light on the Masonic and other allied orders. Notwithstanding the oaths of the members to keep their secrets inviolate, the stern requisitions of the British officers and the penalties for refusal to testify, drew forth a pretty full account of their several orders, and their rituals. Four secret societies were found to be concerned in the riots, two Chinese and two Indian and Malay. The oldest of these is the Gilda, or Ghetchin, formed some centuries ago for overthrowing the Tartar rule. Antagonistic to them were the To-pe-kong, mainly emigrants from the Hokien province. The White fog society was established at the alley of the Gilds, and the Red Flag, at first a religious society, afterwards entered into an alliance with the Topekong. The riots arose from a trifling quarrel between two rival Mohommedan societies on occasion of the Mohurrum festival

The conclusion to which the commissioners arrived was "that organization and discipline of the societies appear to be as complete as that of any disciplined force of the government." They also say that "a notable circumstance, and one which has rendered these societies more harmful of late, is the combination of Musulmans and Hindus with the Chinese, with where customs their religious prejudices are so much at variance." This is a grand feature of Masonry, the world over, uniting men of all creeds, and thereby becoming dangerous to society. The commission recommended the entire suppression of these societies, the prohibition of all extrajudicial oaths, and heavy penalties for enforcing the laws of any society upon an unwilling member.

In the initiatory ceremonies of the Gilnim, a fowl's head was cut off, and the candidate taught that if he violated the rules, his head was to be in like manner the forfeit. "Should a member commit robbery, arson, or murder the chiefs are bound to assist him in escaping justice, and a chief would be punished if he refused assistance." The punishments are excommunication, flogging, cutting off the ears, and hobedding. The greatest number of blows allowed is 108. Over forty witnesses were examined. The institution is thus described by Shamu:

At 11 o'clock, (P. M.,) we were taken into the Kongsi house two by two, passing through four doors successively, after certain questions were asked and answered at each door. Two guards were stationed at each door. At the first, and the other three doors we were asked, Where do you come from?

A. From the east.

Q. For what do you come here? A. We come here to meet our brethren.

Q. If the brethren eat rice mixed with sand, will you also eat it? A. Yes we will.

The doorkeepers then showed a broadbladed sword and asked, Do you know what this is?

A. A knife, (pisau).

Q. What can this knife do? A. With it we can fight our enemies or rivals.

Q. Is this knife stronger than your neck?

A. My neck is stronger.

We were told what answers to make. After this we were allowed to enter. The secretary was standing on a table, and a man was standing on the ground, in front of him, beside a tub of water. The secretary told the man to pick my finger, the third finger of the left hand which he did with a needle, and the blood that trickled from it was allowed to drop into the tub of water.

After this I was made to pass under moth or higher table, behind the one on which the secretary stood, and upon which there was a Joss. Here a man gave me three cents. On receiving the three cents I was told to go to the middle room. I did so at the back, and step over it, the left foot first.

Near by there were three square blocks of granite, on which I was made to step with the left and right foot alternately. After passing these I was asked, I came to men who kept a kind of shop. To him I gave the three cents that had been given me, and got in return some cigarette, sirih leaves, and sweetmeats.

Passed this, we waited till all the new members had come up when we were all led round in front of the table with the Joss on it. Here we all knelt, rose again, and from the tub each drank a little of the water, in which had been mixed the blood dropped from the fingers of the new members.

As we drank, we went to the back room, and when all were connected, we again returned to the Joss table, where the secretary was standing, dressed like a Chinese priest, and we all knelt.

Whilst we were kneeling, the secretary read, in Chinese, from numerous folds of red paper, for at least two hours. I did not understand what he said. I was told that this was the administration of the oath.

Having finished reading, a fowl's head was cut off, and the secretary burned the papers he had read. When the fowl's head was cut off, I was told that whoever I was called to the society, I was to come immediately. When called on to subscribe I was to do so. When there was my funeral, I was to attend, if called. If called to a marriage, I was to go. If I did not obey these rules, I would meet with the fate of the decapitated fowl then before me. It was then about 6 A. M. All was over, and we went home.

Over thirty pages of this report are occupied with the ritual, taken from their books, with verses which the members rehearse. Here is a specimen of the questions asked by the new member and answered by the candidate.

Q. Who are you, and how dare you enter the city of Willows, to look about and pry into the affairs of other people? A. I am Tien-Tu-Hong-Ja. Q. If you are Tien-Tu-Hong-Ja, what are you? A. I have a vesso and that is my sign.

Q. What is the vesso? A. I am Tion-Yu-Hong, &c.

Q. Where did the heaven and earth societies originate? A. The petty society for Lam Ho and the great society from heaven.

Q. What is your sign for that? A. I have a verse.

Q. What is your verse? A. The petty society was formed in Lam Ho, &c.

Q. Can you tell me if heaven and earth ever met each other A. Yes, I can.

Q. By what sign? A. By a verse.

Q. What is the verse? A. One certain day heaven and earth met each other, &c.

These questions are continued at great length, and it must require a good deal of time to memorize them, with the complete of poetry To the question, From what direction do you come? the candidate answers, From the east. At what time in the morning did you come? I came exactly at sunrise. How convict then, that you arrived on time? I arrived in time because I searched for the signs of Hong. How many of you came here? Three. Whence did you come? I came from flower of the pavilion of Hong, where the master of the tribe of Tin has instructed me. Did you come by land or water? I went first by land, after wards by water. How many roads did you see when you stepped out of your door? I saw three roads. Along which road did you come? The middle road. What did you see on the road. I saw white heron flying past.

The resemblance of all this and much more of the same sort to American Masonry is seen at once. The secret signs by which members are to be known in offering a tripe, tea, sirii, rice, &c., are chiefly made by the fingers. Here are a few of the thirty-six articles of the oath:

Art. 4. After having entered the gate of Hong, do not reveal the secrets of the fraternity; as a father, you do not tell it to your son; as a son, do not tell it to your father; as an elder brother do not tell it to your younger brother. Art. 5. When it is found that a brother has betrayed the secrets, one of his ears may be cut off, and he may be pierced to death with a spear.

Art. 6. When a distressed brother comes to your house, you shall receive him and assist him. If you cannot assist him, then forbid him with money and let him go to another place. He who does not keep this command will perish by the arrow.

Art. 11. You shall not have any criminal intercourse with a brother's wife, concubine, daughter or maid servant; you shall not entice them away into another place. He who does not keep this commend shall be killed.

Art. 16. After having entered the Hong league, you must be attached to each other as brethren, and consider each other as kindred, and when you go home from the lodge, you must not disclose the names of those who have joined the league. He who does not keep this commandment will loose one ear, and when he dies he will become a headless ghost.

Art. 19. After having entered the Hong league, you must consider all the members of the league, the higher classes, such as earls, marquises generals and ministers, as well as the lower classes, such as vagabonds and mendicants, of whatever rank of station they may be, as brothers. He who violates this rule will be punished with 72 blows and be left to perish on the highway.

Art. 24. If a brother who has gone out to seek for a living intends to rob or plunder, he must remember well the sign, if he finds that no has stolen the property of a brother, he must restore it immediately. He who does not keep this command may be killed by a spear, and punished besides with 108 blows.

Art. 28. If a member of the Hong league smuggles opium, he (the brother) must keep it secret and not divulge it to the authorities, to cause him to be arrested and the opium forfeited. He who does not keep this command, both his ones will be cut off, and he be punished besides with 108 blows.

A note states that "the thirty-six articles of the oath, as well as the twenty-one articles of the regulations, are preceded by a prayer imploring the gods to grant that the sworn brethren in the whole universe may be faithful to each other, and consider themselves as brothers of the same parents."

Here is the great Masonic brotherhood of Gilims all ripe and ready for affiliation with the American fraternity founded on the same principles. Monster Burlingame, the great American Mason, and now a high official of the Chinese Government, is just the man to organize such a union. Who knows but he has done it already?

AN ODD FELLOW'S LETTER TO BRO. JUM, WITH BRO. JUM'S PREFACE AND REPLY.

EDITOR CYNOSURE:

In February last, I received a letter from a friend in Dubuque to which I sent a reply, and have since waited long and patiently for my friend to answer to my reply, but so far for reasons best known to himself, he has not been disposed to answer. My friend pitched into me somewhat, for the views I entertained respecting the secret orders which I expressed through the CYNOSURE, which paper he had been reading. From long intimate and personal acquaintance, I have reason to believe he is a true Odd Fellow. He is a man quite well informed on general subjects, and in good standing in the community in which he resides, and a member of a Christian Church.

He will be seen by reading his letter to me, a copy of which is subjoined, that he sets out by saying, "Brother Jim," we are not "brethren" in the lodge sense, nor yet according to the flesh. He further says in the outset, that he does not "blush" which certainly not to be wondered at, after his reading the CYNOSURE. It is to be hoped that still more of them will take the "blues"

My friend seems to think that most of the criminals that are taken up, do not belong to the secret orders, and claims that the reason for this, is owing as I presume, to the good morals of their membership, and the salutary influence of the lodge. I think my friend will ascertain after a more careful examination, that it is owing more to the fact, that his "brethren" are *experts* in throwing and giving secret signs such as the grand hailing sign of distress etc., signs which are *peculiar* to those orders. If however, one is so informed as to be arrested for any crime, his brethren will generally manage to get him freed by some "hook or crook."

The following is a copy of the letter to me, so far as it relates to Masonry and Odd Fellowship. Of course the name is of no interest to the public, and is therefore withheld:

WARSAW BLUFFS, Warren Co., Ind.,
February 18th, 1869.

BRO. JIM, I embrace this opportunity as the first time in my life of addressing you a few lines, to give you to understand, that we are still living, and in tolerably good health, except that I have had the blues *or something else*; but otherwise am as well as usual.

In the first place, it is twenty minutes till eight, and the night is dark, but not as dark as you think the deeds of the secret orders are, judging from what you said in that Christian paper of yours, that you think so much of. I will tell you, that you know nothing at all of what is done in the lodge, or you would not say one word. This I know to be a fact, or else you are different from any man that I ever saw in my life.

There is more good *enemies* from these lodges, than you have ever dreamed of, or any ideas of. They are more orphans educated by them, than you could imagine. You never saw the widow's woedpile out of plenty of the best wood the country affords, or her flower bored empty. These are not idle words, but facts; solid facts that you cannot get around. These things you cannot see without you were in the order, as a good member. Then you would see those things just as I have stated them. Look if you please at the criminals that are taken up daily in the large towns, and cities, and not one out of every hundred, are members of the sacred lodges. It is those who are on the side of the lodges, that are arrested and imprisoned. There are in the State of Indiana alone, over three hundred lodges of Odd Fellows, with a membership belonging to the lodges, varying from thirty, to three hundred. So you see from this, you cannot hurt this order. There are perhaps twice as many Masons with double the number of Odd Fellows' halls, and all as intimated above in the one State, Indiana. Well, enough of this for the present. Yours Respectfully,

D. S——.

BY OBELT.
MILFORD Ill., March 8, 1869.

D——S——, *Dear Sir*:—I likewise do with you, embrace this so far as I know, so the first time that I have written to you.

I will state that we are all well. We uniformly have good health, a blessing for which we cannot be too thankful. I am convinced that a healthier country than where we reside, is difficult to find.

I certainly have no desire to engage in any controversy with you, on any subject whatever, let alone secretism. I will just say, that I am not responsible for religious or political opinions, or their opinion touching any matter, although they may differ widely from my own. I think it altogether proper, and right however, for every one to be able to show good and sufficient reasons for their opinions on any matter that pertains to our present or even future happiness, and well being; at least they should seem right to one's self, if none else.

I hope you will carefully consider the following objections which I make to Odd Fellowship and Masonry, particularly the former. I hope you will write to me again, and answer the objections which I raise in full.

FIRST OBJECTION.

I believe your standard authors claim for Odd Fellowship, that it is both an ancient and honorable order. I assert, that it is not an ancient order, that its claims as this particular are *false*. Whether it is an honorable institution or not, we will leave for a question for after consideration.

SECOND OBJECTION.

In friends claim for the I. O. O. T. society, that it is a benevolent institution, which I also claim is *false*. The word benevolent, carries with it, the idea of helping or sustaining others who are in need of help, without expecting any help in return. Odd Fellows' deposit money, such as the *initatory fees*, weekly dues, etc., with a treasurer, and in case of death, sickness, or poverty overtaking any of its members (or depositors,) they simply draw upon their treasurer. This they call benevolence. Odd Fellowship then, instead of being a benevolent association, is simply an insurance company, or a kind of a saving bank. This society does become something after the manner of the Aetna, Phoenix, Hartford, and other insurance companies; and they are just as careful to see that the "stake" will not likely overbalance the amount received for the "policy" as either of those companies. The Aetna and other insurance companies will not insure an old "shell," nor will the Odd Fellows take in an applicant, unless he is sound. You will find a good illustration of those who are benevolent, and of those who are the opposite, in the case of the man who went down to Jericho, and fell among thieves. (Luke x. 30.) The latter were not benevolent. "and by chance there came down a certain priest that way, and when he saw him, he passed down on the other side." This exactly illustrates the benevolence of the Odd Fellows. The poor, the sickly, and infirm, you exclude from the order, and thus do as the priest did, "pass down on the other side," that is, you go around those who need help.

I quote the following from the constitution of the Odd Fellows' order. "Every candidate for membership, shall be a white male person, of good moral character and industrious habits, having some respectable known means of support, and exempt from all infirmities which may prevent his gaining a livelihood." That is what you call benevolence, *helping those who are able to help themselves*, and who really do not need help. But you say, you help them when they are in need of help. I deny that you ever do help them at all. I assert that they help themselves; they simply draw the money they had in the treasury, and this with a great flourish of "trumpets" you call benevolence. (Matt. vi. 2.) By the benevolent society I have quoted from the Odd Fellows' constitution; it will be seen that the woman, the negro, the sick, decrepit, infirm, the halt, the lame and the blind, are excluded from your society; if you claim your society is a benevolent society. I again assert that it is false, utterly false; false to all intents and purposes. It is a selfish society. To prove your benevolence, you must go outside of your recipients, for except of that I may be ever so good and kind to *myself*, and yet have no claims as a benevolent person.

Where you, in your letter to refer to the sinners in the organ, and replenishing the wider with woodpile and floor barrel, does not prove your benevolence in the least. For should you and your family get sick, and in need of help, the "Fellows" would be around your house quicker, for ought I know, as their opinions, with flour wood &c., and yet that would not in the least prove either your, or their benevolence, *for they would expect a like favor from you* in these matters, and for their circumstances should ever decrease. These are not idle words, but facts; solid facts that you cannot get around. These things you cannot see without you were in the order, as a good member. Then you would see those things just as I have stated them. Look if you please at the criminals that are taken up daily in the large towns, and cities, and not one out of every hundred, are members of the sacred lodges. It is those who are on the side of the lodges, that are arrested and imprisoned. There are in the State of Indiana alone, over three hundred lodges of Odd Fellows, with a membership belonging to the lodges, varying from thirty, to three hundred. So you see from this, you cannot hurt this order. There are perhaps twice as many Masons with double the number of Odd Fellows' halls, and all as intimated above in the one State, Indiana. Well, enough of this for the present. Yours Respectfully,

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"right or wrong." [See Bernard p. 142, R. A. oath, and Grosh Odd Fellows' manual p. 86.]

THIRD OBJECTION.

You have in the O. F. society, and Masonic society, as well as men of the most abandoned habits, swearers, sabbath breakers, libertines, and gamblers, and the odds and ends of creation. The particular objection I raise here, is, you call them "brethren." It will be no answer to this objection to say, there are bad men in the Churches too, as well, and you may say the Church is not in fault. This I will admit, for the Churches many of them at least, have constitutional provisions, excluding men of these classes. But the Masons at the very outset, admit only "*of such*," that is to say, under certain circumstances, have to swear to submit themselves to have their "breasts cut across," and allow themselves like bernardans, to be stripped, hoodwinked and haltered up, while the Odd Fellows' put up no many "rites" and "monkey shines," that I have not even time to write the half of them out, such as hoodwinking, and shaming their candidates, and "swinging around the circle," in the second trial which is a human "skull, and green bones," but the amount of all these accidents have to call each other "brethren;" I doubt if the devil ever got up a bigger swindle than these societies. There is just enough of good incorporated in them, to white wash them our side thoroughly, so as to deceive people, and there are just enough of good men who are deceived, and sozzled into them, to give these societies character. The objection I make, is, in wrong to call the members of these societies "brethren." (See Luke viii: 21.) It will then be seen, that these only whobear the word of God and do it, Christ regards as his brethren.

If you claim it is right to call the members of these orders "brethren", men who often make no pretentions to Christianity, will you then be so kind as to point me to the Scriptural warrant for excluding the sisters. Again see (Luke viii: 21.) Oh but says one, we have the sisters in the lodge. I deny it? Will says one, we have a degree suited for them in the Masonic society and Odd Fellows' the degree "Rebecca." I say you have not to the lodge proper. Are you have a kind of a side track or *wristle*, or "side degree" for the ladies. Where is any Scriptural warrant, if you claim Odd Fellowship is right for excluding the negroes as well as the women? Yes for excluding or say that have the word of God and do it?

The fact is, these lodges are simply *dark halting places*, things of men's inventions, " cunningly devised fables," invented to satisfy a fallen and depraved appetite. I am sorry to be compelled to admit it, but our poor fallen humanity, yea, degraded humanity is tryieg to satisfy itself on the *husks of time*, and almost every night in the week, in the large cities and else where, are our poor deceived fellow beings, allowed to be led by the devil at his will and pleasure at his will. Some are led with cable tows and others with chains, while "right and left scene supporters," conduct them around *skulls* and shin bones, perhaps of my near relations, or yours for ought you or I know.

I hope you may satisfy me, when you write again, as to who we should call our brethren; and also show why, or on what principle as a benevolent society, we exclude women, negroes, the poor, the lame the halt, the blind, whom they are disciples of Christ, as many of them truly are. "The poor have the Gospel preached to them," and if one of Christ's poor should call on you and ask you for to help to "daily bread" from door to door, why should you exclude him from being your brother? Ah! D—I say it kindly and lovingly; possibly you may be in company where you dare not call him brother according to the Scriptures.

I would have added a fourth and fifth objections which I think are as strong, perhaps stronger than the above reasons, but I see that my letter is much longer, than I intended it should have been.

I will simply add by way of further reply that you say " much good emonates from these societies." I will just say in all kindness, I am of opinion you are mistaken. These principles you speak of, just borrowed from the Bible, and are used by your societies just for white washing. If I wanted to learn all about charity, and brotherly kindness &c., I would go to the Bible. I would certainly not go to some lodge room or in other words, put my head in a bag in search of light and information. I think it will be found, that your societies, claims upon the best principles which you speak, are not worth a thousand cents when weighed in the balances. Your principles are behind date. We have cleared the deck for action, and will hurl God's eternal truth against the works of *darkness*, and your faults upon these principles. We will come off more than conquerors. We do not fight on the battles alone. Our Captain knows just as much as yours dare know. There is no question about the final issue, if we only stick to the Bible. It is only a question of time; mark it, your three hundred lodges of Odd Fellows' in Indiana, will soon have their doors wide open, and it will be but a few years, until you will not find a man willing to be known as an Odd Fellow. Now, friend of light, organize your State and county and town auxiliaries. Organize your conferences and presbyteries, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may *bear each others' burdens*." Then this weight will not be so heavy and crushing as to say, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the National Association. This must be done, if our prayer is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents such as to reach the masses. Not only the pen and the press must be set to work on a vastly larger scale, but the tongue of fire must be evoked. We must have preachers, lecturers, stump-speakers, or where are we chosen to call those who shall evangelize in this cause, and that we may have, they must "*be sent*" We are aware that money cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system, a thorough organization for work and victory; this is the subject for thought by prayer, for action now and at the annual meeting. Men of thought and of action, heed the call of Providence, and may He who presents the opportunity, give wisdom and the energy which the hour demands.

J. S. BICKMAN.

The mental worker—the man of holiness or the man of letters, finds his ideas becoming turbid and slow; the cuipoise of his faculties are upset; he grows moody, fitful and capricious, and with his mental obstinicy broken. Should any disaster occur, he subsides into habitual melancholy, or in self-destruction spends his guilty exit from a gloomy world.

"Truth crushed to earth will rise again."

If you want to ascertain how many leafers there are in a given locality, not a couple of cars to fighting.

THE CHRISTIAN CYNOSURE,

Is published every alternate Tuesday by

EZRA A. COOK

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All exchanges with the CYNOSURE must be sent to Wheaton, Ill.

All communications intended for publication, or for the editors, should be addressed to Rev. P. Blanchard, or to Rev. I. A. Burr, Wheaton, Ill.

Remittances of money to the CYNOSURE or the National Association opposed to Secret Societies, should be made to Ezra A. Cook, Esq., 88 La Salle St., Chicago.

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Now is the time to.

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We call especial attention to our list of publications, headed CAMPAIGN DOCUMENTS.

We intend to keep EVERYTHING RELIABLE giving honor on the

SECRET ORDERS

We have President Finney's letters on Masonry, for sale at this office.

SPECIAL NOTICE.

ANNUAL MEETING.

At a meeting of Executive Committee of the National Christian Association opposed to secret societies, held the 11th inst.

Resolved, That the place of holding the next annual meeting be changed from Oberlin to Chicago, and that the time for the annual gathering be Tuesday, June 8th, at half past 7 o'clock P. M., to be continued from day to day, as shall be deemed expedient.

I. A. BURR, Secretary.

The following extract from the Constitution will be of interest to all the members and friends of the Association in connection with the approaching anniversary.

"ARTICLE 4. The annual meeting of this Association shall be constituted by delegates from local and kindred associations, provided parties attending who are in hearty sympathy with us may, on vote of the Association, be admitted as members. The place of meeting, to be determined by the Association at the previous meeting, subject to change for good cause, by the Executive Committee, who shall make all needful preparation for said meetings.

"ART. 5. Associations for the same general object, whether state, confederation or local, organized on satisfactory bodily, and their own request, and may be represented in its annual and other meetings."

Hence, friends of light, organize your State and county and town auxiliaries. Organize your conferences and presbyteries, that you may not only elect your delegates, but adopt the proper financial measures, so that as to the necessary expenses, we may "*bear each others' burdens.*" Then this weight will not be so heavy and crushing as to say, when each and all assume their equal share. Not only must the expenses of delegates be looked after, but we must turn our attention earnestly to the question of providing the sinews of war for the National Association. This must be done, if our prayer is to live, and we are to bring the power of the press to bear upon the strongholds of darkness, by sending out tracts and books and campaign documents such as to reach the masses. Not only the pen and the press must be set to work on a vastly larger scale, but the tongue of fire must be evoked. We must have preachers, lecturers, stump-speakers, or where are we chosen to call those who shall evangelize in this cause, and that we may have, they must "*be sent*" We are aware that money cannot make the preachers—God must send, but we must "help them on their journey after a godly sort." A wise financial system, a thorough organization for work and victory; this is the subject for thought by prayer, for action now and at the annual meeting. Men of thought and of action, heed the call of Providence, and may He who presents the opportunity, give wisdom and the energy which the hour demands.

J. S. BICKMAN.

The Christian Cynosure.

THE ORDER OF THE EAGLE.

The *Imperialist*, the New York advocate of monarchy, is published at the "Headquarters T. I. O." This is understood to stand for "The Imperial Organization." But this new secret political society is not the last of its race, for already has sprung up another, known as The Order of the Eagle, a secret organization for political purposes. The following circular sets forth the objects of the society as explicitly as comports with secrecy:

"We, the singers, desirous of elevating American citizens, pairing politics and saving our country, do hereby form ourselves into an Order and adopt the following Constitution:

ARTICLE I. Sec. 1. This association shall be called The Order of the Eagle.

SEC. 2. Its object shall be the saving of our country by the purifying of politics and the elevating of the citizen.

ART. 2. Any person of good moral character, eighteen years of age and upward, of any nation or creed, may become a member by signing the Constitution and taking the oath.

ART. 3. This Order shall be established in every city and town of the United States, all working together for the common good."

The recommendation of "noble corps" as an instrument for the purification of politics, and the elevating of the citizen, reminds one of the Kansas-Beecher times; but "fencing and bowling" were never before, so far as we are informed, esteemed as very valuable agencies for the improvement of political morals. In this respect that John Morrissey was one of the founders of the Order of the Eagle. We should add, that so far as known, this reformatory organization was first brought into existence at Derby, Conn., in 1854, by an opera, a microcosm, for instead of the Order of the Eagle, it should be called the Crack of the Rifle, the Tear of the Onion, the Grate of the Nutmeg, Above the Belt, or some other name significant of either its origin, aim or method of procedure. Certain we are that the national bird would scorn to acknowledge the paternity of such a ridiculous order.—*Herrang Journal.*

Even the Masonry-loving *Herrang Journal*, as we see in the above extract, can see the wrong of a secret political order, just as the Know Nothing Temple can see the wrong of Free Masonry and denounce it. But if the Imperial Order or Order of the Eagle or Rifle deserves the Journals' reprobation, how does it appear that Masonry deserves less? Masonry *is* not a political, but only a moral, and benevolent order, says its advocate. How is this proved? By its open professions, surely. But the open profession of the Imperial or Eagle Order is a perfectly unobjectionable one; "It is to purify politics and save our country." Beaven knows that our politics need purifying, in order that our country may be safe; but the Journal-man interprets this profession by the rule of contraries, and so makes it mean "to *corrupt* politics and ruin our country." But thus you interpret this profession because the order is *secret*, why not understand the open professions of Masonry to be religious, moral and benevolent, and nonpolitical, as meaning that it is a political, selfish, profligate, infidel conspiracy? We believe the Journal's rule is correct, as applied to the Order of the Eagle, and with the aid of the old proverb, that the "wicked judge of others by themselves," and the Saviour's declaration, "with what judgment ye judge, ye shall be judged," we feel warranted in applying the same rule to Free Masonry, so far as its main and ultimate design is concerned. So of all secret orders. They all put forth a goodly profession; "*make clean the outside*;" state some, even many things, truly—but as to the main things covered by their secrecy that is *deceit*, and the devil is the father of it. As the partridge alone light to draw your scent, and then retreats from her nest until she is sure you cannot find it, after the sly gang chase she has led you, and then takes wings and exults in your chagrin,—even so these secret orders, by their open manifestations, draw the attention as far as possible from the knowledge of their real design, and leave you with an opinion of them that is the exact opposite of the truth,—that so their sinister ends may be safely secured by being unsuspected. Masonry is an really political as the Order of the Eagle; and more dangerously so, for being less frank and manly in respect to avowing it. The knights of the Eagle avow their interference with political, reversing up only their *corrupting* and *revolutionary* designs. Masons do not ordinarily aim at revolution so to the form of government, but at controling its whole power as it is, and wielding it for their own special behoof and benefit—This they can best accomplish by wholly disclaiming any such designs; then by secret wirework ing and colluding with other orders, (and the responding sympathy le quick wherever this vital bond of secrecy exists,) they usually manage to get up such candidates that secretism will be in the ascendant, let what open party succeed that may. Then, the Masons seem to be divided in politics, just like other men; but not a high Mason for a candidate for a high office, against a non-Mason, and then mark how the non-Mason runs behind his ticket. Look through the land, and note the fact that Masons and Odd Fellows hold ten offices, where, on the score of numbers and merit, they are not entitled to one; and by light of such a fact, interpret their profession that Masonry is not political, and you must apply the same rule that the Journal applies to the professions of the Order of the Eagle.

This Order of the Eagle is, doubtless, a mere transmigration of the soul of the defunct Golden Circle, and its short-lived offspring, the South ern Confederacy. Government should treat it as a conspiracy, and nip it in the bud. But how shall this be done when our legislators are constantly chartering secret orders that are perfectly adapted to the same evil designs, and whose real designs are as sequerly opposed to the true republican and Christian doctrine of liberty and equality as are those of the Order of the Eagle or Oyclops. In essence and in embryo they are all conspiracies, and should be treated as such. They are all sinister contrivances to enable one portion of community to get underhanded advantages of the rest. To denounce one of them, therefore, and uphold others, is folly and rank injustice. These secret orders are rapidly increasing in number and in the boldness and unmixed evil of their designs. The tendency is to dissolve the bonds of confidence, on which the peace and stability of our government depends. So long as we heed the advice of Washington, and subject all the measures of our Government to open and free discussion; conceding to all equal opportunities of knowing and of communicating their thoughts on all matters that concern the general Government; and we elect no man and enact no laws—adopt no measures, but as "the result of *common counsels*," and the fair and candid judgment of the majority,—so long will the minority acquiesce in the decisions of the majority; and there will be mutual confidence, peace, stability, prosperity, glory. But these secret orders are the hot-beds of faction, conspiracy, corruption, crime and ruin. In the divisions and the struggles they are sure to engender, our Government is certain to encounter its supreme peril, unless the apathy now reigning, through a wide-spread delusion on this subject, can be shaken off, and a corrected public sentiment shall declare every secret order, in a free republic, a public enemy. Secret orders have honey-combed society, in India, until every man sees in every other man, not belonging to his own caste, an enemy, and until the land is full of the habitations of cruelty. There is not left enough of strength in Government to protect its citizens against each other; nor even the wild beasts of the jungle; nor can 300,000,000 of people protect themselves against the subjugating power of 30,000,000, on the faraway lifes of British. Like the tricbinia in human muscles, these secret orders have eaten out all the stamina of Government; and one English man rules a thousand of them, and two puts ten thousand of them to flight—To such degradation will the mania of secretism reduce America, unless Christian liberty, by God's help, shall assert a vitality and power sufficient to neutralize and overcome and expel these wasting, poisonous, dark intruders from the land.

ROY'S MANUAL.

A Manual of the doctrines and usages of Congregational churches compiled by J. E. Roy.

We have received among other books for notice, the above Manual, which we notice with pleasure, because the author (*per modestiam vorupiter*) is the Rev. J. E. Roy, Home Secretary of the American Home Missionary Society, and general carer for poor and new Churches; and because Mr. Roy is not one of those men who have made some poor benevolent societies the cess-pools of theology and morals, by shuning to say anything about slavery which would displease slave-holders, till it became unpopular with the world not to denounce slavery, by clinging and trimming between the friends and enemies of secret societies; in short, dodging every point contested by the world with Christ, so as to please the world and worldly Christians, and make the offence of the cross to cease.

Many of our so-called benevolent and religious societies, and their agents, seem to suppose that 'seeking first the interest of their agency organization, is "seeking first the kingdom of God." They are the money changers and sellers of doves and sacrificial cattle, corrupting the sacred character of Churches, but animated by the spirit of gain. They will be reformed or driven out when Christ again comes to his temple.

Mr. Roy is not one of these, and is therefore fit to compile a Manual for Churches. Be has made one; not without errors or defects, but a good one: one which all Christians may read with profit. A nice little book to be had at ten cents a copy, post paid. If you are ordered, five cents a piece. Write to 84 Washington st., Chicago, Ill.

PUBLISHER'S NOTICE.

THE CYNOSURE is issued in dvance of time, by a full week, so as to great those who attand the anniversary. We trust it will he welcome; and that subscribers will receive it as among the many proofs, that publisher, printer, indeed the whole office, is animated by one desire viz: the establishment of American Christianity and American principles against the foreign, strange, orders.

A STRANGE COUNTERFEIT SETTLER.

At the Illinois State Cong'l Association just closed at Farmington, I was interrupted while speaking on Dr. Beecher's essay on amusements, by Dr. W. W. Patton, and a quotrtion which I made from memory on the instant, from "*the Advance*," was pronounced by the editor (Dr. Patton), "*false*." And my repeating the same, "*unchristian*."

I then asked the clerk to take down the quotation from my lips which he did in the words following, and signed as below:

"The Puritans were so ardent students of the Old Testament Scriptures, that they laid an embargo on almost all rational enjoyments."

(Signed) W. E. HAYNOCK,
Clerk of Association.

I have to-day, (June 8th, 69,) been to the files at the *Advance* Office, and give below the question literally as it stands in the *Advance* No 4, Sept. 26, 1867, in a discourse delivered by the editor Dr. Patton, in Iowa, and published as above.

"It was the mistake of the Puritans that they were such zealous students of the Old Testament as to mies, in some things, the spirit of the New Testament. They were characteristically Jewish in social regulations and civil Legislation. They took the short cut to visible sanitity, by laying an embargo upon nearly all the amusements."

The above is the extract as it stands. The head of the discourse marked "5," under which it appears is this:

"3. Another sign of the times is *the claim of a Christian right to all innocent action and enjoyment.*" [The Italics are Dr. Patton's.]

In quoting while on my feet and from memory, when disputed, I put the word "enjoyment" which stands in the heading, in the place of "amusements."

I submit therefore, that I quoted the sense of the *Advance* editor, exactly and honestly, and even more favorably to him, than the exact copy of his words: and then what I did was neither "*fuese*" nor *unchristan*."

I do not impute to Dr. Patton malice in the above premises; though if I had uttered the same sentiments, it is easy to imagine what would be said of my motives and conduct.

To show further that I did not misrepresent the course of the *Advance*, as teaching that Christians ought to reclaim and practice certain amusements, I give the following extracts from a long article published in the *Advance*, from a correspondent, Nov. 21st, 1869. Those who read Dr. Patton's letter from Andover Mass., in which he suggests the possibility that within the next twenty years, a billiard table may be in use by the students in Andover Theological Seminary, will see that his correspondent concurs with the editor in his opinion concerning these amusements.

"The article is headed: right and wrong of amusements, by Rev. H. M. Daniels, *Advance* Nov. 21st, 1869.

"Dancing for example, has been borne down upon with sweeping denunciation, as though it were inherently demoralizing and irredeemably bad; a device of Satan to ensnare unwary souls; while the truth is, that it is one of the essential constituents as a recreation there is nothing more rational or sensible."

Billiards and ten-pins, in themselves as innocent as whittling, are usually surrounded with such associations as good men, stand aloof from, to preserve self respect.

The Theatre which might be the handmaid of virtue, while furnishing both amusement and instruction, is generally so managed in the interest of Satan, that God's people are bound to turn their backs upon it.

What then, shall we wage a war of extermination against these things? Not till we are prepared to rescue and save the elements of good they contain." Now if there is anything clear in a matter so mixed, it appears to me, to be this: that Christians are not only at liberty to use in moderation, all the amusements not excluded by the principles stated, but bound to encourage their use as a safeguard against those that are dangerous, and demoralizing.

As the large Congregation at Farmington are entitled to the facts in this case, the Canton Register is respectfully requested to insert the above.

J. BLANCHARD.

We learn from head quarters that the first edition of Bro. Finney's new book on Masonry is already exhausted, and that the publishers are using every exertion to have the second edition ready for distribution at our anniversary next Tuesday—which, by the way, is one week in advance of the regular publication day. We anticipated this result, and that is why we called at a distance may read this No. of the CYNOSURE while the National Convention is in session. We are also authorized to say that the Western Tract and Book Society will furnish Bro. Finney's back to those who wish to circulate it by gift or sale, at $50 per hundred.

In addition to the railroads announced in the last CYNOSURE, as agreeing to a reduction of fare to members attending our anniversary, we are permitted to add the Illinois Central and the Burlington and Quincy.

FREE MASONRY.

We have seldom read what seemed to us a more thoroughly pretentious, or a more utterly worthless book than the Symbolism of Free Masonry, by Dr. Albert G. Mackey. Beginning with the assumption that the origin of Masonry is to be found not with that of its ritual, but its philosophy, he generally assumes that free Masonry is engaged in the contemplation of the Divine and human character—of God in one in distinction from the populous mythology of the heathen, and of a man as an immortal being—and therefore that those who believed in the unity of God, and the immortality of man, from the beginning of days, must have been Free Masons. He is kind enough, however, not to perplex the mind by carrying the origin of the order further back than the times of Noah; the *Noachidæ*, or sons of Noah, being the first ancestors of whom he feels clear. The discussion goes on to develop the growth of the order from that date to the present, and the symbolism of its rites.

We have two remarks to make in view of the general impression left upon our mind by the volume. The first is that no man save himself ever knew thoroughly—for he seems to be sincere—then his author has done, in his whole developments of the antiquity of the order for which he pleads. Two syllables are sufficient, in our judgment, to dispose both of his history, and those are these, *hum-bug*. The second is that the claim made earnestly by many anti-Masons that Free Masonry is weakest. There is no logical connection between the premises and the conclusion. Let us state them—business firms, families, counties, legislatures, juries, conduct, their affairs sometimes in private; therefore it is proper for intelligence societies and other benevolent societies always to transact their business in secret, under solemn pledges or oaths never to reveal them. Do juries, business firms, families, or legislatures, &c., then organize into secret societies, as permanent arrangements, because they occasionally withhold their proceedings from the public till they are matured for publicity, which, in many efforts for the good of others, may be important? But the jury make known their verdict, councils or legislatures their proceedings with closed doors, and Churches when they are doing business which require privacy, the doings of which are published, there is no analogy of principle, or between the things compared.

Mr. D. says: "Their secrets are Faith, Hope, Christ, Love, Purity and Fidelity."

Does he mean to imply that these virtues belong only to the secret orders, or preeminently so? This would seem to be the force of his argument. What could he say more of the holiest society on earth—the Church of Christ? Does he mean that these virtues, if some will be inclined to think a secret society better than the Church and its services, more agreeable. It is a fact as well as supposition that the lodge room is preferred by professing Christians to the house of prayer.

In a revived not far from the writer, the question arose, "shall the lodge be given up for the present or the religious meeting be abandoned where sinners were requiring the help of God?" The decision was to attend the lodge. It has long been known that Masons who still adhere to the institution, though professing Christians, generally abstain from the prayer-meeting, and attend the lodge. Ministers have been observed this to their great sorrow.

Mr. D. says further: "Does a tempted brother fall and break his pledge? The members of the lodge surround him with love and sympathy to expostulate. They publish not his shame sad folly to the world. They throw around him the influence of kindness, and reason and forbearance, and when the hot tears of repentance flow, they kiss his failings and help take him by the hand, again to forgive."

This is their secret. This is all very well and eloquently spoken, so far as it is true, but there is a dark side. Members have been more bitter feuds, personal animosities, and wrangling, than is found in some of these lodges, from the resolutions made by its members, and this no dealing with a fallen brother. But admitting it is all true. Is not the same thing done by open societies? Was it not done before secret societies were introduced? Certainly it was. But Mr. D. would make the impression by the whole tenor of his discussion they were not, for he says "this is their secret," as if confined to them.

STEARNS ON MASONRY

We are glad to see that Rev. J. G. Stearns has had his works on Masonry bound in one volume, under the title of Stearns on Masonry. (Those wishing to inquire into Masonry, this edition just published.) "Letters on Masonry, addressed chiefly to the fraternity, with an appendix," and "A new Chapter on Masonry, addressed to the Craft, by a Royal Arch Mason, N. Y." The whole makes a volume of 638 pages. Mr. Stearns is a remarkably pure and clear writer. His style is free from all display, highly entertaining, very argumentative and convincing. We acquire into Masonry in the anti-Masonic cause can not be overestimated. It spreads the whole history of Masonry before the reader, and gives him facts and arguments to aid him in forming opinions that will help him to arrive at sound ones. Many of the books professing to expose the institution are gotten up by Masons on purpose to mislead; Mr. Stearns is known and reliable. The account of Morgan's abduction, and the confession of one of his murderers, the confessions of seceding Masons, and the actions of adhering Masons in their lodges to try to conceal the crime, should be read by every candid mind, whether his mind be made up or undecided on the subject. The history of those days is a part of the history of Masonry of which the present generation is ignorant, and of which they should most certainly not be ignorant. We commend this book to every lover of truth, to all who wish to guard the Church and State against the most insidious, the most daring, the most determined and damning foe either has—*Ann. Baptist.*

LOOK OUT FOR PHRENOLOGISTS.

YORK, PA., May 15th, 1869.

EDITOR CYNOSURE:

Hon. Bonsee Mann has said: "I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever dissents from Phrenology is a public benefactor." Now, if this is true, and confessions from many of nature's noblemen, but will refer the curious to phrenological works. I hereby certify, as a phrenologist, that any man who can become a Free Mason without becoming a fool, a hypocrite, malicious, impudent, ill-mannered, revengeful, unscrupulous, undignified, and a villain of Shakespeare's most villainous type, is possessed of a superior brain, and has had a good phrenological education.

Phrenology is both the "ounce of prevention and the pound of cure." Natural brains give natural character. Defective brains give diseased, deep-sides and corrupting &c. Phrenology explains why some men accede from Free Masonry, and why others do not. Men with a hat-full of secretism are too crafty and sly for most people; but phrenology will make you master of the situation. Yours for "more light,"

E. J. CHALFANT.

ILLINOIS STATE CONGREGATIONAL ASSOCIATION ON SECRET SOCIETIES.

This strong body has just held its Quarterly Centesnial Meeting at Farmington. The readers of the CYNOSURE are chiefly interested in its actions on questions of reform, which I will give them. The meeting, itself, was one of much common interest to the members. Memorial papers were read, adopted and ordered to be printed. The members of the Farmington Church furnished an abundant hospitality; corresponding members from East and West mingled delightedly in the deliberations; young men uttered strong hopes and purposes; old men recounted their exploits, as when

Like shadows pictured on a sea of glass."

THE MEMORIAL PAPER ON REFORM,

by the Rev. E. Haynes, was one of special interest. Giving the past action of the body on temperance, slavery and its abolition, fruitcide, etc., Mr. Parker copied in full the action of the Board on Secret Societies, adopted at Farmington in 1846, twenty-three years ago, as follows:

WHEREAS, This Association learn with pain that various Societies or "Orders," binding their members to secrecy, are making rapid progress throughout this country. Therefore,

Resolved, That in the judgment of this body, an oath or pledge of secrecy exacted of members of any organization, renders it essentially different from, and opposed to, the Church of Christ and the State, which court publicity investigation and seek light.

Resolved, That we have not known of any reform issuing in the benefit of mankind, in this or any other age, either originated or carried out by any society requiring secrecy of its members.

Resolved, That a secret society, though formed for benevolent purposes, is peculiarly liable to perversion from the objects that they have in common, if not invariably, been corrupt; interfering with and injuring the administration of justice, and the freedom of elections, both in Church and State, Therefore:

Resolved, That the judgment of this body, it is the clear and obvious duty of all Christians to "*have no fellowship with the unfruitful works of darkness, but rather reprove them.*"

These resolutions, (written by an Editor of the CYNOSURE,) were, at by special providence of God, adopted in Farmington, where the General Association was then sitting, and just twenty-three years before. The same paper was read at Rockford, Ill., in 1858, and later, in 1848, and ordered to be re-printed in the minutes at the meeting in Rockford, in 1850.

Now, at this Farmington Memorial Meeting, in 1869, the Business Committee, by its Chairman, Dr. Patton, of *The Advance*, reported a resolution by which the Association "solemnly re-affirm" the above resolutions; and also, the following specific resolution on the same subject, adopted at Rockford, 1850, viz:

Resolved, That while we rejoice in all the apparent benefits which have resulted through the operation of the Sons of Temperance; yet we deem it our duty to express our belief that the time has fully come when the Association "solemnly re-affirm" the above resolutions; and also, the following specific resolution on the same subject, adopted at Rockford, 1850, viz:

Resolved, That while we rejoice in all the apparent benefits which have resulted through the operation of the Sons of Temperance; yet we deem it our duty to express our belief that the time has fully come when the Association "solemnly re-affirm" the above resolutions; and also, the following specific resolution on the same subject, adopted at Rockford, 1850, viz:

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Resolved

COMMUNICATIONS.

STEAMBURG, Cat. Co., N. Y., Jan. 6, 1869.

EDITOR CYNOSURE:

It seems that my letter of the 1st of December last, in answer to one from my old coworker, J. B. Neesel, found its way into the columns of the CYNOSURE. It was not intended for publication; but the editor was disposed to send me the paper gratuitously. I am obliged to him for his liberality, but am unwilling to be a burden to the cause of truth and right-ousness. Enclosed please find $1. May God bless your righteous labors.

Your type setters or I made a small mistake which I will take the liberty to correct. Agreement to have said, "twice infamous the crime, thrice alarming the danger, from the fact that those oaths and obligations are covered up and made palatable to priest and judge, by mock prayers and Scripture references." You make me say, "by *word*, prayers and Scriptures references."

I have no doubt many confiding, credulous ministers, and jurists have had their consciences quieted by such prayers and Scripture references in a Masonic lodge.

But the Masonic *work* of darkness has a tendency to open the eyes of all good men, who may be persuaded to join a lodge. The abominable work of the abduction and murder of William Morgan opened my eyes; and denounced and renounced Free Masonry. When Bernard's "Light on Masonry" was published I purchased it, and found it, as far as I had been taught, a full and complete revelation of Free Masonry. One hundred and three reputable men voluntarily testified to the truth of said revelation in an anti-Masonic convention held at Leroy, New York. Many of the Masonic Halls in Western New York were either converted into school houses or mechanic shops, and their owners sold their silver emblems to be manufactured into spoons. Myself and other neighbors rejoiced that the murderer was dead, and we cast off our armor, and hung our harps upon the willows. Bernard's "Light on Masonry" and other anti-Masonic books were almost as common as other histories; soon those books became more and more scarce, and adhering Masons began to complain that anti-Masons confined to kick Masonry after it was dead. (See p. 8.)

To make a long story short, Masonic preaching Free Masonry soon became so scarce that none of Bernard's "Light on Masonry" could be found in the place, except my own, and I found that Masons were trying to get possession of that.

Free Mason lodges soon began secretly to meet at private houses. Now Masons put on all their former importance. They not only build Masonic Halls, but Masonic Temples. Never were they so numerous, so arrogant, or so dangerous. I learn that a new edition of Bernard's "Light on Masonry" has been published, with an appendix on Odd Fellowship. Such a work is much needed, as it is the only book exposing Masonry that I know of in these parts—and for some time I have considered it important to keep it in my own house; it is kept by a friend of mine. These are perilous times. And from the fact that arson, robbery, and murder are so frequently the effects of secret, oath-bound societies, I think it a propitious time to petition Congress to pass a law against extra-judicial oaths. I discover the press, styled head beyond the Jordan, and shall soon go home.

WILLIAM SHATTUCK.

OSWEGO, May 11, 1869.

EDITOR CYNOSURE:

We have been taking your excellent paper for some time, and would not do without it for twice its cost. Long may you prosper in the noble cause.

We read the CYNOSURE and pass it around, sometimes hold it to a Mason, but they don't seem to like it very much. I have long looked upon secrecy as a very great evil.

All or nearly all of the business men of Ogden are Masons; they think the institution of Masonry is a very charitable one; that they do a great deal of good. May God deliver me from their charity. And as to the good, who knows anything about it? There is nothing to be kept in the dark. Why don't they let their light shine, that we might see their good works? Alas, they dare not come to the light, knowing that their deeds are evil, lest they be reproved.

The Ogden people are making preparation to erect an M. E. Church. The Circuit minister visited us last fall. He asked my husband how much he would contribute toward the church. He replied, "Do away with secrecy in your Church and I will give as much as any other man. As it is I cannot give one cent."

"Why, my brother," asked the Reverend gentleman, "will not you work for the Lord? You must not, think of Masonry. I have been a Mason, and know all about the whole thing; and Masonry does not amount to anything; no, not so much as one straw."

My father lived near where Morgan was killed. How dare he make such an assertion when the order will secretly kidnap and murder its members because they become disgusted and expose their horrible secrets? In my opinion, a man that has the moral courage to come out honestly from among them as Morgan did, should be honored always. The fruits only say that Morgan's works are all there; if so, why did they kill him?

I am sorry to find that secrecy is a terrible evil —an evil which it is difficult to cope with, but I feel that the good work is begun. Success to the noble cause of anti-secrecy is the prayer of E. H.

MENDHAM, Ill., May 7, 1869.

MR. HART—DEAR SIR: Your notice it will be of my use to publish it, but I feel like giving you the testimony of a seceding Mason with whom I am reasonably acquainted. He says: "I was a Methodist class-leader, but I became a backslider. And having a desire for some society, I was induced to join the Masons. Having received three degrees, the Master of the Lodge being a friend, also a Deacon in the Presbyterian society, said to me, 'You are too conscientious a man; you had better not go any higher in Masonry.'" If one who was no professor of Christianity was too conscientious and honest to take the sublime degrees, what can we expect of ministers who profess to be called to preach the everlasting Gospel of Truth, and yet adhere to Free Masonry? H. W. FOWLER.

EATON CYNOSURE: York, Pa., April 29, 1869.

I know a man in our town, who was so wondrous wise, he jumped into Free Masonry and also scratched out both his eyes; but when he saw his eyes were out, with all his might and main, he jumped into the Christian Church and scratched them in again.

If he sees this, I hope he will inform us through the CYNOSURE, of all he saw when both his eyes were out.

I feel deeply to pity for all who have jumped their eyes out and are "going it blind;" and I congratulate all who have cultivated their bump of simplifiveness until it landed them in the glorious bush of restoration. Yours for the unchristened truth,

E. J. CHALFANT.

EATON CYNOSURE:

I have charge as pastor of a congregation in Germantown, Ohio. A few days ago I had an occasion to visit said congregation frequently, and of course became familiar with its members. At the time above referred to I was much surprised, not to say startled, on hearing a minister in good standing in said organization, in making the opening prayer, pray so EARNESTLY for a beloved brother who had been suddenly attacked by a violent disease, and was now in the very jaws of death, hearing the very earnest prayer offered to the Lord Jesus, for a beloved brother put in that form. I supposed the brother was one of the pillars of said Church, the salvation of whose life was essential to the future prosperity of said Church. You will not be surprised to hear that as soon prayer was ended, that I arose before the congregation to see which one of its members was absent, and perhaps by that time gone up to the upper and better sanctuary; but seeing its members generally present, wondered if the brother was not absent. As soon as services closed, I enquired what brother was referred to in the prayer, and lo, it was a brother FREE MASON, who, I remembered, was among the wickedest men in town.

Now, Mr. Editor, I am not opposed to praying for such men, but my objection was the offering of such an insult to the Lord Jesus Christ by one of His own embassadors (so called). I thought at the time, and who the beloved brother was, that the words of Jesus to a class of Jews who denied the Lord Jesus, would have been appliecable. Jesus said to such, "Ye are of your father, the devil; for his works ye will do." I thought of Paul to the Corintheans, "Be ye not unequally yoked together with unbelievers; or what part hath Christ with Belial; or what part hath he that believeth with an infidel." Heaven save the Church of the Lord Jesus, that he permit her with His own blood torn such a brotherhood as this. Yours for a brotherhood washed in blood Divine,

C. W. MILLER.

NEWS ITEMS.

PROTECTION OF UNION MEN.

It is stated that Governor Warmoth is determined to secure protection to the lives of Union men in the South. He will probably declare martial law in Georgia, in neighborhoods where murders have been committed, and where the murderers are not given up, will arrest a number of sympathizing citizens and hold them as hostages, until the criminals are given up.

Whether the general Government can constitutionally interfere, in time of peace, in a State whose organization is complete and acknowledged, without a request from the Legislature or the Governor of the State, is to say the least, very doubtful. But this much is certain, if it will be done, it will be done. *Something must* be done or there will be an interference from the Supreme Government of the Universe, that will in a manner, far more terrible to them and us, avenge the innocent blood that is constantly crying to heaven from the late rebel States. ED.—

INDIANAPOLIS.

The liquor dealers of Indianapolis have agreed to close their saloons on Sunday, and will see that all business is rigorously stopped by the barber shops, cigar stores, etc.

So the wicked can turn reformers, and he none the less wicked after all. ED.—

THE SOUTH-SOCIAL CONDITION.

So far no government employes are concerned, is finally settled. President Grant has decided that there is to be no reduction of their wages, but that they are to receive the same as when they worked ten hours.

CUBAN AFFAIRS.

Still remain decidedly mixed. But the conviction seems to be gaining ground that the Cubans are getting the better of the Spaniards. The policy of the Cubans is not to venture pitched battles, but to continually annoy the enemy. A Democratic Republic has been formed and a Provisional Constitution ratified. It is by no means certain, however, that the Cubans can maintain themselves.

AN EDITOR INDICTED FOR CALLING ON UNION MEN TO ORGANIZE.

New York, May 23.

A despatch to the *Tribune*, dated Atlanta, 26th, says the Grand Jury of Bobb County have found a true bill against J. Clarke Swayze, editor and proprietor of the *American Union*, the only Republican paper in Georgia, for libel, on account of a publication in his paper, after the assassination of Dr. Ayer, calling on Union men to organize for their own protection.

CUBA.

The news from Cuba is favorable to the rebels. The volunteers landed by the steamer Perit from New York, seem to be safe, and as they were at a point only about sixty miles distant from the battle-field where the Spanish troops were defeated, a few days ago, a junction with the main body of the revolution has probably been effected.

THE EVANGELIZATION OF SPAIN.

The American Tract Society, New York, has 127 Spanish publications, the largest collection of evangelical literature in that language extant. During the year, 2,000,000 pages have been distributed in Mexico. Correspondents of the society write from Madrid that the influence of this wide-spread distribution in Spain bids fair to work the regeneration of the whole people.

THE UNITED BRETHREN.

"Sing ye unto the Lord, for he hath triumphed gloriously."

A letter from Bishop Edwards, dated at the seat of their General Conference, Lebanon, Pa., informs us that the standing rule excluding members of secret societies, after standing an assault of more than two days by able debaters, who wished to turn the rule into a mere "testimony," so as to let the secret societies into their Churches, was sustained by a vote of 70 to 25.!

The wisdom of the original adoption of such rules was not in issue. As Lincoln said of a former removing a fetich before a long pastor he needed—"Even the fetich would know the intent was to let him into that pea-field," so any simpleton knows the intent of the assaults of that rule was to leave lodge-men undisturbed in the United Brethren Churches. Mormon.

"Sing ye unto the Lord forever, for the horse and his rider hath he cast into the sea." They have sunk like lead into the waters.

EXTRACTS FROM JOHN Q. ADAMS LETTERS NO 3.

Writing to Edward Ingersol September 3, 1811, and speaking of the nine crimes committed in the disposal of Capt. Wm. Morgan, Mr. Adams says:

These crimes I allege, were committed by the fraternity. Those were instigated by no impulse of individual passions, by none of the ebullients to the blood-spot contagion of mono opinion, by no personal animosity, by no purpose of robbery. They were the crimes of the craft, of which the guilty agents by whom they were consummated, were but the fanatical instruments. * * * * * *

I charge them upon the *craft, as the means* by which the public notice had been given before hand, that the fraternity had amply provided against his designs.

In these crimes, several hundreds of persons appear to have participated as principals, or accessories before, or after the fact. The measures were taken not individually, but as results of corporated deliberation, in sundry lodges.

Mr. Miner, one of the most zealous and benevolent of men, has mistaken the terms of the anti-Masonic proposition. There are no doubt, degrees of expression of different temperature among the anti-Masons; but I know of none disposed to palliate or excuse the atrocious responsible for the tragedy of Morgans murder. All know that there are now as there always have been, Masons among the most respectable and most estimable members of society. But they belong to a vicious institution, and it is high time to withdraw from that institution; to abolish it, or to purify it from its vices: oaths, penalties, and secrets.

That the institution is vicious, might be very conclusively inferred, from the effects disclosed in the nine crimes above enumerated, even if their causes were yet secret. But these causes have been divulged. We know that every subordinate superstition of Paganism is bedecorated with a hatiar around his neck, had administered to him an oath, the words of which he is required to repeat with his lips; never to divulge the secrets of the craft, and sealing himself by it *on his penalty* then to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every four hours.

Morgan divulged these secrets, and his fate is a practical commentary upon the penalty.

The oath, the penalty the secret, and Morgan's corpse at the bottom of Niagara river, where a shroud a brother of the craft would have would publish no more books," are illustrations of each other, which it would take much sophistry to obscure; much prevarication to confuse. * * * *

But will Mr. Miner tell you that the penalty is, or that it is not a dead letter? If it is, surely the oath is the same—and then it is more profanity; a taking of the name of God in vain; colossal presumption to the disgusting solemnity of the form in which it is administered—if it is not a dead letter, what is it? Some of the Masonic defences, allege that it is only an imprecation, under no less a penalty, than to have my throat cut, and my tongue torn out by the roots, if I do not then, a paltering with words in double sense? A penalty is not an imprecation—and to have the throat cut secrets, and the tongue torn out by the roots, is not a mere imprecation. The substance of the defence is, that the penalty is a *brium fulmen*: that there is no authority existing, in or conferred by the institution to carry it into execution, and that they in a spare hal charge to all Masons upon their admission, to observe faithfully the law of God and the land.

To this Mr. Adams replies in brief: first, that the oath in several of the higher degrees contain an express promise to carry into effect, the punishment of the penalty: second, that it is the duty of this charge to observe faithfully the laws of God and the land in these circumstances, reminds him of the charge of the owner of a parate ship to his Captain—to take, burn, and destroy any merchant vessel of any nation that might fall in his way, and to dispose of the people on board of them, so as that they might not prove afterwards troublesome: but to be especially careful not to infringe upon the laws of Nations or humanity." * * * * * *

That the oaths and penalties of Masonry were understood by the multitudes of Masons, accessory to the commission of the nine crimes above mentioned in my list, is mere objection of in self evident. By them, they were understood according to their plain unambiguous import, as an absolute unequivocal forfeiture of life, and are an explicit consent of the person taking the oath, that he should be put to *death* in the horrid manner described in the terms of the penalty, if he should divulge the secrets of the order. But whether the penalty be as it purports, a real penalty or a mere imprecation, will Mr. Miner say it is a form of words and obligations, fit to be administered with a solemn invocation of the name of God to a Christian and a freeman. Could any thing be conceived more equally abhorent to the mild spirit of Christianity, and to the spirit of equal liberty. The infliction of them is expressly prohibited in the bill of rights of this commonwealth, and recommended to their citizens to have attested the name of God, to subject themselves to death by torture, which cannibal savages would instinctively shriek from inflicting. * * * *

It has therefore been my opinion ever since the disclosure of the Morgan murder crimes: and the Masonic oaths and penalties by which they were instigated, the indispensable duty of the Masonic order in the United States either to dissolve itself or to discard forever from its Constitution and laws, all oaths, all secrets, and all rites, and as ridiculous appendages to them, all *mysteries, and pageants.* J. Q. ADAMS.

RESPONSIBILITY OF THE RELIGIOUS PRESS—NO. 2.

In what respect does the responsibility of the editor of a religious paper, to print the whole truth as it is in Jesus, differ from that of the minister of the gospel to speak it in the pulpit? Most of our editors are ministers as well. If not, they are religious men, and their papers religious organs. If the preacher is to "count all things but loss," whether reputation, pecuniary profit, or any other thing, "for the excellency of the knowledge of Christ Jesus his Lord," why is not the religious editor bound by the same obligation? Both profess to be the mouth-pieces for God, who says, "He that hath my word let him speak my word faithfully, for what is the chaff to the wheat, saith the Lord?"

I ask these questions for information and because I deem them pertinent. I read column after column in our religious papers, and find all manner of sin declaimed against which it is popular to write down, but the spurious benevolence, the pride and vanity of church members, their covetousness, sabbath breaking, theatre-going, dancing and billiard playing, and memberships that ignore Christ and that practice forms of religious worship (so called) from which he is excluded, these I never, or very rarely see, even in a weighed against.

Why is it? What is the matter?

This silence is ominous! Has the enemy done this? In many places these secret organizations are so numerous, and have obliged all members and members of such as a test, that the call of a minister, his support, and his opportunity of having access to the people, are in the hands of these organizations, to a very great degree.

Not only are they interfering more and more with the discipline of our churches, dictating terms to them, if they will not succumb to their influences.

Our ministry, and membership see and feel the blight of these associations, especially Free Masonry, are tainting the very leading sources of our religious enterprises of the day, are entangled with these alliances.

Every day, the influences which such a state of things is calculated to engender and set in motion, are more and more marked and noticeable. A ground swell of alarm and heartfelt anxiety, in consequence, is pervading the minds of the thoughtful and reflecting. All are vaguely conscious that something is wrong: that vital piety, devoted Christian living, unity and fellowship among our church members, are being sadly marred, and yet they hear no note of alarm sounded. The trumpet gives forth no certain sound." If a correspondent puts the subject before the minds of our religious editor, as it is easily seen that they touch it very delicately, or drop it testily. This may do for a while but the time is coming when the feeling of anxiety will vent itself, when this subject will demand to be discussed, with a vigor and power, that no craft or impetience can turn aside.

This is an age of light, of investigation, of universal mental activity. It is the age of freedom. The press must be a free, outspoken, untrammelled press. The powers of light and darkness must meet and do battle in the pulpit, on the platform, and in the public press.

Truth and error must grapple. The contest must come. Gentlemen of the religious press, yours is a tremendous responsibility. You may retard, but you cannot stop inquiry and investigation. You must stand to your guns, or be swept away to make room for true reformers who will be faithful to Christ and his precious truth.

Mere trimmers, or time-server will accept the wager of such a battle, as we are now verging upon. It must be the soldier that will "endure hardships;" the godly, faithful, courageous, unselfish champion of eternal truth. Such will have a glorious opportunity of conflicting with the enemy of God and man, in a conflict, that will be a hand to hand one; that will send its mighty blows home to the very citidel of the enemy, and prostrate his hosty before the cross of Christ, at the feet of the cross of our Lord and Savior Jesus Christ. C.

Clarinda, Iowa.

American Baptist.

REV. W. POST.

ROCHESTER, June 1, 1869.

DEAR BRO.—A Free Mason favored me with a copy of a sermon preached in the First M. E. Church, in this city, by Rev. E. Latimer, D. D., now D. D.; where text was—" Except the Lord build the house, they labor in vain that build it." As unfortunate text selection, in one sense, it being self-evident that the Lord does not build that house," "our ecclesiastical edifice being judges," who say, in various instances, that Free Masonry, at the present day, is a corrupt institution, made so by bad men. But we would like to know when it was not a corrupter,—surely, it never returned more minutes than now.

Twenty years ago I asked a Free Mason, debt and tipler, nevertheless, in good standing, in the order; or, at least, was always received, and a prominent man, I believe, if F. M. was a good institution. His reply was—"It *used to be.*" This being so, the Free Masons are truly laboring in vain, and it is very clear the Lord is not building *that* house. Indeed, they give to plainly to understand that the Lord has nothing to do with it; for though "*Every Lodge is dedicated to the memory of the holy Saint John, of Jerusalem*"—yet they never admit John's Saviour, Jesus Christ our Lord.

The Lord is denied admittance, that "its usefulness as a common bond of humanity" might be unrestricted and extended.

Such organization might do for infidels and the crucifiers of Jesus. The Lord pity those His professed lovers and ministers of His Gospel, called to be men of "clean hands and pure hearts"—"holy men, who speaking as they were moved by the Holy Ghost," could by themselves immediately with an organized body whose obligations bind them in one common, sworn brotherhood; Jew and Gentile, infidel, idolator, deist, Mahommedan, atheist, pirate, thief, and drunkard—know as such, for he "can not violate the chastity of a *brother's wife*, &c.

Dr. LATIMER says, "Within its precincts is found that charity that *hides* a brother's faults." The Mason * * * is prone rather *than he should cannot be broken, to all the brotherhood* * * * *and no catastrophe can corrivalle the most tenacious some brother.*"

And of this order he says, "It is religious * * * deeply, necessarily so in its spirit. Its symbols * * * all point to piety; to a genuine religious experience." (P. 15.)

We pray thee good Lord, deliver us!!

MASONRY AND THE GENERAL ASSEMBLY OF THE REFORMED CHURCH OF AMERICA.

REV. I. A. HART—*Dear Sir:* I am a minister, a member of the Classis of Holland, an ecclesiastical body, connected with the Reformed Church of America, formerly known as the Dutch Reformed Church. Last year our Classis sent an overture on Masonry to the General Synod of our body, then assembled at Hudson, N. Y. This overture was suppressed by a similar overture from the Classis of Wisconsin. The President of the body was a Mason, and the Rev. Dr. Elbert S. Porter, of Brooklyn, for many years the editor of the *Christian Intelligencer*, and he appointed Masons as the leading members of the Committee on Overtures. The Chairman of that Committee was the Rev. Thomas D. Strong, one of the most prominent Masons in the State of New York. The Masons so far controlled this body that our overture was sent to the Committee without being read. When that Committee reported, the Masons by tacking motions to limit the speakers to three minutes, and to one minute, tried to stifle all discussion. Finally they were shamed into allowing the overture to be read and the undersigned to speak. When he had the floor the Masons attempt to keep him shut off from it, a motion was passed just when he was to speak the first time, limiting him to five minutes, he therefore refused to speak, and the Masons were thus foiled into allowing him to speak and choose his own time. The report discussed was as follows, (See Minutes of last year, p. 461.) on the subject of Free Masonry, there have been placed in the hands of our Committee two overtures.

The Classis of Holland presents an extended testimony against this institution, setting forth several reasons why they feel bound solemnly to enjoin on the pastors and consistories under their care to discountenance the order of Free Masonry," the only thing needful for the people and the minister's packet. This foot of all evil makes all men orthodox, so that we have in our Churches, "orthodox rumsellers," "orthodox merchants," and a host of orthodox pew-renters. It has caused this orthodox, wealthy pew-renters to rule the Churches, not in the fear of the Lord, but of "peculiary loss" to themselves. All these are only the fruits of evil that exist now in the world. There are other elements that spring up from this foundation. The corruption of our Government, the corrupt systems of our religious and literary institutions, and the power of money in getting men—corrupt men—into Congress, and in every official capacity, is not only the root, but the *power* of all evil. We shall in our next articles endeavor to show how and when, this root of all evil first commenced in the United States, and state what its progress was all over the Northern States, and refer to what prophecies are being fulfilled by these usurpation hands, that exist all over the world.

All of these articles will be published in a pamphlet form. W. W. WIGGINS.

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JAMES S. HICKMAN.

A Discussion of Masonry and Anti-Masonry.

Rev. John F. Walsh, editor of the *Banner of Christ*, Newburyh, N. C., informs me that a discussion between himself and Mr. Goodwin, a Mason, has been recently opened.

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apr18:tf

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DR. BETHUNE'S LAST HYMN.

[Found in his portfolio, and evidently written on the Saturday before his death.]

When thus serene shall death its nerve,
And I am proved by doubt and fear,
And clear, an overflowing faith
Assail my peace on every side,
This thought my refuge still shall be—
I know the Savior died for me.

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No where worse than I can be—
Therefore I know he died for me.

If grace were bought, I could not buy;
If sins were echoed, no wealth has cash;
By grace alone I draw my breath,
Held up from everlasting death;
Yet when I know his grace is free—
I know the Savior died for me.

I read God's holy word and find
Great truths which my unaided mind,
And little do I know besides
Of thoughts so high and deep and wide;
This is my best theology—
I know the Savior died for me.

My faith is weak, but 'tis the gift;
Then can't my helpless soul uplift;
And say, "Thy hands of death are riven,
Thy sins by me are all forgiven.
And thus shall live, from guilt set free
For I, by Savior, died for thee."

E. S. SEDGWICK'S LETTERS.—NO. 5.

BROOMFIELD, April 21, 1829.

We learned that Morgan had resided in Canada, and when he left, he called and paid for a paper, which he had taken, and I read that the publisher pronounced him an upright and honorable man. He worked at Masonry in Batavia, and was considered a very intelligent and truthful man. He often spoke of the evils of Masonry; and he believed that its principle use was to screen the guilty; to make unworthy men to be thought consequential; in short, misery, crime, meanness, and folly above purity, worth and true greatness. Miller agreed with him; he had taken one degree and was disgusted with it; and, as editors, unless false to their profession, are patriotic, he was for publishing the chest to the world. Morgan must learn more of it in the high degrees. He goes to Canandegua, boards at Ackley's tavern, a mile north of the court house and jail, and employs Loton Lawson to instruct him in Free Masonry. Ackley being a Mason was not particular to charge for all his board, and for this bill the judgment was 20 shillings, and he was taken to jail.

When he went home from Ackley's, a shingle and cravat were borrowed of Kingsley (his not being clean) which he had not returned. When arrested in Batavia he was willing and anxious to go to Canandegua, and convince Kingsley that he did not steal the shirt. Miller tried to stop him, but he would go; and when the board bill was presented, he readily confessed judgment; and when Lawson asked him if he wished him to pay the debt and release him, he said yes; but when the other Masons, Chesebro & Co., seized him, he saw the trap, and stooped glad and cried "murder!" Lawson swears that another came and said "What do you mean any making this noise?" Morgan said, "Is it you?" The man said, "Yes, it is." "Then," said Morgan, "I have no more to say." He then went quietly along. They went east fifteen or twenty rods where the lines were secure. Hubbard came, turned round, and helped Morgan in the coach. There were four besides Lawson helping, who got into the coach. Mrs. Hall, the jailer's wife, after much persuasion, released Morgan. The jailer was out at home.

It was said that the Masons gagged Morgan with a handkerchief, when he cried murder, and forcibly put him in the coach; and it was also said that Lawson was a liar. His defence, when tried, was, "He is such a liar that he is not to be believed."

It was said that the carriage stopped at Dr. Deacker's inn, in Victor, and went in Knox Gillis' yard, and they had supper. Gillis was a magistrate and brother to James Gillis, who kept near them; also Lawson and John Whitney, they stopped again at Rochester and watered.

Those who rode with Morgan quieted him by telling him they were friends and only wished for his good to get him away from Miller; therefore he was still until he returned from Canada. The next morning he cried "murder" many times, and two went with a pistol, and administered him. He was told if he would be still he should not be harmed; he was told also that he had not a short time to live, and must prepare for death, and was asked what death he would prefer? He said, "The death of a soldier—shoot me." These had started to go and sink him, but two flinched; then they went and told them this and more.

On the 12th one came from Leighton who wished to release Morgan. Early in the evening two others came. Morgan begged for a Bible. They promised he should have one; that pleased him very much. He twice begged to see his wife and children a short time; they promised him that also; they fulfilled neither promise.

Some say Masonry is a handmaid to religion; but we see "*her steps take hold on hell.*" The above three and the three left Morgan, and consulted about the disposal of him, had the quarrel; and the witness refused to have anything more to do with it. He left on the 17th and returned on the 21st. He inquired of the Captain of the boat if we had got rid of our prisoner. He replied, 'I guess he has gone where he will publish no more books." Next day he saw the mate Adams, who had charge of Morgan and the ferry. He told him that he left his house on the 20th—that there was no further need for him. He said on Tuesday afternoon, the 19th, a man took the key from him, and requested that he would take the ferry boat to a place where the water is the nearest the wall of the fort, at midnight. He refused to do so, suspecting that they were about to murder Morgan. In the morning Morgan was not there. He met two men near the magazine; all went in. They examined to see what would excite suspicion, and righted things. Ferry Hall swears that in 1826 he was in a lodge; and Mason stated there that he had received a letter from a Master of a lodge West, that one Wm. Morgan was about to publish the secrets of Masonry, and soliciting advice. The author of the letter was inquired of in said lodge. He said some time after this Morgan was killed, and Col. Wm. King and two others, one a Colonel and the other a Judge, executed the penalty of his obligation, or words to that effect. Other proof in my nest.

INDUCEMENTS TO JOIN.

Masons pretend that they never offer any inducements to join their society; but there is no more truth in this pretension than there is in many others which they make. They are constantly seeking to strengthen their society, and they seldom omit an occasion to thrust their influence in wherever they can get a chance. The only way that they can maintain anything like a respectable attitude in their own estimation and that of the world, is by increasing their numbers, and by having a large body of members to keep each other in countenance. I, the writer of this article, have received inducements by Masons or Odd Fellows to join their society, and I doubt not that thousands of others can say the same thing.

An instance of Masonic cunning is announced by the papers as exhibiting itself at this present time in Rockingham, Vermont. It is a move made by the Masons to have a hall of their own incorporated in the same building with the Town Hall, which the town proposes to build. It is no more proper, of course, for a set of Masons to have a hall in such a building that it would be for the Romanists, Spiritualists, Ex-Elluxes, or any other organized band of men. The anti-Masons have just as much right to have a hall there as have the Masons. The Masons, by their covert, underhand efforts, seeking every occasion to extend their influence and power, force men—men who value their character and integrity—to become anti-Masons in self-defence, and it would be strong and unjust in a town to grant favors to one which it would withhold from the other. A large, powerful, secret organization, like Masonry, acts as an overbearing tyranny against every one who does not belong to it; and no one can belong to it without parting with his manhood and his independence. If the people of Rockingham allow the Masons there to have their way in burrowing in the Town Hall, at the town's expense, or in any other way, even if said Masons should *give* a hall to the town, either one of two things must exist there: either the Masons have the majority of voices, or else the people are not properly alive to their rights, interests and independence, as a free people. The appropriation of any part of a town hall to Masonic uses as contradistinguished from anti-Masonic uses, is oppressive and tyrannical, and as bad in every way, as the appropriation of public money in the city of New York for the Romanist religion.

It is such insidious, murky, Jesuitical advances as these that render Masonry justly odious to every generous, manly, right minded person. It is an aggressive power, as haughty and arrogant in its pretensions as it is base in its secretive, underhanded manœuvers; and its disposition is to thrust everyone aside who has not debased himself by becoming one of its own members. In communities where their numbers are large, and calculated to inspire confidence in their strength, they are not even civil to those who abocse to exercise the rights of free men, and be opposed to the mean and sneaking practices of Masonry. The more vulgar and ill-bred part of them, which is probably three-fourths are often brutal in their manners, as ignorant, conceited and low as they can be, while they feel the power of the organization to which they belong, and desire to make it felt upon others.

For one, I do not intend to submit to this imposition by any kind of subserment that may be held out, and while seorning to be a free Mason, I shall ever claim to be a

FREE MAN.

INFORMATION ASKED.

One of the most valuable qualities of the Cynosure is, that it enables witnesses against Masonry, to bring their evidence together, so that its true import can be discovered and understood. Masonry being a carefully organized and disciplined body, has a great advantage in bringing numbers and associate power to bear upon men, who, relying upon integrity of intention and good character alone, have provided no other means to make themselves best. It is very evident that a few well organized persons, or those of the worst possible characters, might prevail for a time, over several times their numbers of men, though of the best possible characters, if these latter have no organization. We don't object to any organization that is open, manly, and above ground, and we regard the Cynosure as an organizing principle of this latter kind.

We have noticed several traits of evidences in it, with regard to matters of the war, which accord with our own observation, and which leads us to desire more of the same kind. We ask for information.

Is it the opinion of any of the writers for the Cynosure, that the war Department during the war, was under the conduct of a Master Mason, or that it was managed in the same way, and on the same demoralizing principles that a Master Mason would conduct a lodge? In other words, was there not more Masonry shown than moral principle?

We have not much personal acquaintance with Mr. Stanton, but from the manner in which he did things, it appeared to us, that he was merely a Masonic manager, who ought to slur over vital principles by Masonic craft and connivance, never designing to execute the laws against fellow Masons, and being in direct telegraphic communication with every lodge in the country. We would like the views of others on this subject.

It is a matter which it imports the people of the West to be well informed upon. They have a right to know to what end their efforts have been directed, and what means and agencies may have been used, to render their efforts in a measure, nugatory and vain.

We have noticed that a newspaper writer who had received high rank in the army, appeared to be selected, as the chosen instrument of at least, abetting the secret out of the bag (or lodge?) that the administration did not intend to punish rebels. The work was done in this ingenious way; a book was published, called Jefferson Davis' prison life, in which a quarrel was represented, (a real Masonic like looking quarrel,) a sham quarrel, designed for some object or other, but never trod the earth!

Query. How should Morgan be a perjured wretch unless he published that which he had sworn to conceal? and if so, his book is true; and if it is perjury to tell out of the lodge what the Masonic oath requires to be secret, who commits perjury when some good religious brother tells that Mr. A. or Mr. B. undertook to join the Masons, and was blackballed?

Yours truly, HIEL LEWIS.

NEWS ITEMS.

A County Society, Auxiliary to the National Christian Association, opposed to secret societies, has been organized in Lowndes Co., Miss.

WM. D. FREEMSTER Pres.
ELI TAPLEY V. P.
R. M. D FREEMSTER Sec'y.

This Auxiliary though small, is a live and aggressive one, as is evident by its works. Already it is furnishing standard and important documents for publication.

The Royal Arch preacher of the M. E. Church at Elkhart Indiana, has drawn out another member of his Church, Mrs. Hannah Seely Gore, for disapproving of his treatment of Mr. and Mrs. Cook, and ordered her father to leave his house for asking the reason of his daughters expulsion, and against the remonstrances of his congregation, the conference have continued him in his charge. Order reigns in Warsaw. Congregations in the M. E connection may understand that Masonry is not to be objected to, and royal arch preachers shall be received and obeyed.

ED.—

A LABORED DEFENSE.

LEE CENTER, May 12, 1869.

EDITOR CYNOSURE:

After listening to a good sermon on "Salvation by Jesus Christ," one brother arose in class-meeting and said he fully endorsed the sermon, and thanked God that he was not a Mason, and thus debarred from praying to Jesus Christ in the Lodge, lest he should offend the Jewish or Infidel brethren of the fraternity. That they might worship the Supreme Grand Architect of the Universe with due ceremony all their lives but when the dark forces of death beat against the iron-bound coast of eternity, if there is no Jesus Christ to say "Peace, be still," their bark will go down in endless despair. They may then call on God the Father to save them, but He will say that He couldn't have them if He would; that He has given all power, both in heaven and earth, to the Son, and has not reserved any power for special occasions; and further, He has given notice that there is no other name given under heaven whereby they may be saved, but by Jesus Christ.

Immediately after meeting closed, the following conversation took place between the minister and brother:

Minister. It is not true that Masonry forbids praying to Jesus Christ. I have been a Mason for fifty years, and know whereof I speak. I have prayed frequently in the lodge, and prayed just as I would anywhere else.

Brother. No doubt of it; but it was by sufferance. But notwithstanding all that, it is a violation of Masonic rule.

Minister. I have prayed *for* I told them to their faces that I would pray as I pleased, or I would not belong to them.

(Query. Why did he tell them he would pray as he pleased, if no objections had been raised?)

Minister. I suppose all you know about Masonry is what you got from Morgan's book; and he was one of the vilest and most perjured men that ever trod the earth!

Query. How should Morgan be a perjured wretch unless he published that which he had sworn to conceal? and if so, his book is true; and if it is perjury to tell out of the lodge what the Masonic oath requires to be secret, who commits perjury when some good religious brother tells that Mr. A. or Mr. B. undertook to join the Masons, and was blackballed?

Yours truly, HIEL LEWIS.

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VOLUME 1. CHICAGO, TUESDAY, JUNE 29, 1869. NUMBER 23.

The Christian Cynosure.

The Cynosure being only a four page semi-monthly, we are unable to go into details or our anniversary as might be interesting to many of our readers. We are obliged to reserve Bishop Edwards' address, the roll, the Secretary's report, letters of congratulation, and other valuable documents, for the minutes in pamphlet form, which will soon be issued and afforded at a low price, and distributed by mail to all who may see fit to order them.

The following are the officers of the Association for the ensuing year:

President—Prof. J. C. Webster, of Wheaton, Illinois.

Vice Presidents—Rev. Joseph Travers, Ills.; President Fairchild, Ohio; Prof. D. J. Fowler, Mich.; Rev. A. M. Milligan, Pa.; Rev. W. C. Kephart, Iowa; Rev. D. S. Mason, Wis; Lyman Prindle, New York; J. L. Brookwalter, Minnesota; Gen. J. W. Phelps, Vt.

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A FOOL OPENETH HIS MOUTH TO MAKE KNOWN HIS FOLLY.

A professed minister of the gospel making an oration recently in Medina, Ohio, for glorifying of Odd Fellowship, undertook to justify their secrecy, from the fact that the word secrecy, occurs come sixty times in the Holy Book of God. Wonder if stealing or murder, or drunkenness, could not be more strongly justified by the same kind of logic. Do not the words used to denote those and various other crimes, occur more frequently in the Bible than secrecy? What does such logic prove, if not the weakness of the cause in which it is wielded, unless it be the weakness or dishonesty of the advocate? But, according to this logic, it must be an excellent thing to be a fool, for the word fool, occurs oftener than secrecy. In the same discourse, the clerical orator, slaughtered the opponents of secret societies, with such sharp texts as these. "A talebearer revealeth secrets, and a fool uttereth all his mind. He forgot to inform his hearers, that the wicked conspire and lurk in secret, that they may purily shoot at the upright, or that "a whisperer seperateth chief friend." That the Scriptures use the different forms of the word secrecy, among other things, to describe the general policy of the wicked, in concealing hatred and iniquity; "lurking in secret places to murder the innocent," and to teach in contrast with this, that Christ is not in the "*secret chambers*" and that He "in secret, said nothing."

He justifies the secrecy of Odd Fellowship, on the ground that secret things belong to God. But if secret things are the peculiar property and glory of God, what business have Odd Fellows with them? Is Odd Fellowship God? Or have they "put an idol in a *secret* place" to which they ascribe what belongs to that God, who has revealed for the benefit of *all* men impartially, just so much of the deep things of God, as they are able to receive, or, as is for their good to know?

But, "he is a fool that utters all his mind." Yes, these silly arguments of this orator, prove that. But he is a greater fool, that allows a padlock to be fastened on his tongue, so that he cannot utter all his mind, when wisdom and duty demand that he should.

TO BE WRONG IS TO BE WEAK.

There are ten thousand members of the Masonic Order in Chicago, and as many more belonging to the Odd Fellows, Good Templars and other "secret societies." Fifty-nine reverend gentlemen from various potions of the United States have organized themselves into a convention in this city for the purpose of demolishing these Orders. What this Quixotic achievement shall have been accomplished, they will proceed to demolish the remaining few hundred thousand heathens in other portions of the country. *Chicago Journal.*

The above will strongly remind the Bible reader of the following passage from Nehemiah iv: 2, 3.

"What do these feeble Jews? Will they fortify themselves? Will they sacrafice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burnt? Now Tobiah, the Ammonite, was by, and he said; even that which they build, if a fox go up, he shall even break down their stone wall."

Well brethren, scaling we are decided as Nehamiah and his feeble company were; let us do as he did, and spread the matter before our God in his words. "Hear O our God, for we are despised, and turn their reproach upon their own head." The *Journal* adds:

"One of the principal points made against "secret societies," is, that charity belongs especially to the churches, and as these societies are charitable, they ought to be demolished.

This brings to mind other Scriptures, such as these; "Every day they wrest my words." "He that maketh himself a king, speaketh against Cæsar." In the same spirit that this false witness was manufactured against Jesus, is the above charge tabled against the Christian association for opposing secret societies; as if we had admitted that the orders are benevolent, and therefore, they should be demolished. Not because they are benevolent do we oppose them, but because they baptize the lutenest selfishness with that sacred name; be cause their pretended benevolence is a hypocritical sham; a mere swindling pretense, and nothing else. This is our distinct allegation, as the *Journal* man and every body else knows, or may know, if they take the least pains to inform themselves. Having done this, it is their right to refute our allegation, or to prove that we are ignorant or malicious slanderers if they can. But they have no right to represent us as sinning as awfully against the truth, as we would by admitting the false claim of Masonry, Odd Fellowship and other kindred conspiracies to benevolence. And yet, we are not astonished at such base perversion of truth, considering its Masonic source. It is a fair specimen of Masonic truthfulness, where the character of Masonry or of its opponents, is concerned.

Here is another example of the unhistorical, from the same paper of the 10th.

"On motion, a resolution was passed returning the unanimous thanks of the Convention to the reporters of the city press for the unvarying accuracy of their reports."

We believe the *Tribune*, *Republican* and *Post*, published the same. The resolution passed was the following:

Whereas, Among the five daily papers of Chicago, but one has inserted accurate or candid reports of this body's proceedings; the others misstating or falsly coloring facts; therefore,

Resolved, That the thanks of this convention be, and are hereby tendered to the Chicago *Times*, for the candor and accuracy with which it has reported the business which we have transacted.

How mournfully degraded must he those minds which can find sport in such indulgence of the meanest mendacity. How fearful the moral condition and prospects of any people when a lying spirit has thus poisoned the very fountains of daily intelligence. What infatuation possesses the conductors of the daily press? Do they wish to earn such a reputation, that nobody will believe them, when they publish the truth? Do they believe that maxim of devils that a lie well stuck to, is as good as the truth? Do they believe that the God of truth has forsaken the earth? Do they imagine there is a minority so small, or a human being so low, that they can falsely vilify them, and the thing not react and harm themselves worse than it did the despised ones assailed? Such deflexes of secretism being in perfect harmony with the cause defended, will be an eye opener to many a candid observer. "Thou lovest all devouring words, O thou deceitful tongue." God shall likewise destroy thee forever: he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living. (Ps. LII: 4, 5.)

Here is another characteristic utterance of the *Journal*.

"It is a noticeable feature of the convention of clergymen opposed to "secret societies," now in session in this city, that not a single Chicago divine participates in the movement, nor is there a clergyman of any note in fellowship therewith."

Dr. Haven was one of the Executive Committee of the Association. Rev. Mr. Roy presented the first important testimony that was read in the convention. Rev. Messrs. Holyoke, Cobb and Root, were members, and others of no mean repute were in attendance, whom we will not name now, but whose record in this cause we doubt not, will be like that of Nichodemus or Joseph of Ariamathea, and some pseudventure like that of Saul of Tarsus.

Will the Chicago divines who stand aloof from this Christian effort to save the land from the great apostacy of secretism, and to avert the inundation of the dark waters of covert, pasiism and infidelity, fool themselves honored by such a compliment, from such source? Or will it wound them like the piercings of a dart, when it recalls to their remembrance the words of the Master. "Woe unto you, when all men speak well of you?" Brethren, we table no charges, we utter no reproaches. We know your position is one of delicacy, of difficulty, of trial, in a city where so many thousands have joined themselves to Baal Peor. Our heart's desire and prayer to God for you therefore, is that as your day is so you may be speedily endowed with wisdom and strength from above, so that whoever may applaud you now, the King may at last say, "Well done good and faithful servant," and whoever may reproach you, neither your own hearts nor your final Judge may do it.

"Nor is there a clergymen of any note in fellowship therewith." "Have any any of the rulers believed on Him?" Of course not. Loomard Woods, Moses Stowart, J. S. Christmas, C. G. Finney, and thousand of like faith and standing, are men of no note. Besides, be they who or what they may, the moment they should have the hardihood to breath a thought of suspicion, as to the character of Masonry, or any of its clandestine progeny, they would instantly by the touch of the mystic wand of calumny, be shriveled into nobodies.

Senator Pomeroy was erst an honorable Senator of the United States, but having the hardihood to state a few facts, and express his conviction that Masonry is a dangerous enemy to pure religion, and to American equality and liberty, and, worse than all, to give a few unanswerable reasons for such conviction, and even the *Post*, a paper supposed to have some regard to decency—the *Post*, that professes not to "see a hem bottom for Masons or Masonry;" —the *Post*, an organ of Senator Pomeroy's own party—in hot haste, *puts him as "a nasty Pickney*," and pronounces his strong, manly and Christian speech "snivel and cant;" insinuates that the Senator has got rich by corruption; accuses him of assailing tons of thousands of men whose shoe fatches" his unclean fingers are unworthy to unloose in this manner."

Whereas he assailed nobody and no *thing* but vicious, unchristian, unamerican *institutions*, in which to be sure tons of thousands of men, good and bad, are sadly entangled. Let any candid man read the imperfect report of Senator Pomeroy's speech in another column, and he will say that the assult of the *Post*, is "*shameful indeed*" That if Washington abounds with Jack Masons, who, by the ways are always ready to volunteer their services, when the fraternity have work to be done as "*nasty*," that a Morgan murderer would not stoop to it, then indeed, as the *Post* asserts, Senator Pomeroy may have in Washington, "a reputation more unenviable, than any other man in the Senate," and no wise man think the worse, but all the better of him, on that account. "Rejoice and be exceeding glad, when men shall persecute and revile you, and say all manner of evil against you falsely for my sake." The cause that is defended by such revilings as a general rule, is the cause of evil, and they who are thus reviled, are the messengers of the truth of the living God.

But the respectability and piety of Chicago, ignored the anti-secret convention, so say the daily papers. The daily papers sneered at it, and maligned and misrepresented its doings and sayings, pouring out ecurs, ridicule, and billingsgate upon the movement and all concerned with it. This was especially true of those journals which hitherto have claimed to represent all the patriotism, morality, and religion in the politics of the country. The *Times* so violently denounced as the fire-in-the-rear copperhead sheet, the apologist of slavery, the companion of all the baser sorts of sheets, this paper alone when it professes to report facts, given not indeed a perfect report, but one evidently intended to be candid and truthful.

Was it not some development like this, that was the occasion of Christ's saying to these in his day, who regarded themselves as the embodiment of all the respectibility and holiness in the land, "publicans and harlots go into the kingdom of God before you?"

WHEATON COLLEGE.

Since my last report to the readers of the Cynosure, we have received, for our college building from Philo Carpenter, Esq., $500; from A. D. Reed, Esq., $100; from Deird & Bradley, $100, in Chicago. From J. Marks, $20; and from E. J. Holmes, $100, in DuPage county, on former subscription. Also from the good Deacon Judson, of Delavan, Wisconsin, $100, and from Rev. L. Foster, of Blue Island, to complete the payment of $250, to the building, $250; from H B. Mills, Esq., $10, and from Rev. H. O. MacArthur, $10; in all received in cash by myself as above $1,180. This is beside and in addition to some constantly being paid in in teamservice, labor and other ways in liquidation of home subscriptions, and also small sums of money constantly paid in on a weekly subscription by the ladies. At the meeting of our State Association at Farmington, three pastors wished me to visit them at their communion on vieo the first Sabbath in July; and several individuals have notified me that they intended soon to contribute. As soon as our commencement is over (June 30), I shall be happy to answer such invitations, (until August 7, when I must fill an appointment East,) and assist my brethren in the ministery on the Sebbath, and address the people against the deluge of secret societies, now subverting and corrupting this country; and in explanation of the objects, intentions, and success of the National Christian Association against them. Letters directed to me at Wheaton, Ill., always reach me promptly.

A word ought to be said of two donations reported above: Deacon Judson, of Delavan, Wisconsin, came to see us unexpectedly, on his way to the Anniversary, frail, and three years past his three score and ten, where his presence and prayers shed a holy influence on all around him; and Rev. L. Foster, also a member of our Convention, has lately given $1,000 to the Freedmen's cause alone.

Our building, as I have said, is to cost from $80,000, $100,000, and when completed, it will be as if Bunker Hill monument instead of a solid shaft of stone, was filled with some hundreds of people praying daily, as they came, and testifying for Christ against kingcraft, priestcraft, and all those religious inventions by which the "rulers of the darkness of this world" are seeking to place the American continent back where Asia and Africa now are.

If every single reader of the Cynosure will set apart and give *something*, as God hath prospered him or her, this building will be completed and be free from debt as it goes along, and I do profoundly believe God will accept this service at our hands. J. BLANCHARD.

OUR NAME—ITS PRONUNCIATION.

We follow Worcester who prefers "*Sin-oure*," pronouncing the i long and giving the u to the neat syllable. We do so, not because Worcester's Dictionary is a Cambridge work, and the literati of Boston are as apt to be right, in questions of pronunciation, as any in the country, which is perhaps true, but because a single consonant between two syllables is apt to be given to the last, while the first is accented, as in *gra-ciousness*, *ra-tional*, *ey-nabane*, *Au-morous*, and the like. The stress of voice falling on the accented syllable; euphony favors terminating it with a vowel instead of a consonant, as less harsh and sibilant.

Webster, we know, though he admits *Sinoeure*, places (or his compilers do) *Sin-oure* first. But he probably followed Walker, whose orthoepy spread widely in this country during the twenty years in which Webster was abroad studying the languages of Europe. But though Mr. Walker, as Webster does, places *Sin-oure* before *Si-noure*, as the preferred pronunciation, he adds this frank remark: "Contrary to Mr Sheridan, I have preferred the short to the long sound of y in this word. I am not certain, however, that the best usage is not against me." And since see is, after all, the law of language, let us all say Cy-nosure, which Walker certely defines, "*The star near the North Pole, by which sailors steer.*" The Christian Cynosure, of course, is Christ. Let us steer our course by Him.

ANTI-MASONIC POLITICAL PARTY.

One earnest friend brought in a resolution, through the business Committee for the immediate organization of such a party, but it was not acted on by the association.

It is a good maxim to learn from our enemies Free Masons (falsely) assure their stripped and bedewinked candidates at the threshold, that nothing in their oaths is "to interfere with their politics." They mean their political parties. Every scheme set on foot by Satan to swamp Christianity and popular government in this world, eschews "politics" in the same way. That is, *they join no political party because they mean to control all parties.* In every Irish rebellion the Romish Church has had priests enough on both sides to take the curse of the defeated party off from the "Church." John C. Calhoun, in his attempt to blot out popular government, which culminated and failed in the great rebellion, never was either Whig or Democrat; and both Whigs and Democrats did his bidding while he lived. Free Masons pretend to keep aloof in like manner from all party organizations but their own. They are "wise in their generation." They mean that Free Masons who are Republicans shall prefer Republican Free Masons; and Democratic Masons prefer Masons who are Democrats, and so meet together at the top, and produce a state of things in which none but Masons can hold office in this country.

Masonry cares nothing about a political party. The power of the system is hidden and works in the *rivet*. Satan was safe in proposing to give Christ the "kingdoms of the world and the glory of them," if he would practice certain rites, and he (the devil) would not have been particular as to the *rites*, if only they were not those given and commanded by the God who had driven him from heaven.

Now, a political party cannot dislodge and eject a religious error, or a false religious. Has the British power in three centuries been able to dislodge Papacy from Ireland? Mormonism will no more be squelched by the political power of Congress than Masonry was ejected by the anti-Masonic party which sprung from the blood of Morgan.

No; we must do what we *are* doing; we must draw our indictment of these orders in the name of Jesus Christ, *and in His name prosecute them.* And while we are doing this, politics will be purified by themselves. Without Christ we can do nothing in this matter.

TO THE PASTORS OF CONGREGATIONAL CHURCHES IN ILLINOIS.

"Let us have Peace."

In a recent examination of a candidate for instalation, Prof. Webster of Wheaton College asked the candidate his views of secret societies, when two brethren of the council objected to the question as improper; to the moderation ruled. I am glad to know that the brethren objecting, themselves disfavor secret societies: but I beg to suggest to them, that such objecting, will certainly lead to an issue being made between the Congregational pastors of Illinois, which will make it difficult to avoid forming parties in our Churches, which cannot walk together.

For; 1. If it is proper to ask a brother his views of secret societies anywhere or at any time, it is surely so, when examining him as a minister.

2. Those of you who object to this, never publicly speak or pray on the subject of secret societies. One of you at least, does not even read the Cynosure, and if asked, you say you know little or nothing about secret societies, and you say the truth.

3. You moreover have Free Masons in your Churches who would not endure it or you, if you should, by your example in your pulpits, lead your people to pray for light and truth on the vexed question of secret societies.

Now if you attempt to compel us to follow you in your official silence on these evils; if you undertake to silence a cautious Christian gentleman and scholar like Prof. Webster, while *you say* and do *nothing* yourselves, you are putting our Churches on the strait road to faction and division which you will regret, and from which you will suffer more than we.

LET US HAVE PEACE.

The vaunted liberality of Masons and Odd Fellows, by which they use such names of God as may be applied to any and every God, is a denial of the superiority of the true God; a repudiation of all that He claims as His peculiar and distinctive glory; a practical and therefore the strongest kind of denial of His sole divinity. Treating Juggernaut and Jesus alike is simply declaring that Juggernaut is as much a God as Jesus, or Jesus is no more a God than Juggernaut; exteeding the same fraternal fellowship to idolatere or deists as to Christians is positive infidelity in itself; is degrading Christianity to be anything more or better than any heathen system; is teaching that deism or paganism is as good as Christianity, or Christianity is as false and worthless as paganism. H.

REGENERATION OF SPAIN.

There is great reason to hope for what has been considered almost hopeless, that the day of regeneration and evangelization of Spain is at hand. She may be wrong in her policy to send Cuba—of that we are not prepared to judge. She may be wasting in a wise and sustained patriotism—strange if she were not. But she is earnestly seeking a higher and healthier life, and can hardly fail. Freedom of the press—liberty of speech—radical change in the system of education, by which the instruction of the young is taken out of the hands of the priests; the equality of all men before the law, depriving the priesthood of the privilege of being tried only among themselves; the suppression of all secret religious orders, which involves the extinction of the Jesuits; and the discontinuance of the eight hundred monasteries, with the confiscation of their property, these certainly are no faint promise of better days.

The above is from a religious journal which never intimates that any evil is to be apprehended from secret societies in this country or even that any such societies exist here. And yet it thinks "the suppression of all secret religious societies in Spain, is no faint sign of better days. Wonder if a secret *religious* society is worse than an *irreligious* one, or worse than a moral one, or a benevolent one, so-called.

A MONARCH FOR THE UNITED STATES.

It is reported that a meeting is called, to assemble in Washington City, of persons who are so favorable to a constitutional monarchy for the United States. A paper, supported by this class of people, some of whom probably favor the old country to escape the tyranny of crowned heads, is published in New York, called the *Imperialist*. Southern papers, especially those which ardently supported the rebellion are generally in favor of the idea of a monarchy. Of course men who supported the tyranny of black bondage are expected to be favorable to a similar yoke for the whites. But when the universal Yankee nation consents to an abridgment of its priceless liberties, imperialism can take root in our freedom-nourishing soil, and supplant the institutions of republicanism.—*Northern Illinoisan.*

And this will be when one or two more generations have been familiarized with the royal pomps and regal titles, and the more than monarchial despotism of such secret orders as almost the entire political press of this generation are continually extolling, like a favorite child toying with a deadly serpent.—Ed.

E. S. SEBOWICK'S LETTERS—NO. 6.

In the trials three years after the murder of Morgan, when any crime beneath murder was outlawed, I understood that Masons claimed the exemption from answering questions, when under oath, to the effect that they would tell the whole truth, on the ground that they would criminate themselves, when told by the Court, that they were bound to answer, unless they would criminate themselves in that which was not outlawed, and any crime beneath murder, was then outlawed. This proof was then considered by us, as strong as if these subscribing Masons had sworn that Morgan was murdered, and they would by answering the question, confess the murder. They are just as guilty of perjury, if he was not murdered by them, as if they swore that they had murdered, when they had not.

We call this as strong a proof as the oaths of Masons can be; but all the circumstances of the case were to our minds sufficient evidence; and all the members of the Lewiston Council, too, were, and are now, (if alive,) convinced that Morgan was murdered, as was sworn that those who were for his death, proposed to do it, when men of conscience withdrew from the transaction. This is the effect of Masonry, and of bondage by extra judicial oaths; those bound, consider the obligations imposed upon them as paramount, and as annulling their obligations to society, to their country, and their God; who says, "Thu shalt do no murder." They soften the crime down among themselves, by saying, "They executed the penalty of his obligations."

My next will be on the origin of anti-Masonry.

The last sentence of the address of the first Victor meeting, commenced thus: "No violent measures should be recommended; but a steady unwearying fidelity to effort, should be made to give every one, in his state of independence and freedom, forever, an equal advantage to others &c.

At the request of our committee, I wrote to the other town committees, requesting a meeting in opposition to secret societies. We had a large and enthusiastic meeting at Deers Inn Victor, and there we resolved to meet them in the political field, as we saw that they not only held the offices, but perverted them to their own purposes; and we were often asked, what can you do, and told Masons hold all the offices.

We could not see any use of bond Masonry, free only in name, except to induce their dupes to help the unworthy into office, and to shield black-legs from the demerit of their crimes. We found these characters foremost in every Masonic procession; though men in high stations—called honorable, were led by the cable tow into it.

Conventions were appointed for nominating men, "good and true" for office; and these were elected, by a large majority. We used to cross the Cayuga bridge with 40,000 majority in the Western New York, and I believe we swept the charters of every lodge from the State. We had Millard Fillmore, Wm. H. Seward, Francis Granger, and John C. Spencer when we wanted him; and a host of men called workies.

In my next I will show how we took the name of Whig, and droped political anti-Masonry. E. S.

OWNING UP.

A short time since, one of the Masonic brother-hood having been put off his guard by the use of intoxicating drink, he accosted me:

Q. Sebree Mr. I want to talk to you. They tell me you are lecturing on Masonry. Is it so?

I answered, I am trying to get subscribers to a paper that tells what Masonry is. Have you seen it? A. No; but you can't know anything about Masonry, unless you are a Mason. Try me and I?

A. Well I'll begin at the first; but I am almost to drunk.

Q. From whence come you?

A. I answered, from the lodge of the Holy John. (He assented.)

Q. What come you here for to do?

A. I answered.

Q. He then read the next question, and I answered; all being asked and answered exactly as given by Tapley in the Cynosure.

Then he gave me the heil, and asked me what it was.

A. I said, I hail.

He said he was too drunk; but went on to give all the grips to the true grip of the Master Mason, and asked me what they were.

A. I answered as given in "Tapley's Tests", to all which he assented by nodding his head.

By exposing Masonry, and by distributing and getting subscribers for the Cynosure, some of us have an exciting time. The Masons deny the exposition until they oppose Masonry and themselves by denying. They also try to treat the paper and us with indifference or contempt; then advise, abuse, and threaten; thus endeavoring to compel the few who dare to work against them to desist. W. D. F.

COMMUNICATIONS.

DALLAS, CO., Iowa, May 24, 1869.

Editor Cynosure:

I feel that I must pen you a few lines, though I don't know that I can say anything to strengthen the cause for which you are laboring, but I think I can safely say that I am on the side of truth and right. I like the cause you are battling for, and believe it to be a good one, and without its accomplishment pure and undefil-d religion will not progress very fast. I have been a member of the M. E. Church for thirteen years, but had never been turned out, it is said, for neglect of duty. My wife is still a member, and is guilty of the same offence that I am, and why is it? Let me explain a little to you. Last Conference year the minutes of the Ames Convention made their appearance in this county, and among the rest who read them was our preacher, Rev. Adair, and he a Mason. (The pamphlet was destroyed by the Masons.) Ever since I have been opposing all secret organizations, and more especially the Masons, have sent for one copy of the Cynosure and Bernard's "Light on Masonry." My papers are out through the country. Some like them, while a few say they are not fit to be read in society. I have not received all my papers, but I hope they that steal them will read them. Immediately after the minutes of the Ames Convention came out in this county, an address was made by the Rev. Adair on a United Brethren minister by the name of Armstrong, charging him by letter with the basest of crimes. Immediately I said that I would not pay Rev. Adair my quarterage, nor hear him preach, but told my wife to go to Church if she wanted to, but would not upon the same grounds above stated, but of late we have tried to do our duty in prayer and class. And, now, Christian friends, I am satisfied that it is only Masonic vengnance that I am turned out and my wife held. Don't understand me that I am sorry that they have turned me out, for if I cannot have fellowship with those that don't hold league with the devil, I will not fellowship any; for in secret, says Christ, I have said nothing, and again, if they say, "behold, he is in the secret chamber, believe it not."

Your paper has a small circulation here, and I think is doing much good toward opening the eyes of the blind. I bid you God speed in the cause you are in, and you that are ministers, take off your gloves and fight manfully for truth and justice. E. D. WILLIS.

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SECRET ORDERS.

We have President Finney's letters on Masonry, for sale at this office.

The Christian Cynosure.

OUR ANNIVERSARY.

Between one hundred and thirty and one hundred and forty delegates representing nineteen different Christian denominations, met in this first anniversary of the "National Association of Christians opposed to secret societies." The meetings were held in Farwell Hall building Chicago, from evening June 8th, to 10th.

The Treasurer reported that the receipts for the Cynosure had thus far covered the expenses into a small balance, and that the subscription list had reached three thousand three hundred, and was steadily increasing. On recommendation of I. A. HART, corresponding Secretary, the Association raised a finance committee, on whose report, they voted to raise ten thousand dollars, for the purposes of the Association the current year; about two thousand dollars of which were either paid, or pledged on the spot.

The members came together evidently filled with the spirit of prayer, and the Holy Ghost, which evinced itself in their earnestness, their tenderness and the unity of their counsels and results.

Our good President, Bishop David Edwards, for the first time in his life, read an address at the opening, which was catholic, clear, and concise. He told us that we were a *Christian* convention, and what the name imported. He said those churches of Christ which were involved in the meshes of the dark orders, were to be *pitied*, not reproached and denounced, and his words were the keynote of the meetings of the body. His address with that of REV. W. G. EGTBERT (N. S. Presbyterian,) will be published in the Minutes.

Bishop Edwards declining re-election, Philo Carpenter Esq., of Chicago, was chosen in his place. Mr. Carpenter held the chair for a time, but other duties connected with the meetings requiring his time and attention, he resigned, and PROF. J. G. WORSTER, of Wheaton College, was appointed to his place. Mr. Carpenter expressed his purpose to pay one thousand dollars to the cause, the current year.

But the event of the occasion, was the speech of Hon. S. C. Pomeroy of the United States Senate, on Wednesday evening. The day had been foul, and rain fell in torrents; but from five hundred to one thousand persons were present, filling the lecture room of the Young Men's Christian Association. There were first, the delegates; second, friends who attended and co-operated in our meetings, or silently rejoiced in them; among the latter, were four Congregational and some leading Methodist ministers of the city. Next, o mixed multitude of spectators with o sprinkling of that root described by David in (Ps. LIX.)

"They return at evening, they make a noise like a dog, and go round about the city." Then there were the representatives of

THE CHICAGO PRESS.

These were (with a single exception, the *Times*,) a set of inaccurate nondyish, reporters, who came, or were sent, merely to occupy tables and get room, by the courtesy of a National Christian Convention representing nineteen denominations of people, who pass for American Christians. The Convention and its constituents were, at least of the people who read and pray for the Chicago *Tribune*, *Republican*, *Journal*, and *Post*. Yet these papers, by their reporters, ridicule, brow-beat, travesti'd, caricatured and misrepresented the Convention from first to last. Above one hundred and thirty members registered their names. The papers placed them at first, at "about thirty." No "respectable Chicago clergymen," according to these papers attended. Senator Pomeroy was "drawn in" and "a speech got out of him." Indeed the lowest buffoonry, and fun were their chief or solo merits.

There was one exception. The *Republican* had sense enough to see that the men engaged in this movement, are not to be grinned out of countenance by zonies and penny-a-liners; and the editor drawing on his solemn cap, as who o judge pronounces sentence, deals thus with us:

Sentences that sneer and strike a blow, would ordinarily have been a sufficient answer to these ecclesiastic inconoclasts. But association and combination, lend force to any blow aimed at an existing institution. * * * This consideration olono, leads us to make fight against the bigoted, fanatical, unreasonable opposition to Masonry, which finds support among the bigots who constitute "The National Christian Convention," etc., etc. Savage and enraged as the style of the *Republican* is, for the manliness of outspoken ferocity; and the merit, above that of its comrades, of seeing that those of us who are opposing Orders, which murder their members for revealing their transactions to the public, are not to be silenced by "poking fun." But when it calls the calm, clearminded, capable, Bishop Edwards "the representative block head" of an association to which Senator Wilson addressed an approving letter last year; and of which Senator Pomeroy was among the speakers this year; and Philo Carpenter Esq., of Obicago, an active patron and promoter; why, this same *Republican* may live to learn, that, in undertaking to "block-head-ize" such men, and the thousands of Americans who love and trust them, the spear intended for its victims, like that of the demoniac King Saul, will be found quivering in the walls of its own office.

We shall endeavor soon, to give nearly as possible, a verbatim report of Senator Pomeroy's great speech: a speech which has perhaps been equalled, but seldom or never excelled.

Its argument meets the secret orders as they present themselves to the world, outside the lodge. It showed that their openly and everywhere avowed *favoritism* to their members, is an equally avowed *proscription* to the rest of mankind. "He asked, he needed no revelation of their secrets to know that." He had all along through life, been enlisted to join the Masonic and other orders, and assured he would find favor by so doing." "That," said the Senator, "is an argument to be addressed to a criminal, and not to an honest man!" If I intoned to be honest and upright, what favors do I want from a secret order of men, especially favors which are to be drawn from them, not by my deservings, but by secret signs and grips? And what is to become of our American Government and institutions, when that shelter and protection which we should look for to the laws; and by obedience to their precepts, is only to be secured by membership in secret, and, of course, irresponsible orders in our midst? What, amid the oaths and pledges of favoritism of such orders, becomes of the great American doctrine of the equality of men before the law? If I am a criminal lawyer, what hope can I have for my client, who happens as I do, to belong to none of them orders; if I must stand up and address a Court and jury who are forsworn against him, by the secret oaths and pledges of an order to which his prosecutor belongs? How can he help seeing that the end of these things is to sink our Court Houses into deserved popular contempt, when it shall appear that the ministers of the law and justice in them, are bound by secret oaths and pledges, to be partial and proscriptive? I do not say that Masons *do* such things. I am not accusing men. I am speaking of Orders whose members have all my life assured me that the way to find security and protection, was to look to these Orders for it. I take these orders for what their friends and members have always represented them to me. I was told at the time of the Kansas troubles, that I would not go up the Missouri River in safety without becoming a Mason! that I would be protected as a Mason by men who, if I was but a simple upright American citizen, would take away my life!"

"Now what need have I to know what Masons do in their secret lodges, when they hold out such motives to induce me to join them? Is it not plain to the weakest apprehension, that the moment we cease to look for justice and depend on secret favor: that moment our laws and courts cease to be looked to by our people, as the source of their protection, and the shield of their prosperity, in that very moment the Government we have hitherto called American, has lost every thing but its empty forms and name? I know, and every one must see and know as well as I do, that the very principle and nature of these secret orders, is destruction to that whole order of things which we have been trying to establish, and which we intend to establish on the inherent equality of men before the law!"

We are taking measures to reproduce this great American speech with verbal accuracy, or as near it as possible. If we can do so, it will be seen that in simplicity, clearness, candor, large hearted philanthorpy, and that general power of conviction which constitutes eloquence, the Senators' speech was all, and even more than is here represented.

The Association gave a very kind and unanimous vote, approving of the Cynosure, and resolved to raise its subscription to five thousand, before the next anniversary. Several hundred new subscribers were unconditionally pledged by members present, within specific times.

If without a subscriber or a shilling to start with, we have reached three thousand three hundred subscribers at the 22d number, two months before the close of the first volume; with such a leverage to start with, and with the blessing of God on remarkable zeal and co-operation, we ought to reach ten thousand before the close of the second volume; and if we do, other papers will be springing up, devoted to the same cause, in different parts of the country.

At 12 o'clock each day, the National Association resolved itself into a prayer meeting; and many of its members united in the daily noon-day prayer meeting, with the Young Men's Christian Associotioo, aconoss which will long be remembered by those present.

Thus has passed the first Anniversary of this great National movement. On invitation of Rev H. H. George, of Cincinnati, Ohio, subject to the final decision of the Executive Committee, we are to meet next year in that city, the seat of the most effective opposition to the slavo power after New York, and the seat of the only Teast and Book Society which publishes against the dark orders.

$TO OUR EARLY SUBSCRIBERS.

We are nearing the close of the first year of the CYNOSURE—near enough to begin to renew subscriptions. If you propose to stand by us another year please let us know soon, and meanwhile with another year's subscription make yourself a member of the National Association—$1 make a yearly member—$10, a life member—either help raise the $10,000 for the work. This hint is intended for the sar of friends. B.

They love darkness rather than light. Why?

The Granges—A Disposition—A System of Excise—A Suitable—A Scheme to Check the Increase of Knowledge among Farmers—to destroy their Independence and Harmony—to Banish true Religion and introduce Heathenism and all Sorts of Heathenish Vanity.

We have spoken of the Grange as a secret oath bound order, and published its oaths in a late number, with comments. We come now to contemplate it as developed in its constitution and published professions. Grange is an absolute word to denote a farm with its mansion, barns, yards, stables, &c. There are three gradations of Granges.

1. Subordinate or town Granges.
2. State Granges.
3. The National Grange, but the last was formed first. Each of them is under the despotic government of a Master chosen by ballot at the first annually. In the second once in two years. In the third once in five years.

There are four degrees conferred in the subordinate Granges.

1. The laborer and maid's degree.
2. The cultivator's and shepherdess'.
3. The harvesters' and gleaners'.
4. The husbandmans' and matrons'.

There is one degree conferred in the State Grange called "Pomona," after the heathen goddess of fruit, erroneously translated, hope. This Grange is composed solely of Masters or ex-Masters of the Town Granges. The National Grange is composed of Masters and ex-Masters of State Granges and a representative of the Subordinate Granges of the Dist. of Columbia. They have one degree called "Flora," after the heathen goddess of flowers, improperly translated charity; for the goddess was a common courtesan deified, as some say, for leaving the accumulations of her herlotry to the city of Rome.

The National Grange embraces a Council and a Senate, which last is composed of those who have served one year in the Council and are hence entitled *excoffcio* to a seventh degree, named "Ceres," after the heathen goddess of harvest, erroneously translated faith.

The officers hear the same names in all the Granges and rank as follows: Master, Lecturer, Overseer, Steward, Assistant Steward, Chaplain, Treasurer, Secretary, and Gate Keeper.

Their powers and duties are not defined in the printed coostitution before us; further than that, "it is their duty to see that the laws of the order are carried out." Also in Article 1, Section 2, "The Master of the National Grange may appoint Lecturers for State Granges and Subordinate Granges for the good of the order." But for the full understanding of the powers of the officers, one must know the oath which makes the member, wherein the Husbandman and Matron swear under penalty of irredeemable expulsion and eternal disgrace in the presence of "Our Heavenly Father," that they will *cheerfully obey all orders* issued by the proper authorities of the order." And that all who enter the Grange may be surely brought under this solemn assent of *cheerful obedience* to this most absolute despotism, it is arranged that "All business meetings are confined to the *fourth* degree," and the admission fee to this fourth degree is for males only half as much as the admission to the first degree. The man who has taken three degrees and paid his fees dollars will not loose the main privilege of a voice in the business of the Grange when another dollar admits him to the whole, and makes him the peer of the best with full enfranchisement in the order. So pays the other dollar and the last knot of the noose is fastened upon him.

Now consider that the Master of the National Grange holds his office five years, and may appoint and send his lecturers where he pleases; That the Treasurer must pay no bills without the Master's order; that the council are chosen for two years, and all laws, rules, regulations and amendments originate with them, but the members after serving one year become permanent members of the Senate, and without the assent of two thirds of this body no law can be enacted or repealed; that "no plan of work shall be adopted by State or Subordinate Granges without first submitting it to and receiving the sanction of the National Grange;" that "the ritual adopted by the National Grange shall be used in all Subordinate Granges," and "all laws of Subordinate Granges must conform to the constitution and have adopted by the National Grange, and that all the moneys received from membership fees by the National Grange shall be used for the dissemination of knowledge;" and we have o plan for a consolidated despotism rarely equaled and never excelled in connection with the best pretentions of constitutional limitation or popular rights.

To correctly estimate this central power of which the master is the chief embodiment it is necessary to take a view of the financial arrangement or system of taxation adopted in the Constitution. First, this self-created National Grange sell to any nice responsible citizens in each town of the nation, a charter or dispensation for organising a Subordinate Grange, under this lovely embodiment of liberty, in their township for the modest sum of $15, for the disposal of which no direction is contained in the Constitution. To further unfold this system of excise we quote several articles of the printed Constitution:

MEMBERSHIP.

ART. 5.—Any person engaged in agricultural pursuits of the age of sixteen years (female) and eighteen (male) duly proposed, elected and complying with the rules and regulations of the order, is entitled to membership and the benefits of the degrees taken. Every application must be accompanied by the fee of membership. If rejected the money will be refonded. Application must be certified by members and balloted for at a subsequent meeting. One veto rejects.

FEES FOR MEMBERSHIP.

ART. 6.—The minimum price for males in a Subordinate Grange shall be five dollars for the four degrees; for females two. The maximum to be established by the National Grange. The males shall be two dollars for the first degree—one for each of the others. For females five for each degree.

DUES.

ART. 7.—The minimum of regular monthly dues shall be 10c for each member, but each Grange may otherwise regulate its own dues. It is further provided that the above fees 25o on each degree to males and 12c on each degree to females goes to the State Grange. This again is divided between the State Grange and the National, the latter taking 10c for each male, and 5c for each female receiving a degree, leaving for the State Grange 15o and 7c.

Two of the monthly dues amounting to $1.20 yearly; for each member 24c goes to the State Grange, which retains 15c of this and pays 10c of it to the National Grange; the Subordinate Grange retaining 90c. These are the minimum rates. Now, suppose these Granges to be multiplied as Masons and Odd Fellows have been, and what a fabric of centers would be produced for the National Grange $150,000. At a moderate estimate, degree fees would have yielded $600,000. With an annual revenue of $200,000 when it should contain 500,000 men of proper age to be eligible to the Masonic Lodge. For though they seem to tax more moderately, yet by including the wives and the minor sons and daughters they would gather more from most of families than the Masons or Odd Fellows do. Then reckoning the incomes of the State and Town Granges at a corresponding rate we would have for the State Granges $1,480,000 degree fees, with annual income $300,000 from dues; and for the Town Granges $4,500,000 degree fees, with annual income from $1,900,000 for dues. Making a sum total drawn from the members of $11,250,000 reckoning only the annual dues of the last year of the operation. If we suppose fourteen years occupied by the order in reaching the size upon which our calculation is made, the whole amount of annual dues will have more than equaled the sum total of revenue already calculated. So that the Grange will have cast the farmers in fourteen years at the minimum rates, at least $25,000,000, to say nothing of special collections and taxes, and cost of regalia and jewels, and decorations and banners, and diplomas, and excursions and festivals, and mystical literature, and more than all of Temples of Pan or Halls of Pomona which will more than double all that we have yet reckoned. Grangery, should it take and flourish like Masonry, will cost the farmers more than $50,000,000 in fourteen years. This is indeed a splendid scheme of speculation. The farmers are to be bled magnificently. And it is now time to ask *cui bono?* For what necessity? for whose benefit are these enormous revenues to be levied on the farmers?

It is firstly and chiefly for the benefit and behoof of the nine princes of Demeter. To wit: The Master, the Lecturer, the Overseer, the Steward, the Assistant Steward, the Chaplain, the Treasurer, the Secretory, and the Gate Keeper of the National Grange, and also the Lords of Pomona and Ceres, the Council and Senate, to whom the ofteresid nine will make a high feast of Pomona in each year after the annual ingotherings of the husbandmen and matrons; and to whom they will assign *such portions* as will dispose them "cheerfully to obey all orders" of the nine. These Lords of Pomona and Ceres having attained to the first nine in their several States, not only control their State revenues but live in hope of attaining to the first nine in the National Grange. And there will be the same inducements to plop into each others hands all round that bind the nobility of despotic governments to the central power. Nobles to the King and Cardinals to the Pope, Grand Viziers and Pashas to the Sublime Porte. The officers of National and State Granges hold the revenues so absolutely, with so little constitutional restriction, that they may be said, for all practical purposes, to own them. They certainly can use them as a corruption fund to perpetuate their power or wield the order for their own purposes, and the membership cannot resist them, or help themselves, or, in many cases, even discover the perversion. The Constitution does not even indicate the manner in which the charter fees or degree fees which belong to the National Grange shall be used. It says that annual dues from members "shall be used for the dissemination of knowledge." But what kind of knowledge has a secret order to disseminate? Knowledge of its mysteries, and ritual, its grips, and signs, and passwards, its oaths and ceremonies, which it calls work, its secret lectures which explain its tools, and emblems, its usages and traditions, the unnatural and made up meanings which it attaches to its symbols and badges, and the method of wearing them? This is the kind of knowledge which secret orders deal in with fulsome and vulgar deceptive eulogies of the order for nonsense on public occasions. Who goes to a Masonic lodge to learn architecture or statuary? Who goes to an Odd Fellow's lodge or any other secret lodge to learn any art or science, unless it be the art of getting selfish advantages to the detriment of the uninitiated? Where do secret society-men send their children to learn letters, science, medicine, law, theology, arts, anything of intrinsic value under the heavens? Just where all the world do, to the open school, the lobentery, the studio, the library, the workshop, the open court, the farm, the church. No; these Granges will diminish just about as much knowledge of agriculture as Masonic lodges do of architecture. Farmers want none of their old—they have their clubs, their County and State associations and fairs, their rural and scientific journals, and hoards of agriculture, open alike to all, as is the air and the light. The General Government and the States are founding colleges and universities for the thorough cultivation of all science that can be brought to bear to improve the art of all arts, and in the use of these facilities the farmers have all they need or can have to elevate them to the intelligence and independence, which of right, belongs to their calling. Just as they are waking up to this work of self-elevation, as a class, these Granges men, in a spirit of swindling adventure, mustn terfere to divert the farmer from his true interest. Already they begin to decly existing institutions: clubs for discussion, and fairs for exhibitions and competition of products. Secretary Kelley intimates are getting stale, like the old sickle, they are behind the age, and must give place to something that can act with more concentrated power, in short, to the mysterious and concentrated despotism. He recommends State Granges to meet at the time and place of State agricultural societies for the purpose, no doubt, of controling and eventually supercseding them as the secret temperance order, have the open temperance societies.

For the substantial knowledge the farmer is now in the way of gaining from the book of nature and the books of true science, they will substitute heathen poetry and mythology, and amuse with ribbons and badges, and fine sounding titles, grips, and pass words, and pantomimic ceremonies, and to those will be added processions and festivals, for a time to excite and amuse, and in the end the revival of the abominable mysteries of antequity which were practised in grottoes and deep valleys and the recesses of woods and the high places of the mountains. The Granges will be admirable schools of ignorance where fools will stand agape and are struck as they gloat on the gewgaws of the secret chamber, or listen to the jargon of the hedirezeod and titled ambassador from the awful chamber at Washington, lecturing at $100 a day and expenses. When the farmers are extensively roped into this order, sworn to obey "all orders" from the Masters and their messengers, they will be done with crossing Goyugo bridge with majorities *for the right* which shall overcome the Tammany secession majorities of New York city. The Masters and Grand and Worthy Masters will have but to put their heads together and issue their fiats, and Congress, and send out their Lecturers and, the lords of the lodge will rule, not only the lodges and Granges, but the nation.

Then they have a secret symbolized ritual designed on Secretary Kelly says in a circular issued from the National Grange, Washington, D. C, Sept., 1868, "designed to charm the fancy—purify the heart," etc. And yet they allow no religious discussions and no other ritual but such as the magnates of, the order in council with Masons of the 33rd degree, and leading Odd Fellows have formed. Your only way to judge of this is to go in and join to it. From the general adoption of the names of heathen gods and goddesses as well as the identity of general principles with Free Masonry, there can be no reason to doubt that this ritual is a hybrid mixture of pagan, infidel and Christian worship, Christian only in an unwarranted use of Christian words in unhallowed contact with the foul sentiments. This is doing just what the wicked Moses forever would be done, and which God directed him to forbid in Israel under pain of a especial curse. (See Deut. xxvii, 15.) It is framing on unchristian worship and "putting it in a secret place," and this is done as Secretary Kelley says among other things for "security." No doubt it is such an unchristian thing as must have the protection of secrecy to live at all in o Christion community, or ot least to be practised by any intelligent and true Christians. As long as it is thus concealed, Christians are bound to stand aloof from it, even as they would from entering the adytum of a heathen temple and prostrating themselves before the shrines of the idols that vulgar eyes are never allowed to see. A society that adopts a ritual and requires its members to worship according to it, adopts thereby a religion. If the ritual Christ is not worshiped, the use of such ritual in worship is a denial of Christ and a rejection of Christianity. An intelligent Christian who has wisely considered this point would no more go into a society that ignores religious discussion and yet demands the adoption of an unknown ritual, made ready at his hand by the grand Heresiarchs of mysticism then he would set his soul to the devil upon the strength of a promise that nothing shall be required of him but the perfection of virtue and holiness.

With the heaven assurance, that is the usual characteristic of impostors, Secretary Kelley affirms "there is no association that secures so many advantages to its members as this." That is enough. "Yo shall be as God knowing good and evil". Gems of promise, them! The image of impudence stamped on each identifies them as coin from the same mint.

TEN THOUSAND DOLLARS.

During our first year our operations were greatly embarrassed for want of means to do with. All who wrought in the cause did so gratuitously, or very nearly so, excepting only the printers and publisher, who were employed as they would have been on any matter pertaining to their occupation. This year the Association determined to recognize the principle of the common duty and privilege of all the friends of light, to share in the burden of toil and expense necessary for its diffusion. It was determined to raise $10,000 to be employed under the direction of the Executive Committee, in furtherance of the cause. Seventy-eight individuals pledged one-fifth of the amount at our Anniversary. Four hundred coming into the conference with equal zeal and liberality will realize the whole amount. The smallest sum pledged was $5, the largest $1,000. Have we not more than three hundred more who have an equal interest in the cause, and equal ability and equal readiness to sacrifice on this altor of light? We would like a few more one thousand dollar or five hundred dollar pledges. But our main reliance is upon the smaller ones. One dollar constitutes an annual membership in the National Association, ten dollars a member for life. Now, friends, send in your contribotione to this fund as the Lord has prospered you, and your heart prompts you to do willingly. The books are opened. Join your brethren in taking each his and her share of this work. Send your autograph to the Secretary at Wheaton, or the Treasurer, at 88 La Salle street, Chicago. Fix your own time and terms. Also send subscribers for the Cynosure. We expect the $10,000 will be raised this year and be used in such a manner that the amount will be doubled and trobled annually until the bilging places of darkness shall bo no illuminated that good men will not stumble into them; that even the wicked will forsake them and their old king terror struck by the light of God, will take to flight and plunging into the hettomless abyss, no more to deceive the nations by secret orders.

I. A. HART, Secretary.

A HAPPY FAMILY—THE CHICAGO DAILIES.

That the readers of the CYNOSURE may know how much importance to attach to the ridicule and misrepresentation which the Chicago dailies heaped on the Convention Opposed to Secret Societies, we give below their opinion of one another.

The *Times*, of the 11th inst., intimates that the *Republican*, which was most foul in its abuse, is as bad as these composing the Convention. Read this extract:

"But is it not on act of ungratefulness to denounce these reconstructors as "fanatical, wingee cracts,' and their labors as 'conscrotted bigotry,' after having taught them the business, and set them up in it? They are simply applying the theory in a new direction. If it be right and commendable to reconstruct society for its political opinions, is it wrong to reconstruct it for its religious, or moral, or social opinions? Certainly not. The business of reconstructing things has opened a very wide field—developed a pretty extensive mission. Shall the laborers in that field, and the self-sacrificing evangelists of that mission, be stigmatized by their coloborers in another department of the some great work, as vinegar priests? Ye gods, forbid!"

The *Republican* says that the *Tribune* does not dare defend scoundrels, and thereby intimates that it would if it dared, while an editor of the *Tribune* says that an editorial of the *Republican* for June 10th, "contains statements which are grossly erroneous, entirely misrepresent the real points in the controversy, and falsify the purposes and endeavors of the Executive Committee." The *Republican* says the *Post* dare not act out its principles for fear of a mortgage; and the *Post* replies that "our decent readers, who have respect for truth and business fairness will make up their minds as to the moral worth of those who use a weapon like this with which the *Post* is assailed.

The spokan of the *Journal* as a "pop gun in the rear." All the Republican papers call the *Times* a "rebel shoot" or a "secession concern," and are named "Jacobins" in roture, by the *Times*.

If these gentlemen all toll the truth of each other, they are all liars; if they all tell falsehoods of each other, they certainly are. In either case we can easily hear their reproaches; yet we are happy to think better of them than they seem to think of each other.

RECRUITING POLICY.

Masonry has resuscitated and greatly extended itself by encouraging and helping on the minor secret orders, especially those of Odd Fellowship and temperance. These have done for Masonry what the jackall is said to do for the lion—hunt up his prey. There can be no doubt, their hope for similar aid from the Patrons of Husbandry. If the Granges flourish and become permanent they will have a connection with them at headquarters, whereby they can wield all their political force in concert with all the orders. And Masonry will have the lion's share in every hunt. If the Granger are short-lived, many of their members will acquire such a relish for the sly and underhanded methods of organized secrecy that they will finally bring up in the Masonic lodge or the Cyclops dens, perhaps in both. "If sinners entice thee consent thou not. If they say Let us all have one purse, go not in the way with them."

Come out from among them.

WHY AM I OPPOSED TO MASONRY?

I am opposed to Masonry because Masonry is opposed to Christianity. One of the numerous evidences that it is opposed to Christianity is, that it resorts to the use of darkling, unintelligible symbols, which are susceptible of several double meanings. When Christ came He did away with the old symbols of the Mosaic dispensation, and substituted plain precepts in their place, which can be understood and understand. And even the symbols that were used to the old Testament, provious to the coming of Christ, were in the main drawn from nature, and such were not unsuitable foreshadowings that pointed out the coming of the Lord of nature. But the symbols of Masonry are for, very far different from these. They are generally manufactured by men, and have no significance except such as men choose to give them. They consist of the square and compasses, the triangle, the ladder, the trowel, level, common gavel, rough ashlar, oblong, mallet, etc., etc., all of which may be made to mean one thing as well as another. The meanings given them are well suited to interest vulgar and ignorant minds, and render them pliable under the hands of those who make use of them to ingle with. No honest, manly, right intentioned person ever resorts to such jugglery to conceal his meanings; but on the contrary, there is no surer sign of knavery or ignorance than in making use of equivocal signs, symbols and myths. The practices of Masonry are very unchristian in this respect, and are not a whit superior to the old oracles of Greece and Rome, which were always superstitious and ridiculous. Masonry has always managed to command the deference and respect of men, however false they might be, and so does the jugglory of Masonry elicit the profound admiration of some of its weak minded followers. Masonry is a means of imposing upon ignoramuses, and of always appearing very wise, however false and absurd its action may be. When the knave employs double meanings, if one of these meanings should prove false and inapplicable, he then tries to fall back in great dignity upon the other. A favorite species of tactics with Masonry is, where some of their criminal and stupid intentions fail, they then try to pass them off as a joke.

As all their signs and symbols have only a conventional meaning, and are very ill adapted to convey general truths, the consequence is that they result in spreading falsehoods. Some communicate are kept in a constant state of false impression under the lying myths and fables invented by Masons. By means of such myths and fables a Mason may, in loud, open and public language, declaim at a temperance, every different meanings to the world at large from what he intends to convey by them to the initiated. He may make a man believe that he is friendly to him, while he conveys his enmity and dislike of him to a brother Mason by shewing a dislike for a rough ashlar, or something of the kind. Masonry furnishes the means and temptations to its members to play the hypocrite, and to wear two faces one meaning one thing and the other meaning quite the opposite.

The human mind is always stultified, benighted, and rendered false when it attaches importance to, and engages in things that are not worthy of it, such as the tools used by stonemasons, carpenters, etc. There is little difference between the symbols which Masons wear and those which the heathen do superstitiously wear which the barbarous African wears about his neck. The very first effort of Christianity upon this barbarous African is to make his ashamed of his *grec-gree*, and compel him to throw away from him all such idols. A true Christian spirit would make the Mason ashamed of the square and compass which he now displays upon his shirt bosom. He will then attach importance to it just in proportion to its own ignorance, vulgarity and want of Christianity, and that of the community in which he resides.

Where do we find in the New Testament any such mean and vulgar mode of worship, or moral instruction, as those employed by Masons, consisting of hearts, daggers, winged hour glasses, moners' scythes, columns, pilasters, trowels, aprons, spades, mallets, scribe, etc., etc., etc.? What ministry is there in this respect between Masonry and Christianity?

We venture to say that there is as much resemblance between them in this respect as there is in any thing.

Christianity forbids swearing oaths, saying positively, "swear not all;" but Masonry is full of oaths, the poor, blind initiated swearing one at every step up the ladder which he takes until he reaches the 33d degree, if he is a Mormon as well as Mason, until he arrives at the 50th round, and barbarous oaths, too, of the most unchristian kind, the penalty for the violation of which is far more severe than any penalty prescribed by the laws of the land themselves.

Christianity forbids us to call any one Master; but, as if in direct violation of this vital precept in moral science, Masonry make it a special point to call some men *Masters, Grand Masters, Most Worshipful Grand Masters*, etc., and attach the greatest importance to the order of Mastership.

Christianity teaches us to take differences between brethren before the Church for adjustment; but Masonry teaches us to take such differences before the lodge, which may be settled in three days, usually thereby leaving no mention of a lodge in the New Testament.

Masonry claims great consideration for having built Solomon's temple, and informs us, in spite of the Old Testament to the contrary, that how many Grand Masters, Fellow Crafts, Entered Apprentices, etc., were employed upon it; but the author of Christianity declares that if the temple were destroyed, he would rebuild it in three days, meaning thereby a temple which we all know was built without masonry, and which is of infinitely more consideration than the temple of Solomon.

In fine, Christianity is the work of the Son of God—a solemn truth of the most importance to the destiny, happiness, and well-being of man, while Masonry is a rank imposition, a piece of low deception and fraud, got up and maintained for the purpose of imposing upon and misleading the ignorant and unsuspecting by a set of knavos.

These are some of the reasons why I think Masonry is opposed to Christianity, and why, therefore, I am opposed to Masonry.

ANTI-MASONUS, 32D DEGREE.

SPECIAL NOTICES.

The Executive Committee of the National Christian Association opposed to Secret Societies, are requested to meet at 88 Lasalle St., Chicago, July 5th, at two o'clock, p.m. The attendance of every member is earnestly solicited. We mean business, and we have to lay out work for the year.

J. BLANCHARD, Chairman.

COLLEGE NOTICE.

REV. BLANCHARD, one of the Editors of this paper addresses the Associate Alumni of Middlebury College, Vt., at their commencement this year, Aug. 11, from which Institution he graduated in 1832. It is the second address he has given there since his graduation.

PUBLISHER'S NOTICE.

History of Masonry, by President J. Blanchard, (CYNOSURE Tract, No. 1,) is now published —a 12 page tract, at $12 per 1,000, or $1.50 per 100. This tract shows the true origin of Free Masonry to be modern and low, instead of ancient and honorable as Masons claim.

WHEATON COLLEGE.

The commencement exercises of this institution occur on Wednesday, the 30th inst. For the sake of a large audience room, should the weather be propitious, they will be held within the walls of the new unfinished building, where all the friends of the institution, far and near, who please to come will be welcome, and it is hoped will find ample room. Come and see what we are attempting and, by the exercises of the graduating class what we are accomplishing.

A MEMO HONORABLE.

The reporter of the *Evening Post* claims that gross injustice was done him in the resolution of thanks to the *Times* reporter, for that he himself reported candidly and neither misrepresented, or seized, or made fun of the convention, or any of its proceedings or sentiments, and his reports are not inferior to these of the *Times*—save only in the matter of the vote of thanks, which, for self defence, he reported as extending to all the Ballies a like. Upon examination we are satisfied that he is right in this, except in reporting to false report ing, to vindicate himself from the charge of that very thing. We presume the gentleman who offered the offending resolution was led into the mistake of classing the *Post* with the defin ements by its atrocious editorial assault upon Senator Pomeroy.

MASONRY.

A view from a woman's standpoint. A tract of eight pages at $8 per 1,000, by "Malina." We intend publishing this tract at once.

OBERLIN AUXILIARY.

OBERLIN, Ohio, May 27, 1869.

REV. J. A. HAST—*Dear Sir*: Will you please insert the following in your CHRISTIAN CYNOSURE and oblige the friends of the cause here? Yours truly,

R. WINSOR.

OBERLIN, Ohio, May 27, 1869.

At the College Chapel this evening a meeting was held for the purpose of organizing an anti-Secret Society.

The following extracts from the constitution will give the main features of the society formed.

PREAMBLE.

Whereas human experience has demonstrated that organized evil influences are best counteracted by organized opposition; and believing, as we do, that Secret Societies, as that of Free Masons in particular, are evil influences of immense magnitude both in Church and State. Therefore we associate ourselves under thefollowing

CONSTITUTION:

ART. I. This association shall be called the Oberlin Association opposed to Secret Societies, and shall be auxiliary to the "National Christian Association, opposed to Secret Societies."

ART. 2. The object of this Association shall be to circulate in her midst, to expose and remove the evils of Secret Societies, of Free Masonry in particular, &c., &c.

The following were elected officers of the Society:—

Professor J. Morgan, *President*; H Hubbard, *Vice-President*; A. Cross, *Secretary* and *Treasurer*; A. Heildalander and Rev. G. Clark, *Executive Committee*.

Delegates were appointed to the National Convention, and the constitution signed by a large number of citizens. For order of the Society.

R. WINSOR, *Secretary pro tem.*

THE FOURTH COMMANDMENT AGAIN.

Bro. Blanchard—If "it was a mistake of the Puritans (as is urged) that they were such zealous students of the Old Testament as to miss, in some things, the Spirit of the New—by having an embargo on nearly all amusements,"—then surely their mistake is fast being corrected.

We know they were zealous adherents to the Fourth Commandment as sacredly and perpetually enforcing the holy observance of the Sabbath.

But now it seems, according to *The Advance*, that, that Command is to be given up! This is, indeed, a natural consequence of the new sign of the times, demanding even for Christians, increased amusements. It will open a wide door for them, no doubt; but the baze idea of it is startling and distressing.

And yet this is the teaching of the *Advance*. The editor of that paper says (replying to a Seventh-day Tract, May 13th, page 6.) "On critical grounds it is plain, Christian Lord's Day must principally and directly be defended on New Testament authority, as a distinctly Christian institution, like the Lord's Supper and Baptism, and not as being the Old Testament Sabbath, with the mere change of the day."

Now, what can be plainer than this? The teaching is, that the Fourth Commandment has no application now: It is expurgated from the decalogue!

And as it follows that the institution of the Sabbath at creation's close, has no meaning; and Christ's declaration, "that the Sabbath was made for man"—that is, for the whole human race, is untrue! It was a Jewish concern!

And the same teaching is presented elsewhere, in an editorial on "Sunday and Lahers," —in which a meeting to counteract the iniquities of liquor selling on the Sabbath is declared a failure. (*Advance, March* 18,) it is said "Roman Protestants (as well as others) believe in Sunday as a day of worship, but do not hold it, or any other day to be the Sabbath." And this spoken of with so disapproval, but as a right, or ground of action, in dealing with foreigners. And it is added—"That ground must not be a directly religious one, especially if it involve the dogma of a part only of the community."

That is, the idea that the Sabbath is sacred, is a mere dogma, a human text, which a part only believe.

And this is the teaching of our neighbors' paper! Alas, alas! Tell it not in Goth! If possible I would hide it and cover it up. But it cannot be done. It must be met. I would meet it in that paper, but on this subject I am excluded from it. And every Sabbath-keeper is one star, in the constellation of the CYNOSURE. It must be defended here. Let that star shine out with others.

Yours for the truth,

L. FOSTER.

Blue Island, June 19.

ACKNOWLEDGMENT OF RECEIPTS.

J. T. Yarrington, 20c; J. M. Adair and J. Coons, 25c each; H. S. Thomas, Rev. F. M. James, J. T. Yarrington, R. Orf, Robt. Benoy, and U. Cone, 50c each.

A. Brown, Asa Bailey, Jonathan Cole, and G. K. Hoover, 60c each.

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COMMUNICATIONS.

EDITOR CYNOSURE: JUNE 18, 1869.

I have had the liberty of perusing a little volume on Free Masonry, which I got from my father. The title page of the book reads as follows: "An authentic key to the door of Free Masonry, both ancient and modern; adapted to the work of 1860—a brand-book to the Masonic fraternity; a key to the institution of Free Masonry; calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become brethren; interspersed with a variety of curious and rematkable secrets to explain and render the whole clear to the meanest capacity; to which are added a select collection of songs, and a list of toasts and sentiments proper for the society of Free Masons, New York, 1860. Entered according to act of congress, in the year eighteen hundred and sixty-one, by Evert B. Long & Co, in the Clerk's office of the District Court of the Southern District of New York."

There are a number of songs in the book, which, I have no doubt, are authentic. If agreeable, I will, at a future time, copy some of them for re-publication in the CYNOSURE, for the delight and benefit of its readers. Have you ever seen the book above referred to? I.

ANSWER—No.—ED.

CORTLAND, May 31, 1869.

BRO. BLANCHARD—The truth-loving people, a part of them at least, of Bo Kalb Co., met at the Brush Creek church, on the 26th inst., for the purpose of organizing an Anti Secret Society Auxiliary to the National Anti-Secret Society. Although the rends were almost impassable, and the weather forboding, a respectable number were present. The necessary officers, President, Vice President, Treasurer, Executive Committee, etc., were duly elected, and speakers appointed for the next meeting, which will be held on the evening of June 4th. May God's gracious support us in the struggle against the fearful odds with which we have to contend, is my earnest prayer. T. B. ARNOLD.

YORK, PA., June 1, 1869.

EDITOR CYNOSURE:

In No. 21 of the CYNOSURE, I see an offer of a medal for the best essay for certain authorities people, therein described. It is not stated of what material the medal will be made; if it is not to be made of sheepskin, or to have no cost to it, I desire to win it. I suggest "Free Hod-carriers!"

A hod-carrier is a mason "in man Friday; he does whatever is required to build up masonry. Yours for a medal.

[I have written notice in the CYNOSURE in regard to the pastoralical future of secret orders. What light can you give us upon this interesting point?

The Free Masons, Odd Fellows, and other societies, "choke down" whenever I mention them; they poke out their nasty, unhealthy looking tongues; and manifest extraordinary genius in making what the school boys call "snoots." They also make "out and dried" remarks, which they suppose still afford us but being in possession of knowledge of physiology and physiology, I expect no better from such tongues, when set in motion by brains so compromising that the longest eared prayer would not waste a kick upon them. Yours for good manners and healthy tongues.

E. J. CHALFANT.

P. S. Does Masonic tradition state whether King Solomon made "snoots" at our anti-secret ancestors? E. J. C.

THE GAVEL.

The common Gavel is used by operative Masons to break off the corners of rough stones, the better to fit them to the builders use; but *we* as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our Masons and consciences of all the vices and superfluities of life, thereby filling our bodies as living stones for that spiritual building; "that house not made with hands, eternal in the heavens."—(Webb' Monitor, p. 58.)

"How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God."—Heb. IX.: 14.

Listen ye cowans unto me,
While I relate my story;
How we were once in misery,
And fit them up for glory.

Tis not by faith in Jesus' blood,
Its merits or its grace,
But its by something just as good,
By the Masonic Gavel.

The common cents, the Gavel ply,
To knock off all unsightly corners;
But we have purposes more high,
Unknown to outside scorners.

Mere consciences by this we cleanse,
From vice, and common doings;
With a divine beneficence,
Thus saving them from ruin.

From, to prevent such evil strokes,
With them we no more need,
And offer Christ no more as graves,
And "go to heaven" by deeds.

Come! banking, count your money pay,
And make your application;
No more through Jesus, need you pray,
Mammon's the substitute.

For you we will the gavel swing,
Your conscience pound, and heaven;
No odds to us what it costs, thus:
But pound you into heaven.

The blood washed horde, you need not join,
Nor there slip praise to Jesus;
But step the Gavel's stirring,
Which did of Christ relieve us.

Sing how we give to him the slip,
Nor love his cross of shame,
Nor give Him praise in hour or lip,
But give the Gavel glory.

If the above will serve the cause at all, by showing the gospel's power and Christ's glorious mission in which the teachings of Masonary places it advocates; and at the same time assist some of the weak ones, to utterly renounce its deistical institutions and friendships the end will be served.

Yours truly,

JUBAL.

THE IGNORANCE AND SENTIMENTALITY OF MASONRY.

We have a Masonic book before us in which occurs the following passage:

"The great luminary of creation rises in the East, to open the day, with a mild and genial influence, and all nature rejoices in the appearance of his approach. He is represented in the South, invigorating all things with the perfection of his ripening qualities. With declining strength, he sets in the West, to close the day, leaving mankind at rest from their labors."

There is much more of this same sort which we need not quote. We should suppose that a sentimental school girl, and perhaps a soft headed boy, might write such stuff for a composition, but to think of it being got up for the edification of men, and made a prelude to the opening and closing of a lodge, seems to us puerile and drivelling. Stripped of its sentimentality, the passage reads about as follows: The sun rises in the East, gains the meridian in the South, and sets in the West—a very important fact, truly. But what has this to do with the opening and closing of a secret society? Why, by evidently borrowing magnificence and imagery in order to adorn the assembling and dissolving of a very unmagnificent and common set of fellows. The simple fact of the sun's rising, culminating, and setting, is one thing, while the use and significance given to it by a set of ignorant Masons is quite another. And this is an excellent illustration of Masonry in general. It arrests natural facts from their simple relations to give them a distorted, artificial meaning.

The ignorance to which we allude is manifested in this, that the sun is said to "gain his meridian in the South." Now, as Masonry claims in an especial manner to be universal in whole world, the Southern Hemisphere as well as the Northern, it is far from correct in a text book to say of the sun that "he gains his meridian in the South," because in the Southern Hemisphere he gains his meridian in the north, and not in the south. But there is not one Mason in five hundred, probably, that knows this fact. Accurate and true are of little consequence to those who discover secret virtues in mysterious symbols and hidden meanings.

But it is not in this moderish passage of sentimentality above, that Masonry discloses its ignorance and pretention. Take, for instance, the following definitions in geometry given in the same book: "A *point* is the beginning of all geometrical matter. A *line* is the continuation of the same. A *superficies* is length without a given thickness. A *solid* is length and breadth with a given thickness, which forms a cube, and comprehends the whole."

The absurdity of these definitions to any one who knows anything about geometry, needs not to be pointed out. It is only Masonry that could have the ignorant effrentery to give them. They are very good Masonry, we do not doubt; but they are very poor geometry. And yet the book says that "geometry is the basis on which the superstructure of Free Masonry is created." And this Free Masonry, founded on such geometry, claims to be a religion, has its temples, its grave mennetics, etc., etc.! Such speculative humbuggery discovers real truth and purity is the

IMMACULATE LAMBSKIN.

A SIGN OF THE TIMES.

Finney on Masonry—Opinion of the "Boston Congregationalist."

DR. BEXTER says: Those who *read* the book will be struck with its perfect candor and honesty of intent, and whatever the judgment they may reach as to the justice of its conclusions, they will, we think, notwithstandingly accord to Mr. Finney good motives and a fair spirit. He declares in this preface that he does not write the volume because he has any quarrel with Free Masonry or Free Masons, but because he is fond of controversy, nor because he does not value the good opinion of those whom it will be likely to offend, nor because he desires to make enemies of the class he criticises, but because he wishes to do some thing to check the spread of what he conceives to be a great evil, by giving to the public at least *so much* information as shall lead them to examine and understand its true character and tendency; for because he wishes to arouse young Free Masons to the inevitable consequences of trifling with the most solemn oaths, as he thinks Free Masons do; because he desires to induce so many men who have not joined the order to look before they leap; because he wishes to do what he can to correct the remissness which this generation has shown in regard to the preservation and perpetuation of the anti-Masonic literature of the last generation; because he desires to help spread abroad what he conceives to be correct information in regard to Free Masonry, and because he particularly wishes the Church of Christ to understand Free Masonry as he does. He adds that the volume in composed of the (revised) papers published in the *Independent*, and of eight more never before printed; and that he expects neither money nor fame from the labor, but desires only to do good.

In a semi-biographical introduction to the work, Prof. Finney further states that, when twenty-one years of age, while at school in Connecticut, he joined a Free Mason's lodge and took three degrees. When he came back to the State of New York to study law, he visited with the Lodge at Adams, where he resided and soon became its Secretary. This lodge was composed largely of religious men, some being very profane, and some very intemperate, with whom he would never have associated if they had not been Free Masons, and an avowed desire was its Master. He became thoroughly familiar with the oaths, lectures and teachings of the three degrees which he had taken, and was "a *bright Mason*." Just at this time he became converted to God. A short time after, he went into the lodge, and, on taking his seat, and closed it with prayer; but soon found that he had been converted *from* Free Masonry to Christ, and that he could no longer have any fellowship with any of the proceedings of the lodge, especially according to prayer to him to be monstrously profane and barbarous. On further and full reflection, he found that his new life so instinctively and irresistably recoiled from any further fellowship with the order, that the only course which he could take, in conscience, was to request his discharge which was reluctantly granted. For years, however, he remained silent in regard to Masonry, not supposing that Masonry could be so much evil. When the Morgan revelations of the institution were made, he found them to accord precisely with his own recollection; so far as he had taken were concerned, and it seemed to him that he could not, and that he ought not to publish, and no longer a secret, be under an obligation to keep it a secret in the only way in which it was then practicable, by a perpetual lie which should affirm that there were not true revelations, when he knew that they were true. On further reflection, he came to the conclusion that he had been grossly deceived and imposed upon; that the oaths were in themselves void; that the obligation is not what he had learned to suppose it to be, but, at most, was found to highly dangerous to the State, and in every way injurious to the Church of Christ. From this basis of practical acquaintance, he starts out to investigate the principles, and the tendencies of Free Masonry.

He first gives an account of the renunciation of Masonry by William Morgan, and the publication of a pamphlet by him in 1826; of his alleged murder by the Free Masons therefore—as a necessary consequence of their Masonic oaths, and of the excitement that followed, tending to the renunciation of Free Masonry by thousands of members, the suspension of hundreds of lodges, the loading of conventions, and the publication of books which—on the authority of hundreds of the most competent and respectable witnesses—gave revelations, substantially, of the secrets of some forty-eight degrees of the Masonic order. He refers also to the fact that, at this time of anti-Masonic excitement, the public press was so universally under the control of Masons, that there was nearly a journal in every town in which the death of Morgan and the circumstances therewith connected could be published; while so largely were the courts, juries and officers of public justice generally, under the same control, that nothing could be done, and the murder of Morgan never could be proved, and brought home to its perpetrators; two or three of whom, however, on their death beds confessed their share in the murder, and among them the man, Henry L. Valance, who pushed him out of the boat into the Niagara river, where he was drowned. Mr. Finney gives the following game in the matter of the press would be played over again now, and complains that Free Masons so tamper with the mails in his region, that he has never received but two numbers of the new anti-Masonic journal, the CHRISTIAN CYNOSURE, although they are regularly sent to him from the office of publication.

He then shows how the feats of Free Masonry are surely known, viz.: from the testimony of those who have been members of the order, and renounced it, and from the books which they have published, the action of various public bodies, etc., etc., and he maintains, (partly from their own claim that it is essentially unchangeable, and partly from the nature of the case,) that the teaching that Heaven's gate is in charge of a Masonic officer, "Admitted by the Tyler at Heaven's gate?" O my soul, come not thou into their secret; unto their assembly with honor, be not thou united. Repent fully yours, HIEL LEWIS.

MASONRY AND MODERN TIMES.

The attempt to adapt Masonry to modern society, is about as absurd, as it would be to reconcile Paganism with Christianity. It is wholly unmerited for honest, fair minded men in a Christian republic. It is nothing but a secret collusion, which every noble spirit would resent with manly indignation, and which is wholly at variance with republican institutions.

We are amazed at the honest bone men might be driven by an odious despotism to colloude together in secret, and plot the overthrow of the despot; but what despot is there in a republic to be overthrown? Who rules in a republic but the people? And is it against the people that secret societies collude? We think that they do. The only despotism that we have had in the United States during the last eighty or ninety years, has been slavery; and that the Masons aided and abetted instead of plotting for its overthrow. In fact, one of the most striking differences between the lodge and the Church, was exemplified in this—that while the Church received slaves and neglected to hold communion, the lodge everywhere neglected them, and yet, Masons protend to teach as the true character of Christ! [Yes, and universal brotherhood and universal brotherhood.—ED.]

Masonry in its true character, tends to destroy religion, instead of giving it support. Even its most sacred truth, the one which it puts forth on all occasions, viz: *Charity* is practically perverted by some modern institutions than it is by secret collusion. Insurance companies which have come into use since the invention of Masonry, are for preferable applicances for the extending of help and assistance to the unfortunate, than Masonry ever was or could be. If a Mason dies leaving a widow, he leaves her to the tender mercies of a set of vulgar fellows, who are not void of partiality, who have their preferences between one needy widow and another, who might have criminal motives to be more *kind and indulgent* to one widow or daughter than to another; and who usually show as much inclination to spend their money for feasting, as in works of charity. But on the other hand, when a man dies who has an insurance on his life or house, or both, his wife and heirs have a *legal claim* to the full amount without the interest, without any partiality, deference, or affection. They are under no obligation for charity doled out by a coarse and obligated set, but can claim their insurance without lodge, or counter insurance as a *right*. Hence, Masonry, in every society is much better than ... only important way. Masonic funerals are su... in appearance, but ... go up to give themselves ... portance at the expense of a solemn, God honoring ceremonial. The present manner of burying the dead in Christendom, is of Christian origin, and not Masonic. A set of carpenters, millers, blacksmiths, shoemakers, or paviours, might as well get up a funeral as a set of Masons. The ceremonies of one, would be of no more religious consequence than those of the other. Nothing but a mere shadow of the dead, than to have the sacred influence of their death thrown upon, to give importance to the lowish schemes of the living; and nothing can be more ridiculous, than the flummery that Masonic exhibits in burying the dead. Such solemn mockeries ought not to be longer upon the ignorant. In Europe three hundred years ago; but are they so? Have themselves improved, in modern times, that they expect to impose upon the people now? Will any sensible man at the present day, conceive any respect for Masonry because so sons a set of ignoramuses, desecrating a Christian burial with mysterious mummeries?

IMMACULATE LAMBSKIN.

A Dissension of Masonry and Anti-Masonry.

REV. John F. Walsh, editor of the *Banner of Christ*, New York City, informs me that a discussion of Free Masonry has been agreed upon, between President Williams, of Daughters College, Ky., and himself.

All the issues between Masons and Anti-Masons are to be discussed, and the whole is to appear in the *Banner of Christ*.

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The *Banner of Christ* is the only free press in the South, where public opinion is tainted with every secret organization, from the lodge Templars, who drink wine from human skulls, and take fraudulent oaths, up to the "Good Templars," who, I presume, drink libations of Adam's ale, from cocoanut shells, and swear that should the devil prevail upon them to drown their sorrows or themselves, they will 'do it in nothing but clean cold water.

Yours truly,

E. J. CHALFANT.

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JAMES S. HICKMAN.

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OUR GUARANTY OF FREEDOM OF SPEECH

It was sealed for us by our Revolutionary Forefathers.

Free speech is guaranteed by the United States Constitution. It is of fundamental importance. If a community is to remain intelligent, self-respecting and self-governing, it must guard jealously its right to discuss, in an orderly assembly and unmolested, any institution or principle which affects society. To discuss individuals, however, and personally criticize or condemn them, is quite another matter, and the guaranty of free speech does not justify indulgence in personalities.

Thru the encroachment of selfish interests and organizations and the indifference of the people this priceless birthright may be lost!!

It was saved for us by our Fathers in the Civil War.

Slavery had destroyed free speech in the South; and reaching into the north it had put a price upon the heads of men who wrote or spoke their convictions. It had even invaded the United States Senate and sought to stifle

free speech, as was instanced by the assault on Charles Sumner and the attempt to mob Thaddeus Stevens. The Civil War saved not only the South, but also the North. Freedom of speech and the press were restored, and the Constitution was preserved.

How shall we maintain our inheritance?

The sons must perpetuate the fruits of the suffering of the Fathers.

The old conflict must be fought over again. Bills have been introduced into Congress and into some State Legislatures to prevent criticism of established institutions. Today from every point of the compass we hear of the angry mobs preventing the discussion of the Catholic Church. If we are loyal sons we cannot be indifferent to the efforts of our "best citizens" to prevent the light from shining upon any institution, Catholic or Protestant that seeks a shelter under the flag of the Union. We as a people have a constitutional right to be protected in uttering our approval or disapproval of any church or institution, secret or open, without being browbeaten or attacked by anyone, be he high or low, in church or state. We must stand for this right.

For free speech and a free press.

THE CHRISTIAN SAILOR.

[Selected by an aged pilgrim, now resting on the delectable mountains, or the land of Beula, as expressive of his blissful anticipations in view of his approaching voyage, to the shores unfrod, by mortal feet.]

Land a head, its rocks are waving,
On the bills of fadeless green;
☞ And the living waters laving
Shores, where heavenly forms are seen.
Eden breezes on it sigh,
Billows kiss its strand, and die.

Onward back—the cape I'm rounding.
See the blessed wave their hands.
Hear the harps of God resounding,
From that bright immortal bands.
Rocks and storms I'll fear no more,
When on that lovely shore.

☞ There let go, the anchor's ridog.
On this calm and silvery bay;
Leeward past—the tide is gliding,
Shores in sun-light stretch away.
Strike the oulers—furl the sail,
I am safe within the veil.

THE RECENT ODD FELLOWS' CELEBRATION.

EDITOR CYNOSURE:

We have read some pretty extensive reports of the recent semi-centennial celebration by the Odd Fellows' and looked in vain for any kind of religious traits or characteristics they might exhibit; but have failed to discover any thing like Christianity about them. On the contrary, in some cases, the demonstrations more resemble military movements than religious ones. Especially was this the case in Philadelphia, where the members of the Lodges appeared in their gaudy trappings, jewels included, and passed in review before some of the worshipful dignitaries of the order. To call Odd Fellowship Christian, or to claim for it any particular Christian character from any thing exhibited in this pompous celebration, would be about as absurd, as it would be to invest a parade of firemen, or the boys who run with the machine, with a religious character.

We admit that there was one attempted imitation of a procession mentioned in the New Testament: it is where the Savior enters into the Holy city, amidst an enthusiastic procession, but the procession was very different from that of the Odd Fellows. It exhibited no trappings, no gaudy filagree, no jewels, no splendid horses or coaches; but on the contrary, the chief recile upon an ass; and his followers instead of having on fine clothes, even strip off some of the garments which they had on, and threw them in his path. There was not the least show of a military revelry, nor the least evidence of an organized systematic secret collusion; no Grand Marshalls, or Worshipful Grand Sires, etc., etc.

Next to evidence of religion, we looked for men of distinguished ability, and for those who stand high in some great service of religion, science, literature, art, military, etc., etc., but not one single one did we find that was familiar to us. We did indeed see the names of the Rev. Dr. Chapin and vice-President Colfax. Neither of them however, took any part in the celebration, as they were expected to do. Both of them doubtless, found it very inconvenient to be absent. They were said to be sick, and we are left to conjecture whether they were sick merely of their connection with a secret society, or whether they were seized with some sudden bodily infirmity, that really kept them away from a good time, with a set of good fellows. What a spectacle it would have been to see the vice-President of this United States, the second officer and substitue of the Nation, at the head of a secret society demonstration, dressed out in all the gew-gaws and finery of a high officer of the order. We don't wonder that he was too sick to be present, and especially if the Rebekah's of his own creation were to follow him in the procession. Just think of the vice-President of the United States tricked out in finery enough for a wax Virgin Mary, at the head of a procession of Rebekahs! and if he and Brigham Young at the head of his order, should happen to meet on such an occasion, what a spectacle it would exhibit for the reflective consideration of a free country. We are very much inclined to suspect that Mr. Colfax, like all other young men who join secret societies, little thought when lending himself to the work of introducing an English secret society into the United States, what an awkward position it might some day lead him into. He probably thought more of the glaze and the tinsel, than he did of consequences, either to himself or to society.

Every seperate demonstration of course had its own orator, and among these, we notice one W. S. Smith, a Passed Grand Master, who did the oratory for Philadelphia. This orator made some very innocent confessions, which like those of the monks during the reformation, were quite amusing to those who see them in their true light. He said that though Odd Fellowship was nearly fifty years old in America, yet it existed more as a "*pleasure organization*" than a religious one, till 1830. He admits that the institution was invented in England, though he does not tell us that it was for the purpose of influencing political action in the United States,) and he confesses that its first rides was in the chief city of a slave State. He also very innocently admits, that while the monetary receipts of the order have been $1,243,820 dollars, the sumapaid out for relief of brothers, and schooling of orphans amount only to 9,963,726 dollars, leaving $1, 280,104 dollars unaccounted for. Whether this sum went to influence elections, to sustain Slavery, or to procure *pleasure* for the organization, the orator does not inform us.

From the report of the address made by this Passed Grand Master Smith, we are convinced that he knows little of the general sins and iniquities of the odious secret organizations to which he belongs. The year 1830, is a very significative date in the history of secret societies in the United States. It was about that period, when Masonry in the United States was being pushed to the wall. Masonry was found to have its strong hold in the South; and the freemen of the free States rose in a just indignation against it, as an aider and abetter of Slavery and despotism. In the conflict which arose, Morgan became the John Brown of the day, and like John Brown, he was killed by the enemies of freedom. But still, as we have said, Masonry was driven to the wall. It supporters in the free States became ashamed of it, and in many communities it was utterly abandoned, as an institution hostile to liberty. Just at that moment, Odd Fellowship, which is nothing but Masonry under a new guise, came to the rescue.

Now let it be remembered that Masonry was the ally of of the slave power, and the principal engine by which Slavery was maintained in the United States. Let it also be remembered, that it was to the lotcrest of English cotton spinners to oppose the free labor of the Northern States, and to maintain Slave labor in the Southern States; and that it was from among English cotton spinners that this new species of Masonry, viz: Odd Fellowship, was introduced into the United States. To make it acceptable to the people of this free country, it was invested with the pretensions of religion, and so many converts did it so also among unsuspecting green horns and shrewd calculating knaves, that, to stop its triumph, another secret society was formed—the *Knownothings*, which for a time, has deadened its progress. But still it goes on, and finds a vice-President of the United States to give it a helping hand.

Passed Grand Master Smith did not tell us this: it is one of the mysteries of the order that he knew nothing about. He would probably shrink in holy horror from the idea that secret societies, and among them the Odd Fellows' is one of the most powerful, have been the direct occasion of all the blood shed and misery of our civil war, and that they have also been the direct cause of hushing up, and whitewashing over the *unpleasantness*, without the vindication of our laws, and our free institutions. Passed Grand Master Smith, probably claims to know nothing of the awful enormities and consequences of secret association, while others know nothing of them. In the accustomed arrogance of his order, he alone has knowledge and light, while outsiders are in the dark, and know nothing.

We repeat— Masonry sustained Slavery; and Masonry was about to perish under the just indignation of a free people. At this particular moment, in come Odd Fellowship, Masonry under a new guise—come from England, from a quarter which was interested in the support of slavery; and it was checked only by an American secret society, viz: *Knownothingism* which was organized for the express purpose of opposing it. Thus was American society torn and demoralized by the substernaneous warfare of secret societies. Here is one circumstance that gives us room to hope for better things; it is that in the late war, our men showed no natural proclivity for subterraneous warfare. Mining was tried against Richmond and failed. Our people prefer open war above ground, in a fair field, and we may therefore hope, that when the flunkeyism of secret association is once fairly pointed out to them, as it will be by the CYNOSURE, they will look upon it with scorn and contempt.

IMMACULATE LAMBSKIN.

FELLOWSHIP WITH SIN.

EDITOR CYNOSURE:

Can Christian Churches receive members of Masonic or Odd Fellows' lodges into their Church fellowship without being guilty of having fellowship with the unfruitful works of darkness? or can they retain those who are already members without incurring the disapprobation of the Great Head of the Church? These questions can be answered satisfactorily only by reference to the teaching of the Gospel. Paul said to Timothy, "neither be partaker of other men's sins." Now, if an individual Christian dissbers and offends God by partaking of other men's sins, the Church would become equally guilty by pursuing the same course. To be a partaker of others sins would not merely imply being tempted by the wicked, and following them into sin, but, if we encourage or uphold any person or persons in a sinful course, we thereby become partakers of their sins. If Churches should receive and hold in their fellowship the keepers or frequenters of dram-shops, or houses of ill-fame, and treat them in all respects as good Christians, would not those Churches, by such a course, become partakers of the sins of those wicked wretches just as effectually as they would if they seemed pained them to their dens of iniquity, and there shared with them all their guilty course of sin? Just so, if Churches hold in their fellowship and communion, members of the Masonic fraternity—an institution founded on the most horrid and profane oaths—an institution claiming a divine origin, and yet one of the most wicked and heaven-daring that can be found, an institution claiming to possess a religion that will take all its members who do not violate their Masonic obligations, Jews and Mormons, Pagans and Mahometans, to the Grand Lodge above, without the aid of our Lord Jesus Christ, can Churches hold adherent members of such an institution in their fellowship and communion, are they not guilty of encouraging, upholding and justifying them in all their wickedness? are they not partakers of their sins, even to the abduction and murder of Wm. Morgan? It may be said, perhaps, that many Churches are ignorant of the nature and wickedness of the Masonic institution. If they are ignorant, I think it must be wilful ignorance. The abduction and murder of Morgan, and the horrid oaths of Masonry as revealed by Morgan and others, are too fresh in the mindsof a large portion of the community to allow the plea of ignorance to be available as an excuse. The boasted secrets of Free Masonry *have been revealed to the world*. It is useless to deny it. People can investigate it if they choose, and no Church or minister can be justified or excused in the least on the plea of ignorance. There are Churches within the circle of my acquaintance that formerly refused to receive Odd Fellows, that now hold Free Masonry in their church fellowship, not because the old members are all dead, or have all removed from the bounds of the Church, but because certain members who were formerly strong anti-Masons, have apparently become very lukewarm on the subject, and, the "happy family" seem willing to live in close fellowship with objects once so loathsome. I believe that those Churches which hold Free Masonry their fellowship are responsible for the wonderful popularity Free Masonry has attained in this country, and that without the aid of the Church it could never have had the approbation of the truly virtuous. And I believe that thousands of precious souls have have gone to people the dark regions of eternal despair, and that multitudes are now on their way to the same fearful doom, through the influence of such Churches in whitewashing and making popular the soul-destroying institution of Free Masonry. But some may say, "We have Free Masons in our Church, what shall we do with them?" I answer, do with them just as the Bible directs, "have no fellowship with the unfruitful works of darkness." The Bible is our only safe rule.

"But," says the objecter, "are we not required to let the wheat and tares grow together until the harvest, lest while we gather up the tares we root up also the wheat with them?" I know that the parable of the tares (in Matt. xiii) has sometimes been explained in such a way as to teach that good and bad members must grow together in the Church of Christ, because, if you exclude the bad you may root up good Christins with them—their friends and relations, or at least a portion of them may leave the Church in consequence. Now, I do not believe that this is a correct explanation of the text. Let us see how Christ explains this. "Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying: Declare unto us the parable of the tares of the field. He answered and said unto them: He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." If the field is the world, I think it cannot be the Church, for I do not recollect any place in the Bible where the Church of Christ is called the world. If Christ had told his disciples that the field was the Church, it would have placed an insurmountable obstacle in the way of all Church discipline, and such passages of Scripture as Matthew xviii, 15th to 18th, "Moreover, if thy brother trespass against thee," &c., and the 2d epistle to the Thessalonians iii, 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received from us," with others, would be wholly inexplicable. Many Churches have very unnecessarily placed themselves in opposition to Christ by receiving members of secret societies which are hostile to Him; and they continue to insult the Savior by keeping them in their Church fellowship. If Masonry is a system of religion which it is, as has been plainly shown, I think, in the columns of the CYNOSURE, the worship of the wicked one, and the Church holds Masonic members in Church fellowship, is not the Church actually encouraging the worship of the wicked one? What a fearful responsibility is resting on the Churches! Our Savior had a few things against the Church in Pergamos, because they had there with them those who held to such doctrines, but that they would retain all those who were already members? I think no Christian will give an affirmative answer, but will say if they are not fit to receive, they are not fit to retain. But, I suppose, some will enquire, where was it, and how was it that Christ intended that the tares and whost should grow together? I answer, in the *world, and not in the Church*. I believe Christian theologians pretty generally divide the inhabitants of the world into two classes, the righteous and the wicked, or what our Savior called the wheat and the tares. Now, it is evident that the householder's servants desired to eliminate the tares, and not to take them out of one field and place them where they would grow in another field. It would be easy to show that in many ways the total destruction of the wicked would tend greatly to diminish the number of the right sort. Many of the wicked have been pricked in the heart, have repented and become Christians, and many of the posterity of the wicked have become righteous. Some might have thought at the time Christ spoke in a certain way that it would be better to destroy all the wicked and commence peopling the world with the few righteous that were on it. God had tried that in Noah's day, and how long was it before the race generally were destroying their own gods? I have not time to enlarge on this subject, but I think no intelligent Christian can doubt that there will be millions more at happy souls praising God and the Lamb through the ceaseless roads of eternity, than there would have been if all the wicked had been destroyed when Christ was on earth. And yet the wicked have no business in the Church of Christ until they repent and become Christians in heart and in practice.

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The Christian Cynosure.

GOD'S MERCY AS TAUGHT TO THE THIRD ANDREW'S KNIGHT TEMPLARS.

When the Grand Commander, successor and representative of Hugh de Paganis and Godfrey, of St. Omers, dubs the penitent pilgrim "Knight Templar, Knight of Malta, of the Holy Order of St. John of Jerusalem," he presents him with a sword and says, "This sword in your hands as a true and courteous Knight, will be endowed with three most excellent qualities: its hilt be justice impartial; its blade be fortitude undaunted, and its point be mercy; and let it teach us this important lesson, that we should ever be assured of the justice of the cause in which we draw our swords, and being thus assured we should persevere with the most undaunted fortitude, and finally having subdued our enemies, we should consider them no longer such, but extend to them the most glorious attribute of God's mercy." (See Light on Masonry, Utica Edition, 1829, page 165.) This is a good example of the senselessness of Masonic emblems. Nothing could be more forced and unnatural than the meanings they attach to them. A sword teach justice, fortitude, mercy! Yes, as well as a square and compass, a level and mallet, can teach morals and virtue. Both, as to any definite or correct information, are just like the gods of silver, of wood, or stone. They have eyes but they see not, mouths but they speak not." Their ceremonies invest them in their darkened imaginations with the awful mercdness of divinity, but are left wholly to those same darkened imaginations for rules of life. Graven images and implements of war or of peaceful arts, are alike mute and dead as to any moral instruction they can impart; and the man who calls upon idol gods, the work of human hands, to show him the path of life, and the man who seeks the same instruction from swords and mallets, trowels, and compasses, are alike destitute of any definite or reliable spiritual instruction; alike left to walk after the vain imaginations of his own heart.

The point of a sword teach mercy! But the Grand Commander can make it teach what he pleases. And herein lies the advantages of Masonic symbols and emblems. Having in them no positive, or moral or definite intellectual instruction, and no determinate relation to moral or spiritual law, they can be used to inculcate error or truth, just as those who use them may incline. Thus they supplant God's word and leave those who seek to them, to walk every one after "the imaginations of his own heart." That is dealing on the square, instead of dealing on the gospel of Christ. Morally, the square, the compass, the links, and all that sort of moral teaching is blank darkness. The definite truths and laws revealed by the Eternal Word manifested in the flesh for this purpose, these and these only are *light*.

But the above extract from the teachings of the Grand Commander shows us the Knight Templars' idea of God's mercy, and is evidently the theory on which Andy Johnson and his co-laborers acted in healing our nation's hurt by the great rebellion slightly as they did They plainly sought to reconstruct the Government on the Masonic idea of God's mercy, and their success showed the ascendency of Masonry as the hidden power behind the throne. They have illustrated the Masonic mercy taught in the dark conclave of the Holy Order of St. John. And that mercy differs from God's mercy just as the false always differs from the true. Masonic mercy says, when you have defeated your enemy, r es, have him in your power, count him as enemy no longer. God *always* has his *enemies* in his power, and yet he never forgives for that reason. His mercy respects law and justice for the benefits they confer, and is therefore never extended to the rebellious until justice is propitiated and obedience guaranteed by their repentance. Masonic mercy cares nothing for justice or the thorough eradication of crime. All it seeks is the present security which results from the assertion of superior power. Justice may then be spared and crime left to plot new rebellions undisturbed and emboldened by the assurance that the penalty of treason can never exceed the casualties of the conflict it provokes. These embrace all the risk which traitors take by treason. Such mercy is but complicity with crime. It justifies the sacred declaration that the tender mercies of the wicked are cruel. When the result of the Masonic mercy which has been exercised in the disposition of the authors of our great rebellion, shall have become matters of history, this truth will have a confirmation that will leave no doubtcra as to the base quality of such mercy.

Why are Masons so mum when questioned regarding Morgan's death?

The following able and learned argument is from the pen of Rev. Milton Wright, late Professor of Theology in one of the Seminaries of the United Brethren, but who has recently been elected to the editorial chair of the *Christian Telescope*, their denominational organ, published in Dayton, Ohio. That paper has heretofore, been in the front rank of outspoken Christian journals, against the threatening apostacy of Secretism. This production of the late Professor will be the best kind of an introduction of him as editor, among the friends of anti-Masonic light. It will assure them that in respect to this important reform, the *Telescope* is to take no backward step, and seek no middle ground of compromise with those whose works are in the dark. We, of the Cynosure, extend to you, Bro. Wright, a hearty welcome as a fellow laborer, a cordial ☞ of fellowship, and a silent and earnest prayer for your success. When our friends have read this argument they, too, will greet you with unanimous acclaim:

PROF. M. WRIGHT'S ARGUMENT AGAINST SECRET SOCIETIES.

I propose to treat the subject of secret societies in the spirit of candor, not desiring to offend any one unnecessarily. I owe no malice or grudge to any institution; but do owe allegiance to truth and to the fountain of truth, and therefore speak my conscientious convictions touching those institutions, which, in their lofty pretentions, provoke the severest scrutiny, and invite the utmost plaindealing.

Secret societies in the above mentioned, they may differ in degree, are a unit in sustaining the secret principle of organization, in testing their members on selfish principles, and in wearing unchristian and anti-republican oaths and obligations. The major orders to a great extent officer and control the minor ones, and receive from them a host of recruits, and obtain a multitude of obsequious apologists.

It is claimed that the revelations of David Bernard and Avery Allyn, confirmed by Col. Stone, William Wirt, Charles G. Finney, and Aydelotte, and thousands of seceding Masons of good character, are false. Indeed! Can an institution, having part of the time hundreds of thousands of lawyers of diverse sentiments, and of every shade of character, exist for a whole century in the United States, and the contraband information not once be divulged, when many of them have violated their oaths of office, and oaths of allegiance to their country as Albert Pike, their highest officer in America, and a host of others have done? If so, those revelations must fall about Stone, a type of which was treason, and Livingston, dated May 1st, 1853, Mr. Adams says "Sir, the Entered Apprentice's oath, obligation and penalty upon which I undertook to misunderstand in the four letters to Col. Stone, a type of which was treason, and you, with the first of these letters to yourself, was in the *terms* of that obligation as furnished by the officers of the Grand Lodge themselves to the Committee of the Legislature of this State, &c. In another letter referring to the same investigation he says: "But the Committee did require testimony from the adhering Masons, of the oaths, obligations, and penalties as taken in the Lodges, Chapters, and Encampments in Rhode Island, and it was given. The appendix to the report of the Committee contains this evidence, and authenticates upon full adhering Masonic authority, the oaths, obligations and penalties, as taken and administered in each of Rhode Island, of eleven degrees, from the Entered Apprentice to the Royal Master. Again he says on the same: "To the cause of anti-Masonry, I consider the legislative history of last winter, as having materially contributed. It has substantially settled the question, what the oaths, obligations, and penalties of Free Masonry are. It has cut short all quibbling equivocation, and attempts to blast the character of David Bernard. It has given us those oaths, obligations and penalties in their naked deformity."

Respecting judicial testimony, Mr. Adams says: "The books of David Bernard and Avery Allyn, both seceding Knights Templars, had been published, Bernard had been admitted to the ineffable degrees in New York, Allyn at New Haven, Connecticut. The Rev. Moses Thatcher and Pliny Merrick had declared that the Grand Lodge of each was, in effect, lodges in Rhode Island administered with the words "murder and treason not excepted." That it was so administered in the State of New York, had been testimony *entered and most unbecomingly* upon oath by Royal Arch Masons, upon trials of justice," etc.

Of the author of the "Light on Masonry," Mr. Adams says, in his address to his fellow citizens, in which he recommended the perusal of that book; "Elder David Bernard was a minister of the Genessee Baptist Association, in the State of New York." He was a man of good repute and blameless life and conversation." "To David Bernard, perhaps, more than to any other man, the world is indebted for the revelation of the most execrable mysteries of Masonry. Nor could he, as a minister of the word of God, have performed a service to his country and to his fellow Christians, more suitable to his sacred functions. It was principally by his exertions that the Lorey convention of seceding Masons was called and published the oaths, obligations and penalties of the higher degrees of the order"

Mr. Adams seems to have held with Francis Wayland and every great moral philosopher, that wicked oaths are not binding; that the sin is in taking them, not in treating them as of no binding force. Was King Saul perjured because he did not fulfill his rash oath and slay his heroic son, the lovely Jonathan? Did Jephtha outrage propriety in fulfilling his rash oath when he offered his only daughter for a burnt offering to fulfill his vow? Or was not his offering parricide? Would it have been perjury for Herod Antipas to have spared the life of John the Baptist, and disregarded the rash oath he made to the dancing daughter of Herodias, and thus escaped the murder of a greater than a prophet? A profane oath, a wicked oath is not binding. It has not the sanction of God to it validity. It is wicked, but it is a wicked nullity. Satan is the author of all such oaths, and he alone can sanction or sanctify them. Dr. Thomas Scott, the great commentator, says: "Rash oaths are above all things to be avoided; and when we are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls."

Dr. Paley, the great moral philosopher, says: "Promises are binding when they perform once is unlawful. There are two cases of this; one where the unlawfulness is unknown at the time of making the promise; the other case is where the unlawfulness did not exist or was unknown to the promising when he made it. If the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding." I will add that no oath can truly bind any man to commit any sin either of commission or of omission.

Of the oaths, obligations, penalties, and ceremonies of the orders, I prefer to let others speak. I regard them as anti-republican and anti-Christian, savoring of the ridiculous and blasphemous.

Mr. Samuel Dexter, whose ability Daniel Webster eulogizes so highly, said in 1798: "The world knows that Masons have the most wicked oaths. It is known their vanity prompts them to walk in funeral processions, covered with trinkets that a well-informed savage would blush to wear. It is known that with all those trinkets and symbols they follow the remains of a Christian, looking in vain for that wisdom, which, no doubt, greatly comforts the ghost of the departed. Strange society that blesses its follies to the world, but buries its virtues in midnight darkness."

Prof. Stuart, of Andover College, expresses himself as shocked with the blasphemous titles assumed by the officers of the order, especially in the higher degrees. Are such oaths unprecedented, impious, profane, or profane less prayers (as their public ones are known to be) fit for Christians to participate in, approve or apologize for? To say that many good men have joined those orders is a fallacious argument. It may be an influential one; for no iniquity ever has existed without advocates or adherents of otherwise good report.

Socrates intimately associated with an accomplished courtesan; Cato committed suicide; Calvin had Servetus burned, Melville, Knox and Columbus served the Roman Pontiff. Ors. Spring, Lord, and Ross, and Bishops Asbury, Andrews and Dawson bowed the knee to American slavery. I claim nothing for the mere opinions of great and good men against error, especially though I could name a nobler and brighter array by far against secret societies than its advocates can for them. I could point to the world-renowned Lunardine, the poet and philosopher of Italy, Dante, the poet and Sir Robert Peel, and Dr. Adam Clark, of England; and in our own country refer to Samuel Adams and John Hancock, the two most patriotic and most famed members of the old Continental Congress; and to Benjamin Franklin, that body and the first signer of the Declaration of Independence, Daniel Webster, the renowned orator and statesman of Massachusetts, William Wirt, the classic orator and statesman, Edward Everett, America's most elegant rhetorician, Richard Rush, celebrated as a first class statesman, but still more as a medical philanthropist in Philidelphia's dark sick hour; a member of the most distinguished educators at the head of colleges; as President-Blanchard, Fairchild, Finney, Horace Mann, Hitchcock and Lyman Beecher—the latter of whom had more strength of judgment and intellect than all his noted children put together; and Thomas Stockton, America's brightest pulpit orator (when in his prime), Gamaliel Bailey, the great anti-slavery editor who surpassed Horace Greeley in their last editorial conflict, and in sound heart, John Quincy Adams, the most profound scholar, and best informed, and ablest debator that ever graced the Halls of Congress—"the old man eloquent"—a sincere Christian from his youth; an unprecedented patriot, who served his country with singular fidelity for upward of sixty years, and fell at last at his post, and who was more honored in his death than any man in America had been since the days of Washington—the political adversaries and friends vieing with each other in honoring the great Christian patriot.

Washington was virtually a withdrawn Mason. I shall quote from some of them, not for the sake of their opinions as such, but because they are authorities on facts, and their arguments are weighty—not to be rejected at all because they come from great and good men.

Charles G. Finney, late President of Oberlin College, who was once a Master Mason, but who, on embracing religion, withdrew from the order before the Morgan outrage, in a series of letters recently published in the New York *Independent*, exposes the false pretenses of the lodge. Dr. Aydelotte, the great Biblical scholar and philanthropist of Cincinnati, for years a withdrawn member of the order, says: "It is a lie, all over!"

Dr. Richard Rush said: "I see objection to secret societies, because pursuing objects well known to the public, they act under diminished responsibility to the public. If the objects be good, why not state them; if bad, they ought to be known."

Hon. Edward Everett said: "All secret societies are dangerous in proportion to the extent of their organization and the number of their members. All secret associations, particularly all such as resort to the aid of secret oaths, are peculiarly at war with the genius of a republican government."

Prof. Robinson said: "In no age or country have secrecy appeared a mysterious association which did not in time become a public nuisance."

Daniel Webster said: "All secret associations, the members of which take on them an extraordinary obligation, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular forms of government. They are dangerous to the great cause of civil liberty and good government." He said Masonry ought to be put down by law.

I further quotations from Lord Russell or sir Robert Peel, and a number of others, lest I should weary you.

I will introduce next Mr. McKey, author of a Masonic dictionary of high authority among Masons. On page 183 of his lexicon, he says:

"The government of Grand Lodges is completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by subordinate lodges." What a splendid school to educate the legislators of a republic as to educate the monsters of Christ's Church in! The same despotic power is in a less degree common to the supreme bodies of all secret societies.

Mr. Adams states in an address to his fellow citizens in 1854 (p. 236), that it was found in the State of New York; that while Masons did not constitute one fiftieth of the population, they had secured three-fourths of all the elective offices in the commonwealth. This is what they will seek, if they are *not* so successful. Those who feel like cringing as fawning sycophants at their feet, may do so; I will not.

I respect a Mason or Odd Fellow, sentiment and character I would not. But I send many such, gentlemanly and candid as the high-toned Southern statesman of a past age were. But I do hold in low esteem any man who, while he disapproves it in careful words, apologizes for the principle in the Order, or in the Order of Jesus Christ; I always did disesteem a doughface on politics or anything else. To shelter any evil in the Church, rejoices the advocates of that evil and the father of all sin.

Secret societies are not to be please Christ and his true followers, and Satan and his followers all by one move—one offering? Dramselling and dram-drinking was once tolerated in the Church. Slavery and slave-trading with Africa. Polygamy now is in the Episcopal Church, in the diocese of Bishop Colenso. Shall we go backward or forward on demand for Church purity? Secret society advocates we should be content there were a few denominations of Christians comprising some hundreds of thousands of members who, like Burdeau, will not bow to the great Haman, they will have to chafe still, for the opposition to secret societies has increased two fold in the past two years. It has became a wide spread, yet concentrated movement. It will again prevail as it did less than half a century ago, when it overwhelmed the order and left it, supposing it to be finally crushed, it could not have risen again but for the minor orders which sheltered its dutiful children who have nursed it into life, and cherished it into vigor.

College secret societies have been the bane of literary institutions where they have existed. The testimony of College Presidents, cited by President Hitchcock, of Amherst College shows. Of secret organizations in time of revolution—those organizations for military exigencies I have nothing to say, if they are only found in time of War, sometimes, necessarily for a time suspended all ordinary laws and rules. It even suspends the *Habeas Corpus*, trial by jury, &c., but it would be death to liberty to perpetuate such and those. Secret military organizations for exigencies cannot justify permanent ones and more than high-handed military measures would justify their permanent continuance. Let us encourage some weighty arguments quoted from noble sources.

Jesus said, "In secret have I said nothing," and he describes the evil as dating the light and the good as coming to the light that their deeds may be made manifest that they are wrought in God. Paul said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Cicero long ago remarked that secrecy is the ruin of friendship—in the social as well as in the domestic and—prime against humanity and the very life of all society. (*Princeton Review, U. Mag.*, May, 1854.) He says, "We should never do anything out of the hope or expectation of secrecy." It is true, *not to tell a thing*, is not properly to conceal it, but *not to tell that* people are concerned to know merely for the sake of some advantage to your self, I think is—and there is nobody but knows what concealing this is—and who they are who make a custom of it; I am sure not your plain, sincere, ingenuous, honest, and good sort of people; but rather your shifting, sly, cunning, deceitful, roguish, crafty, foxish, juggling kind of fellows, and he styles these qualities "black and mort odious names of vices."

America's apostle of education, distinguished also as an earnest advocate of moral reform—Horace Mann—said while President of Antioch College (on this same point backed by the classic Cicero): "In all ages openness, frank ness, artlessness, sincerity, candor, or by whatever other name the free and true expression of a man's consciousness may be indicated, have always commanded the admiration of men; while secrecy, disguise, concealment, or a disposition to hide ones thoughts and purposes from his fellow men have been regarded with a strong repugnance and condemnation. Among moralists, poets, and dramatists, the first class of qualities have been the theme of praise, the last of satire."

"Why," says he "do all languages ascribe an open countenance to a brave and high-souled man, but a close, sly, disguised, secretive one to villeins?"

Mr. Mann further says; "The same universal sentiment characterizes the *manners* of men also. Gno man we call open, frank, transparent; having a window in his bosom through which we can read his heart; with no labyrinth between his breast and his tongue where truth gets lost. Another is secretive, counterfeit, buried in disguise, deceptive only but *evasively*." He cites reservation, and the love of justice, benevolence as not ashamed of itself, while acquisitiveness concends her plans —and then adds—"Marriage is not ashamed, but adultery is." Beneath which a multitude of vices and pretenses does vainly hide itself, and so of the rest; overcare, concupiscence, vanity, soll love, must be leading members of the secret society of the beam. Has not diplomacy got a bad name because of its secrecy? Were not the trials of the inquisition conducted in secret? Are not all the lowest and meanest fellows committed in secret? and forty-nine fifths of them in the night? Was it before or since college days that Adam and Eve skulked among the trees? Where do gamblers live? Where do counterfeits ply their trade? Where does licentiousness breed its pollutions? Where do rogues and villains hide their heads? Where do the worst of criminals flee? Where do pirates live

The Christian Cynosure.

THE CHICAGO REPUBLICAN'S DEFENCE OF FREE MASONRY.

It has often seemed to us that if any justification of our determined and open assault upon Free Masonry, were needed beyond what is contained in our own arguments, and facts we have most conclusively proved, such justification could be most readily furnished from Masonic defences of the institution. For this purpose we publish the tremendous attempt of the Chicago *Republican* to shield Masonry from the assault of the Christian Association. It is understood that the writers of that paper are identified with the lodge, and of their full sympathy with the order, the article itself furnishes most ample evidence. So that this defence of Masonry against our charges may be considered, if not an official, yet a representative defence of Masonry against our allegations. We ask all professedly Christian Masons who by not renouncing the graft allow themselves to stand as endorsers of the institution to read this defence? We ask all men who think Masonry is not so bad as we represent, but that we are needlessly alarmed, and are making charges that are too severe and sweeping—to read this defence of Masonry by such a high and dignified organ as the Chicago *Republican*, and see if they can with candor and justice come to any other conclusion than that the cause which can inspire such a defence, from such a source, deserves all we have said or can say. More is the defense. We re-print it entire from the daily *Republican*, of June 10, and shall append a few notes.

"CONCENTRATED BIGOTRY.

A parcel of fanatical vinegar-cruets have met in this city under the precentious name of "The National Christian Convention." With a "thus saith the Lord," through their pretended mouthpiece, they have declared that secret societies are an obstacle to the conversion of sinners. In the list of these nefarious and iniquitous institutions, they make Masonry the most prominent. With this article fraternity they profess to be perfectly familiar. While not one of its exhuminators here in session even pretends to have been a member of the Order, each asserts a most intimate knowledge of its ceremonies, oaths, purposes, operations and influences. What kind of secrecy must be that which lies open to the discovery of any prying antagonist, and which can be disclosed in open meeting with abundant unanimity? A certain Theodore Edwards, who evidently possesses about as much capacity for his ecclesiastical work as a donkey has to solve a constitutional question, assevereates upon his honor, whatever that may be, that the Masonic Order is "a cursed thing, only silly and childish, but horrible, profane and wicked. How does he know? Has he ever been present at an initiatory ceremony? If he speaks by the book, why does he not give open lectures on the subject, and prove it? If Masonry is the pit of corruption that is held up conspicuously by the members of the "National Christian Convention," why do we not have the iniquitous oaths used for word—*verbatim, literatim, et punctatim*—exhibited in the eyes of all the universal execration?

We have no patience with these Quixotic crusaders upon nothing, magnified into mammoth proportions by ecclesiastical microscopes of double power, that turn a flea into a woodenship jumping elephant, and that enlarge a speck of unfounded suspicion into a mountain of certainty. Masonry has lived prosperously through centuries of persecution, obloquy and trial. Among its members have been numbered many of the most distinguished philosophers, statesmen, mathematicians, orators, authors, divines, generals, reformers and patriots of all past times. But if the mushroom growth, nature, of the most exhalted Christian character, of the most self-poised and cultivated intellect, have belonged to the Order, and have united their testimony as to its purity, desirableness and charity,

If a high Mason is rarely or never punished before a court of justice, it must be because of the influence which the society exerts nefariously and surreptitiously upon judicial tribunals, but because the declared principles which permeate its ceremonies and give vitality to its membership, scorn the pretence of depravity and guilt. As well might it be made an argument against the Christian religion that the bible faithful and constant rebukes of Jesus are not arraigned for criminal offences, and that murderers, thieves, pluudrers and drunkards are not to be sought for within the pale of the orthodox denominations.

This crusade against Masonry is nothing new. Spawned by prejudice, fostered by bigotry, bred into apparent strength by sophistry, and armed with the terrors of superstition, it has more than once upon every occasion of secret society development. Hitherto its chief weapon has been hypothesis. It imagines, and then presents to the public its imaginings as an aggregate of established facts.

Sentences that sneer and smoke a blow would ordinarily have been a sufficient answer to these ecclesiastical iconoclasts. But association and combination lend force to how sinned at as existing institutions. Congregational effort is one of the isolines of our age. In fact, it sometimes drives reason into combat with folly. The struggle is not doubtful, but its requisition is unavoidable. This consideration alone leads us to make light the bigoted, illogical, and unreasonable opposition to Masonry which finds support among the bigots who constitute the "National Christian Convention," of whom "Bishop" Edwards is the representative blockhead. Let us tell the reverend, right reverend, or very reverend objector, as he may be named, that Masonry will live and flourish when he and ten, twenty or more generations of his descendants pass along the weary highway of life.

We are sorry to be compelled to use harsh languages toward men professing to be ministers of Christ, but the concourse to which we refer deserves no better. In Goshen's time, they would have been found among the foremost of his persecutors. We wish they were half so good men and citizens as the great majority of the Masons whom they denounce as heathen and blasphemous infidels. The fact is, either they don't know what they are talking about, or they deliberately and maliciously falsify in their assertions about Masons and Masonry. In either case, our opinion of them may be estimated.

We of course intend these remarks to apply only to these speakers who used insulting, abusive remarks about Masons and Masonry, and gave the Almighty definite instructions that it is His duty to "crush them out."

NOTES.

"FANATICAL VINEGAR CRUETS."—When men are inspired by wrath or malevolence and have neither right, argument nor goodwill, on their side, they naturally resort to vile epithets and struggle to vindicate their indefensible cause by blackening the reputation of their opponents. Conscious poverty of argument agravates the bitterness of their temper, and they discharge their gall by calling names—such as fanatical vinegar cruets, bigots, donkeys, and blockheads, when strong men skilled to thus, men naturally infer that they have a bad cause, and as a general rule they are safe in making this inference.

"NOT ONE PRETENDS to have been a member of the order!". Rev. I. A. Hurt "pretends" to have taken six degrees before Morgan was Masonically executed; Rev. Moses Thatcher, to have taken seven degrees at a more recent date. A still more recent reorder was Rev. Mr. Hatch, who was a Knight of the 17th degree, and those were prominent members, speakers, and officers of the Convention. And their former relation to Masonry was not kept as a *secret* but was set forth prominently as giving authority to their testimony. How much credit is due to the assertion of a writer who in the face of such facts can coolly declare "not one of the exhuminators here in session even pretends to have been a member of the Order, each asserts a most intimate knowledge of its ceremonies, oaths, purposes, operations and influences. What kind of secrecy must be that which lies open to the discovery of any prying antagonist, and which can be disclosed in open meeting with abundant unanimity? A certain Theodore Edwards, who evidently possesses about as much capacity for his ecclesiastical work as a donkey has to solve a constitutional question, asseverates upon his honor, whatever that may be, that the Masonic Order is a cursed thing, only silly and childish, but horrible, profane and wicked. How does he know? Has he ever been present at an initiatory ceremony? If he speaks by the book, why does he not give open lectures on the subject, and prove it? If Masonry is the pit of corruption that is held up conspicuously by the members of the "National Christian Convention," why do we not have the iniquitous oaths used for word—*verbatim, literatim, et punctatim*—exhibited in the eyes of all the universal execration?

"SECRET SOCIETIES ARE OBSTACLES. The editor of the *American Workman*, speaking of the tone of the National Association, rejecting secret Temperance societies, takes occasion to express his views and define the position of his church concerning them. We republish his utterances. It is in a sense official—it is historical—and furnishes food for reflection which may be profitably digested by radicals of either extreme, and is about as strong ment as the mass of professors of religion can now bear, when even bate Masonry, Odd Fellowship and the ranker developments of secretism. For ourselves, while we believe that the points of difference between Masonry and Good Templarism, which Bro. Crooks states are well taken, yet we believe the root principle of the orders lies deeper than those points, and when you get to that they will be found to be identical in origin as well as tending eventually to the same result. They start together from a seed of guile planted by the father of deceit. They separate at the surface, but come together again at the top. If all Christians entertained Bro. Crooks' regret of the use of the doubtful methods of the secret Temperance orders, they would not be adopted. But entombed as they now are we have small hope of their being abandoned until there is in the Church of God a deep and general conviction that every institution characterized by permanent secrecy is of the devil. Such secrecy is his label and ear mark and for all practical purposes a sufficient identification.

The following are Bro. Crooks' remarks "It will be seen that the merits of Secret Temperance Societies were pretty thoroughly canvassed. It is to be regretted that the cause of Temperance has been cumbered with secrecy. Nor is it to be denied that there is a very noticeable resemblance between these and the Masonic and Odd Fellows' fraternities; and as intended by the friends of these fraternities, they serve as feeders and tributaries to them. Some are on this account not a little objectionable. Yet it is but justice to state that in its more objectionable features they do not resemble Masonry. They lack its horrid oaths, frightful penalties and its obligations to defend and rescue. And above all, as we are informed, these Temperance Societies do not exclude the use of the name of the Lord Jesus. But we regret their existence. We love open daylight work. And the cause of Temperance can be served better without them. But there is the above difference; and the Wedeyan Conference recognizes the difference. The United Brethren, and we believe, some other religious bodies do not.

ACKNOWLEDGEMENT.

Some friend in Mansfield, Mass., has our thanks for copies of the Providence *Free Press* and Pawtucket *Herald* of 1830, containing, among other stirring articles of those times, the report of John S. Spencer, special counsel for the State in the Morgan abduction trials.

From the number for March 18, 1830, we extract the following which we think quite as applicable now as then and if anything more so:

NEUTRALS.

During the war of the revolution, General Washington is reported to have said, "I can rely on the Whigs and be on my guard against Tories; but those who are neither Whigs nor Tories can neither be trusted nor guarded, and I know not what to do with them."

In it is with many at the present day, with regard to Masonry and anti-Masonry. We every day hear the remark by respectable citizens—that they are neither Masons nor anti-Masons; at the same time they frequently and freely acknowledge their confident belief in the disclosure of Masonry by Morgan and other seceders, and say they consider the institution a fearful and threatening evil to the great interests of our country. Still they remain in different and luke-warm! Would to heaven they were either cold or hot, either on one side or the other—either on the fence nor under it. Indeed they remind us of the Paddy in a storm at sea. The vessel having sprung a leak Pat, with the rest, was ordered to the pumps, and to pump for his life. "Be jabbers," said Pat, "I'll not be aither pumping neither—I'm only a passenger and what is't to me whether the vessel sinks or swims!"

NEWS ITEMS.

SPAIN.

The provisional government of the Spanish revolution has finally settled down upon a Regency. A strong majority of the Cortes were agreed upon the continuance of monarchy, but could not agree upon a monarch; so they elected Marshal Serrano, Regent. And the question who shall be king is laid upon the table, perhaps for Serrano to settle by a coup d'etat a la Napoleon III; or for Republicanism to gain the ascendant and to decree all officers, civil, and of limited tenure. Senor Castelar has made a speech in the Cortes of wonderful power in behalf of the freest religious toleration, and seems to have carried the great majority of that body of all parties with him.

CUBA.

The Cuban insurgents have gained a victory over the Spaniards near Puerto Padre.

The Quaker City has escaped our authorities and sailed for Cuba, with from 700 to 1000 volunteers to join the insurgents. But the reports concerning the state of affairs on the island continue to be mixed and unreliable.

DORTON.

They have had a great hubbub at the hub called the National Peace Jubilee, in which the greatest number of musical performers, both vocal and instrumental, have united for the entertainment of the greatest audience of which the history of modern times gives any account. The musicians exceeded 10,000, the audience is computed at 50,000; but from all we can gather there was nothing in the result to make the repetition of such monster concerts desirable, unless it be the amount of ticket money obtained. Beyond this it was a sweltering crowd: *sus et preterea nihil.*

WASHINGTON.

Secretary Boutwell has resigned, and one of the eleven, Geo. M. Robeson, with which the U. S. is said to be blessed, has been appointed to fill the vacancy. We hope the right one has been inducted, and that he will prove to be the right man in the right place; and that if our President overlooks the importance of having his appointee from men "known among our tribes" to at least evinces a determination to trample on the rings and secret conspiracies for controling the government and its official patronage that have become such fearful fountains of corruption. If this is the object, coupled with the determination to regard fitness independently in his appointments, we are prepared to applaud him in this and all similar acts.

Seven colored citizens appeared on the grand jury, and nine on the petit jury of the city.

Douglas, the colored printer, is in receipt of an Ku Klux letters, warning him of assassination, unless he retires from his place. And the Typographical Union are much agitated by the mean injustice of excluding him from membership. White men who fear fair competition with virtuous black men, and would spitefully thrust them down on caste principles, should be held to be as *they are*, in this conduct, lower than the lowest of the race they thus abuse.

NEW YORK.

There is a movement in this State, of citizens who are alarmed at the progress of political corruption, for an organization to oppose it. It does not appear that they are aware that this is the fruit of secretism in general, and that every secret order is a valued instrument and citadel of the ring-leaders in bribery and all sorts of political intrigue and villainy. If they will probe this matter to the bottom they will find it to be so. Political corruption and secret orders are never overthrown but never grow stronger, and will ever flourish together and grow. To all men, therefore, who love daylight and open honesty, we say, the organization you need is to become auxiliary to the National Christian Association opposed to Secret Societies, and then, in the language of the prophet, say to all secret clubs, rings, corners, or conspiracies, "associate yourselves, and ye shall be broken in pieces"—and when this is done, in honest faith, the God of Light, will in the glory of his moral omnipotence enforce that mandate.

THE DESOLATION OF ABOMINATION IN THE HOLY PLACE.

The daring impiety of Nadab and Abihu and of King Uriah repeated.—Chron. xxvi: 16–20:

The baptism of a Royal Arch Mason's son, under the auspices of the Alpha Chapter of Sisters of the Eastern Star, occurred in St. John's Church, New York, June 24th. It was the second instance of the kind in America.—*Chicago Journal.*

HOME MISSIONS.

The following "report" is furnished us by Rev. J. E. Roy, B. B., who represents in the Chicago District, the greatest home mission charge on this Continent. This wise and decided opposition to secret societies entitles them to this courtesy by the CYNOSURE.—ED.

REPORT ON HOME MISSIONS IN ILLINOIS.

Adopted at the meeting of the General Association by a rising vote, as a solemn covenant in prayer, followed by the Doxology.

The committee to which was referred the subject of Home Missions, would respectfully report:

The celebration of the twenty-fifth Anniversary of this Association has been largely a review of what Home Missions have done in Illinois, and it appears that not only for a quarter of a century, but for half a century, the principles enjoined of home missionary labor and benefaction, receiving in the aggregate from various societies (but chiefly from the Home Missionary Society,) not less than half a million dollars.

More than 500 churches in two denominations have been planted; an extensive system of educational institutions fostered; the cause of freedom sustained; society, civil and domestic, sustained; revivals promoted, multitudes of souls redeemed; and all, largely, by the scheme of Evangelism. The money and men have come chiefly from the self-denial of the Christians of New England.

As we look forward to the next twenty-five years we see no such home missionary work to be done as has been done in the last quarter century. During the last twenty-five years the number of our churches and ministers has quadrupled, during the last fifteen years doubled, and at a no less ratio ought the work to continue for the next twenty-five years; and if children are thus to be born into our Puritan family, there must be a corresponding care.

Now then as to resources. Portions of New England have given to the West, of their children and money, well nigh to exhaustion, and of those States only Massachusetts and Connecticut can do much more than take care of themselves. With the growing demand upon them, the same thing is true in the Middle States, and the means that will be raised as the East ought to go largely to the West of us, and along the of the Pacific Railway and over the Rocky Mountains.

While then great duty grateful to God for the graces bestowed upon us and the beneficence of our Eastern brethren, it has become a serious question whether we can, with self-respect, much longer receive aid from the Home Missionary Society beyond the amount of our own gifts to it; and whether we are not consuming the portion which should go to the younger members of the family. It is true that the mass of our churches are struggling with the difficulties incident to newness, and that much is owing to a want of a right understanding of the work of evangelizing a new country. Eastern capital, whose profits do not come into our exchequer, but still our growing ability warns us of growing responsibility.

The report last year shows that we have received during that period, $10,825, while we have paid back only $8,176, leaving a deficit of $13,649.

Can we assume the responsibility of the work with this? We ought to do it at the critical practicable moment, but to cut loose at once from all resources at the East, judging from our present data, would in many pretty certain failure when we shall be able to make such a declaration of independence. We may stick a stake ahead and pull up to it. In view of all our circumstances and prospects the committee would therefore recommend:

1. That the year 1875 be the point fixed, in or before which independence shall be declared by the Board which the Society shall be recommended to make no appropriations to Illinois. Thus the year 1876 will be the centenary of our national life, the year of jubilee for the Home Missionary Society, which was organized in 1826, and our first year of Congregational manhood.

2. That by the Society, its agents, and the missionary committees, a rule be adopted (with the least publicity as possible,) requiring a yearly tint the amount asked in such application shall be less than that of the preceding one, until no more aid is needed.

3 That the committees and agents scrutinize with much diligence and without partiality, every application, thus guarding against any unnecessarily large appropriation.

4 That each of the local associations take up as a part of its business the missionary work within its bounds, inquiring into the case of each beneficiary church, providing temporary supply for those that are destitute, keeping as far as may be the Missionary Committees under appointment, and strive to equal the aggregate of said committees within its bounds by the contributions of their own churches.

5. That the members of the beneficiary churches be exhorted to increase their subscriptions, in some cases to the doubling of the same, as a test and reduction of the amount of appropriation shall not practically come out of the Missionary's already scanty support; and that all members of the churches be hereby challenged to engage heartily in this work of bringing out Status, so long asked, so highly favored, to that condition of self-respect implied in independence and manly discharge of Christian obligation.

FLAVEL BASCOM,
WM. G. PIERCE,
WM. C. MERRITT,
H. M. TUPPER,
HARRY BRICKETT.

WHY DO MINISTERS JOIN LODGES?

It is not a fact that Masons do not disclose their secrets. They do disclose them to their friends outside of the lodge; not in direct words, but in hints, intimations, fables, and dark sayings. They do not reveal their secrets in a way that would render them accountable before men, courts of law, or juries; but they break their oaths before God as much as if they had made an open disclosure before the public. Such, from our own observation, we believe to be the fact; and if ministers of the holy religion of the Savior, which is as open as sunshine and the air, have not also made the same observation, they are not fit for their profession. They may possibly be as innocent as doves, but they are certainly as cunning as serpents. Gideon Blackburn, in his lectures of his holy religion, panies thus deocorating the Sabbath. We hope will hereafter have the good sense to let other all requests—should be receive applications Sabbath schools as a religious exercise.

THE COMING CHRIST AN.

Our coming Christian hero will not give three fourths of his time to the work of theology, to moral self-insurance societies, and to one fourth of these to the church of Christ. He will give all his time and all his money to the church, and perform all his acts of mercy in the name of Christ, and not in the name of mere human organizations. He will preach on the principle that within the wide compass of the church there is room enough to preach every good work, and space enough in the world to carry on every needful enterprise.

The coming Christian will be greatly respected on account of his short and consistent prayers. He will not go through the whole cycle of the day's duties without a thank God for one thing. He will thank God in the morning for the blessings he enjoys in the present, and not a few for those things he already possesses. He will pray in the evening for the mercies he has received during the day, and will vary his prayers according to the varying circumstances of life, and modify his language in harmony with the thoughts and feelings he expresses. His prayer will not be mere humdrum, nor a beggarly bawling harangue, nor a lazy invocation. He will be reason with God in his prayer, and will trust the Lord in reference to what should be done. He will not be afraid to express his gratitude, and in very simple speech, and will rush in where angels fear to tread, as if about to storm the citadel of heaven.

The coming Christian will not flatter his neighbor, man with the idea that he is his superior friend, and then, after having served a selfish purpose with this special friend, throw him aside, as he would a worn out boot.—*Rev. Christian Advocate.*

CONSISTENCY.

We have a great many translations of the Scriptures; the best of all would be their application into the daily practice of Christian people.

Wear need a child fear, though the name of fall of rods, seeing that not one of these is more without the Father's hand.

SPECIAL NOTICE.

An adjourned meeting of the Executive Committee of the National Christian Association, will be held at 88 La Salle street, on Wednesday the 4th of August, at 10 o'clock, a. m. A general attendance is earnestly solicited.

I. A. HART, *Secretary.*

GREAT NATIONAL CONVENTION OF CHRISTIANS OPPOSED TO SECRET SOCIETIES, AT CHICAGO.

CYNOSURE—FINANCE—TRADE UNION—THE TRACT SOCIETIES—AN ALL-MASON MENACED—POSITION OF THE REFORMED PRESBYTERIAN—UNITED PRESBYTERIANS—UNITED BRETHREN AND OTHER ASSOCIATIONS.

CHICAGO, ILL., June 9, 1869.

We are persuaded we cannot better interest our readers or help our cause than by transferring the following account of our anniversary, from the *American Wesleyan*, prepared by our Secretary pro tem, Rev. L. N. Stratton:

The Convention from 4 until 9 o'clock this morning, held a meeting for prayer, asking the guidance of Jesus.

At 9 o'clock Rev. Dr. Edwards, of Ohio took the chair—roll called by Rev. J. S. Sprot or Pa., Assistant Secretary—minutes read by L. N S., of New York, and approved.

Rev. I. A. Hart, of Ill., Corresponding Secretary, and "Actuary" of the National Executive Committee, read the annual report of the general proceedings of the Committee during past year, of their encouragements and labors, oppositions and successes, toils and triumphs. It was accepted and ordered printed.

By this time a large attendance was out to note the proceedings, and the tables were full of reporters for the daily papers. They heard things right by their right names, and the facts presented by hands without gloves. Let it, however, be understood, that not men but *institutions*, were under discussion.

A Committee on finance was appointed, consisting of Rev. D. Carpenter, of Ill.; Rev. H. Harriman, of Wisconsin; Prof. Dunning, of Oberlin, O.; Rev. I. A. Hart, of Ill.; Rev. A. W. Gurlis, of Mich.; Moses Pottenglil, Esq., of Ill.; and B—j. Hackney, Esq., of Ill.

The Committee on permanent organization reported, and the report was discussed and recommitted.

Rev O. W. Kephart, of Ohio, Chairman of Committee on business, reported a resolution which had been placed in the hands of the committee; to wit:

Resolved—That we regard Secret Trades Unions as alien from the spirit of American institutions, as calculated to change humanity, repel capital from labor, and degrade the independent, skilled laborer to the equal of the most ignorant and inept-able, and to befriend the fraudulent and improvident characteristics of our workmen.

The resolution was discussed in brief speeches by a few, who seemed to be impressed with the opinion that it was a good resolution, but that it would be better for us to strike at the rattlesnakes that spend our time in fighting lizards and garter snakes Laid on the table for further action.

Prof. J. Blanchard, Wheaton College, Ill., made a statement that the Christian Tract Society of Boston printed a sermon preached in Dr. Kirk's church, Boston by a College President from the West, and after the officers of that society learned that the sermon contained objections to Masonry, they refused to publish against it. And a man stepped into the office in Boston one day to buy one of those sermons but they could not be found; and a young clerk who knew the buyer, (Blanchard himself,) said that those sermons by order of the officers of the Tract Society had been stowed away in the garret of the building, and were not in the market. Several years have passed and those sermons have never yet come to day light, and probably never will.

The following resolutions were then passed which, coming as they do from the delegates of nineteen different denominations, should at least command, of a society dependent upon the Christian public, something more than a passing notice.

Resolved, 1.—That we ask of our Christian brethren in Boston, the immediate removal of all adhering lodge men from the direct and indirect control of the Christian press in our midst.

Resolved, 2.—That we commend the Western Tract and Book Society, of Cincinnati, and its publications, as one of the secret orders, and especially the volume of ex-President Finney, just issued, to the prayerful regards and co-operation of all Christian men and women, East and West.

Ezra A. Cook, Treasurer of the National Association for the fiscal year just closing, showed that $3,193 had been received, and $3,141 expended. Remarks showed that Rev. I. A Hart received but $15 per number for his editorial services, and Pres. Blanchard nothing. Further that the body must do more liberally for its officers and agents.

Rev. Moses Thatcher, a member of the Convention from Ill., a Congregationalist, by vote of the Convention, was then called far. He said he had taken seven degrees in Masonry. He gave a decent reason for his initiation to prove the unlawful and unchristian, as well as unbecoming conduct in the lodge. He repeated some of the "horrid oaths"—declared Morgan's book true to the letter—showed by some of the slight changes in Masonry since the days of Morgan, so as to mislead the old time Masons, if they, from past knowledge, should try to pass for Masons—that it was the same thing as formerly, with the slight exceptions alluded to, i. e. changing of the pillars, Jachi and Boaz. Said he had been doing what he could to warn the unwary from the dangers of the sin into which lodge-life would lead and complicate them. He said he had received anonymous letters, warning him to desist from further exposing the institution of Masonry. At last had come a neat little box to his address, about one foot square. He opened it carefully, and found it to contain a human skull, and a rope with a hang man's knot, encircling the spot "where the cock ought to be." Other things for want of space must be omitted.

President Blanchard presented a resolution of thanks to Rev. Mr. Thatcher for his address and recommended that the Convention now engage in prayer for him. The officer of the resolution was called upon, and led in fervent prayer.

Rev. Mr. Harrison, of Wisconsin, read a series of resolutions passed by the Reformed Presbyterian General Assembly of the U. S., which held its last session in Newburg, N. Y., they contained language which was strongly denunciatory of Secret Societies, and denied to those who subscribed the nature and tendency of such societies unworthy of ecclesiastical fellowship.

Another series of resolutions, not at present in command, passed by the General Assembly of the United Presbyterian Church of the U. S., was presented by the Rev. H. H. George, of Cincinnati, which strenuously opposed affiliation or sympathy with secret combinations By the United Brethren of Christ have just held a General Conference of their body at Lebanon, Pa., which passed by a three-fourths vote, a paper opposing the reception of members, if they are in affiliation with Secret Societies. A small majority were in favor of the action, a modified form. That denomination numbers over one hundred thousand.

The above items will indicate that Wesleyans are by no means alone in unfurling the banner of reform. Three national bodies are there above. Then there are the Free Methodists, the Quakers, one wing of the Baptists, and members in other churches holding the same views. More anon.

AFTERNOON SESSION.

At the opening of the afternoon session Pres Blanchard announced that Senator Pomeroy was present and would address the Convention in the evening.

Rev. H. H. George, of Gineinnati—reformed Presbyterian, presented the following resolutions for discussion:

Whereas, Secret Societies are, in their organization and operations, more artificially unscriptured, and in their very nature of secrecy in direct opposition to the religion of Christ, and hostile to the peace and welfare of the Church of Christ; and

Whereas, The Christians are bound to keep their garments clean from defilement of every kind, to attempt no fellowship between light and darkness, Christ and Belial, righteousness and unrighteousness, therefore

Resolved, That, in the judgment of this Convention, it is the duty of all branches of the Christian Church to free themselves from all fellowship with these unfruitful works of darkness."

Rev. Mr. George said that this paper was adopted by the General Assembly of Reformed Presbyterians at their late session. That he believed Secret Societies are unscriptural, and of unscriptural, wrong, and if wrong should not be admitted to the communion table.

Admitting it into the communion table and the church fellowship would be like the worship of idols by ancient Israel, or the worshipping of Christ and Belial by professed Christians in the days of Paul. If we admit one known wrong into the Church to satisfy one member, we do not another and another and another, and where in "Our Father's" name can we stop it. No, let us rather keep every error out and then Christ can own us.

Dr. Dascomb, of Oberlin, O., expressed a decided dislike to Secret organizations, although temperance was in some cases the assumed object. The pledge taken at the door of the Good Templar's lodge is nearly as repreheusible as Masonry itself. The Professor continued by saying that there was nothing at the door of a Templar's lodge to keep out a deist, infidel, or Mahammedan. So was it with Masonry itself, and he thought to support either was anti-Christ.

Rev. Mr. Nesel urged active measures. Did not think violent disease should be doctored with homeopathic potions.

Rev. Jacob Green, Esq., of Indiana, a widely known Wesleyan, arose saying that perhaps he was the only green member of the Convention; but he had a few thoughts to which he felt like giving utterance. He went for the resolutions because they stood a fair to strike a fatal blow at Free Masonry and Good Templarism. And that the Good Templar institution was a preparatory department of the Masonic High School. The land is getting full of those little societies of Druidism, and all presided over by Masons. Where will you find a Good Templar's lodge not started, nor presided over, nor engineered by Masons? Such is usually the case.

Rev. Mr. Harris, Congregationalist, of Ill., wished to favor the resolutions. Masonry was an abominable idolatry, with altars on which with censors they burn incense. When the Jews did it God hated them. And how could we hope that such abominations as these fill the courts of Jehovah. It paralyzed the Church, killed true, earnest piety, destroyed devotion, and hung like the pall of death upon the Church of the Lord Jesus Christ.

Rev. Wm. Billon, of the United Brethren, Ohio, said since you are on the Good Templar wing of this discussion, I wish to say that the Good Templar organization is an out-growth of and a help to the other great Secret organization—Masonry. I am a Right Worthy Independent Order of G. T. is derived from Independent Order of O. F.; and while Odd Fellowship furnishes the first half of the name for the temperance organization, so Masonry furnishes the last half of the compound. Now Templar is not at all derived from the word temperance. It does not mean temperance I refer you to Webster's dictionary. You will find Templar is derived from the word temple, in which the Knights assembled on the Thames, from which the Knights' Templar in Masonry is derived. Therefore we see that Templar in one secret order derives its name from the same place that another lodge has. So you may go on with treeing similarities between Good Templars and Masons, and you will find many terms similar.

Masons have lodges, and Good Templars have lodges. Masons have their Worthies and Grand Worthies, so do the Templars. One has "initiations," so does the other. Each have their degrees, pass-words, signs and grips. Alike they take obligations to keep secret their operations. Alike they fail to follow the example of Him who "in secret said nothing."

A gentleman whose name was lost—arose to soften and tone down any seeming asperities against temperance movements. He thought the Templars had done good in his town, but did not know as any more good than an open lodge would have done. He did not want even to seem to oppose the temperance movement. Thought it best to strike first and most at Masonry.

Rev. Mr. Jourdeu said, so every society may have done some good. Masonry certainly had. But whether it had not done more evil than good he was not so sure. He favored the resolutions. because they laid the axe at the root of the tree. In our midst is a Upas exhaling its poisonous breath all over social, political and domestic life; and even enters the sacred altar of Jehovah and impregnates the Sabbath air He did not think it would do much good to lop off a few of its branches; but to sink the axe in deep as its roots.

Rev. J. Levington, Episcopal Methodist, of Michigan, made a most telling speech. Was a convert from Masonry and Odd Fellowship. Among other things said, Good Templarism is the subtlest species of vicious parents. It was a scheme between Free Masonry and Odd Fellowship. Those who *know*, as he did, *knew* that the Templars were the United Brethren of Christ have just held a General Conference of their body at Lebanon, Pa., which passed by a three-fourths vote, a paper opposing the reception of members, if they are in affiliation with Secret Societies. A small majority were in favor of the action, a modified form. That denomination numbers over one hundred thousand.

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COMMUNICATIONS.

EDITOR CYNOSURE:—

Having had the pleasure of attending the anti-Secret Convention held at Chicago, and by your permission I wish to express the deep interest I feel in its proceedings. I was much pleased with its spirit, and stirring speeches and resolutions I saw and felt, especially in its religious phrase, I believe that God is in the movement against the hidden band of darkness, and that it will finally succeed.

UNITED BRETHREN IN CHRIST.

For the information of those who may not be posted, and the encouragement of the friends of the cause, I wish to state a few facts: This Church has a membership of over one hundred thousand; it exists chiefly in the Middle and Western States. For over forty years it has maintained a radical position against secretism By us article in its discipline, no one belonging to any secret society can remain within its pales. At the last quadrennial General Conference held at Lebanon, Penn., July 1, 100 delegates elected by the people, being present Among other things the question of organized secrecy assumed an important position, as some of the delegates sought to obtange the law of discipline from prohibitory to advisory. A committee of thirty-five, one from each annual Conference was appointed to consider the subject, a majority of which reported the following: "Resolved, That in essence the law of this Church is right." We believe that secret societies are evil in their nature and tendency, (a secret society is one whose initiatory ceremony is a secret,) and any member or preacher of our Church who shall be found connected in any way with such a society shall be admonished to sever said connection, and if such offending person fail to comply with this admonition within six months after it is given, his name shall be erased from the record, and he is no longer considered a member of our Church." Upon this subject a very animated and interesting, yet kind, discussion followed, that continued over two days. Several attempts were made to amend, so as to substitute Temperance and other minor secret societies; but these amendments were promptly voted down When the final vote was taken, the report was adopted by seventy-one to twenty-nine. It was easily seen that the rapid growth and widespread influence of this threatening evil—secretism—was producing a powerful influence upon our Church, endangering its purity and steadfastness. Let her subscribers to and friends rally. Thank God the Church is yet saved from this Moloch of darkness, from the coil of this deadly serpent. And we believe and pray that she may be kept from drifting into the whirlpool of this popular evil. By the protecting Providence of God, and the bursting forth again of the light of truth, as indicated by the Aurora, Pittsburg, and Chicago Conventions.

I. L. BUCHWALTER.

Western College, Iowa, June 17.

CHURCH ACTION.

Resolutions passed at the "St. Croix Valley Baptist Association," held at Prescot, Wis., June 3, 1869.

Whereas, the subject of secretism as affecting the spirituality of the Churches and the safety of our civil and religious institutions, and the salvation of the world is becoming a matter of wide spread interest and discussion,

Resolved, that the Christian ministers and members of this association cannot innocently remain unconcerned in the investigation of this question.

Resolved, that we most earnestly recommend to the members of the different secret orders that they refrain from any further co-operation with them until they have prayerfully weighed all the objections that lie against them.

For the Christian Cynosure.

GARDONALER, Pa., July 2.

MR. E. COOK—*My dear Sir*:—I the old following in the *National Temperance Advocate*, of New York: (July number) "There is a secret society in Spain, composed of about 3,000 Christians, meeting in secret places, with signs and passwords, solemnly pledged to each other to renounce the Church of Rome and circulate the gospel of Christ. They are printing the bible secretly, and are actively at work extending its circulation, strong in the patience of hope."

Now, Mr. Editor, we would like to know what this means? Has it already come to that pass that Christians must resort to the establishment of a new system of *popery* in order to dethrone an old time system of *popery*. Can not God's Holy Word "have free course, run and be glorified," without submitting to the regime of Satan's *secret* claims? Heaven have mercy on us, and our holy religion. This is the case! Please let us have our opinion.

Fraternally yours,—L.

We re-print the above letter from "L" for the sake of eliciting information from any who can give it. The report is, in all probability, a Masonic exaggeration; if not, these Spanish Christians are taking counsel of their fears and of worldly wisdom, rather than of Christ. Christians may flee or hide for temporary safety. But a permanent hiding is being ashamed of Christ, or a yielding to the fear of man, which brings no good but a snare. H.

WORDS FOR THE CHRISTIAN WARFARE.

CHRISTIAN ASSURANCE

It is a glorious thing to feel secure;
It satisfies the soul and the restless mind;
Against all fears to be assured and sure;
To make sweet music of thoughts past and pure.
While we regain those we have left behind.

As roots from which immortal joys begin,
Recovered from the roll of mortal sin
By Him whose banner is our conqueror;
Glorious trees things as they are, and stand
Gloriously screened till-long, for above
The shield of error, which we cannot see,
The sunny travellers in azure move,
While from our Heights we behold the land
Of promise, bright with eternal love.

—BLACKWOOD'S MAGAZINE.

"When a stranger treats me with want of proper respect," said a philosophic sage, "I comfort myself with the reflection that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to trot about it, let them; it is nothing to me."

Each true Christian is a slight traveler: his life, his walk; Christ his way; heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter least I come short of home; I will not wander least I come short of home; but be contented to travel hard and be sure I walk right. So shall my safe way find its end at home, and my painful walk make my home welcome.

"LIFE IS YOURS."

1. Because believers *enjoy* it. It is a *real* life, not vain show. 2. Because its various events tend to promote their welfare, and work together their good. "Death is yours." 1. Because believers have peace and support in their dying hour. 2 Because it is the avenue which leads to their rest. 3. Because they should triumph over it, in that it will be swallowed up in the glory of a higher life, releasing us from what is mortal to put on immortality —*Barnes.*

"LAY ASIDE EVERY WEIGHT."

As applied to Christians, it means they should remove all that would obstruct their activity in the Christian course. . . . It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another a violent and ungovernable temper; in another a heavy, leaden spirituality; in another some improper and unholy attachment. . . . Some persons would make much more progress if they would throw away many of their personal ornaments. Many are hindered in exercise for want of a little calisthenic. We believe that secret societies are evil in their nature and tendency, (a secret society is one whose initiatory ceremony is a secret,) and any member or preacher of our Church who shall be found connected in any way with such a society shall be admonished to sever said connection, and if such offending person fail to comply with this admonition within six months after it is given, his name shall be erased from the record, and he is no longer considered a member of our Church." Upon this subject a very animated and interesting, yet kind, discussion followed, that continued over two days. Several attempts were made to amend, so as to substitute Temperance and other minor secret societies; but these amendments were promptly voted down When the final vote was taken, the report was adopted by seventy-one to twenty-nine. It was easily seen that the rapid growth and widespread influence of this threatening evil—secretism—was producing a powerful influence upon our Church, endangering its purity and steadfastness. Let her subscribers to and friends rally. Thank God the Church is yet saved from this Moloch of darkness, from the coil of this deadly serpent. And we believe and pray that she may be kept from drifting into the whirlpool of this popular evil. By the protecting Providence of God, and the bursting forth again of the light of truth, as indicated by the Aurora, Pittsburg, and Chicago Conventions.

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WORDS FOR THE CHRISTIAN WARFARE.

CHRISTIAN ASSURANCE

It is a glorious thing to feel secure;
It satisfies the soul and the restless mind;
Against all fears to be assured and sure;
To make sweet music of thoughts past and pure.
While we regain those we have left behind.

As roots from which immortal joys begin,
Recovered from the roll of mortal sin
By Him whose banner is our conqueror;
Glorious trees things as they are, and stand
Gloriously screened till-long, for above
The shield of error, which we cannot see,
The sunny travellers in azure move,
While from our Heights we behold the land
Of promise, bright with eternal love.

—BLACKWOOD'S MAGAZINE.

"When a stranger treats me with want of proper respect," said a philosophic sage, "I comfort myself with the reflection that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to trot about it, let them; it is nothing to me."

Each true Christian is a slight traveler: his life, his walk; Christ his way; heaven his

COMMUNICATIONS.

EDITOR CYNOSURE:—

Having had the pleasure of attending the anti-Secret Convention held at Chicago, and by your permission I wish to express the deep interest I feel in its proceedings. I was much pleased with its spirit, and stirring speeches and resolutions I saw and felt, especially in its religious phrase, I believe that God is in the movement against the hidden band of darkness, and that it will finally succeed.

UNITED BRETHREN IN CHRIST.

For the information of those who may not be posted, and the encouragement of the friends of the cause, I wish to state a few facts: This Church has a membership of over one hundred thousand; it exists chiefly in the Middle and Western States. For over forty years it has maintained a radical position against secretism By us article in its discipline, no one belonging to any secret society can remain within its pales. At the late quadrennial General Conference held at Lebanon, Penn., July 1, 100 delegates elected by the people, being present Among other things the question of organized secrecy assumed an important position, as some of the delegates sought to obtange the law of discipline from prohibitory to advisory. A committee of thirty-five, one from each annual Conference was appointed to consider the subject, a majority of which reported the following: "Resolved, That in essence the law of this Church is right." We believe that secret societies are evil in their nature and tendency, (a secret society is one whose initiatory ceremony is a secret,) and any member or preacher of our Church who shall be found connected in any way with such a society shall be admonished to sever said connection, and if such offending person fail to comply with this admonition within six months after it is given, his name shall be erased from the record, and he is no longer considered a member of our Church." Upon this subject a very animated and interesting, yet kind, discussion followed, that continued over two days. Several attempts were made to amend, so as to substitute Temperance and other minor secret societies; but these amendments were promptly voted down When the final vote was taken, the report was adopted by seventy-one to twenty-nine. It was easily seen that the rapid growth and widespread influence of this threatening evil—secretism—was producing a powerful influence upon our Church, endangering its purity and steadfastness. Let her subscribers to and friends rally. Thank God the Church is yet saved from this Moloch of darkness, from the coil of this deadly serpent. And we believe and pray that she may be kept from drifting into the whirlpool of this popular evil. By the protecting Providence of God, and the bursting forth again of the light of truth, as indicated by the Aurora, Pittsburg, and Chicago Conventions.

I. L. BUCHWALTER.

Western College, Iowa, June 17.

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God's Wonderful Blessing on the Work of Y. M. C. As.

During the past year over 26,000 conversions have been reported as the direct result of Arlcan Young Men's Christian Associations.

LIFE IS YOURS."

1. Because believers *enjoy* it. It is a *real* life, not vain show. 2. Because its various events tend to promote their welfare, and work together their good. "Death is yours." 1. Because believers have peace and support in their dying hour. 2 Because it is the avenue which leads to their rest. 3. Because they should triumph over it, in that it will be swallowed up in the glory of a higher life, releasing us from what is mortal to put on immortality —*Barnes.*

"LAY ASIDE EVERY WEIGHT."

As applied to Christians, it means they should remove all that would obstruct their activity in the Christian course. . . . It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another a violent and ungovernable temper; in another a heavy, leaden spirituality; in another some improper and unholy attachment. . . . Some persons would make much more progress if they would throw away many of their personal ornaments. Many are hindered in exercise for want of a little calisthenic. We believe that secret societies are evil in their nature and tendency, (a secret society is one whose initiatory ceremony is a secret,) and any member or preacher of our Church who shall be found connected in any way with such a society shall be admonished to sever said connection, and if such offending person fail to comply with this admonition within six months after it is given, his name shall be erased from the record, and he is no longer considered a member of our Church." Upon this subject a very animated and interesting, yet kind, discussion followed, that continued over two days. Several attempts were made to amend, so as to substitute Temperance and other minor secret societies; but these amendments were promptly voted down When the final vote was taken, the report was adopted by seventy-one to twenty-nine. It was easily seen that the rapid growth and widespread influence of this threatening evil—secretism—was producing a powerful influence upon our Church, endangering its purity and steadfastness. Let her subscribers to and friends rally. Thank God the Church is yet saved from this Moloch of darkness, from the coil of this deadly serpent. And we believe and pray that she may be kept from drifting into the whirlpool of this popular evil. By the protecting Providence of God, and the bursting forth again of the light of truth, as indicated by the Aurora, Pittsburg, and Chicago Conventions.

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COURTEOUS REPLY TO AN INFIDEL.

An American traveler being unexpectedly detained at the mole of quarantine in Odessa, was very willingly offered half of his apartment and a sofa to lie on," by a young Englishman, who acted as translator to the mole. After they had formed an intimate acquaintance, and had once evening retired to rest, the traveler asked his friend how he could endure the blasphemy which was so constantly heard. The young Englishman replied, that "as a gentleman, these things were disagreeable to him, but as to their being instructive wrong, it was a matter of no concern to him, as he denied the truth of all revelation, and believed Jesus Christ to be an imposter.

The traveler, without supposing that the remark would be heeded except by courtesy, replied, "Either Christ was an imposter or he was not. If he was an imposter we have the inconsistency of a man who practiceling, virtue, selfdenial, charity forgiveness of injuries through his whole life, in spite of scourging, contumely, and even crucifixion. Is it philosophical to suppose that a bad man would take to such unpalatable mere good? But if he was not an imposter, then he told the truth, and we must believe him"

"It is possible that I never saw that before" was the only reply of the young Englishman, but the argument sunk deep into his heart and when the traveler had arrived at Alexandria, he received a letter from the form their skeptic acknowledging him as the "best friend he ever had," encouraging him to be equally faithful to others, and praying him not to forget "his Odessa convert."

☞ Subscribe for the CYNOSURE and show it to your friends?

COMING OF THE GREAT DAY.—" But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"*Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in all holy conversation and godliness

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

WHAT A PINT OF WHISKY COST.—Some thirty-one years ago, Jonathan Beckwith, a young lawyer of decided promise, bought a pint of whisky, and getting drunk, wandered out on Terre Coupee prairie on a cold winter night, and was so badly frozen that he lost his reason and the use of his limbs, and has been ever since, until his death two weeks ago, and inmate of the county poor house an insane cripple and has cost the county no less than eight thousand dollars. This is the startling amount that the tax payers of his county have had to pay, that one man might pocket a few cents profit on the sale of one pint of whisky.—*South Bend (Ind.) Register.*

MORE OF IT.—There is one thing with which we are perfectly disgusted. That thing is a little religion, a little faith, a little hope, a little grace. Let us never sit down satisfied with little of these things. On the contrary, let us seek them more and more. When Alexander the Great visited the Greek philosopher Diogenes, he asked him if there was anything that he could get him. He got this short answer, "I want nothing but that you should not stand between me and the sun." Let the spirit of the Lord Jesus shine through our religion. Our thing thing is which should never satisfy and content us, and that is, anything which stands between our souls and Christ.—*Rev. J. C. Ryle*

THE DYNN OF PEACE.

A MASONIC TROUBLE.—A letter from Havana says that the fraternity of Freemasons has lately been the cause of trouble in Cienfuegos and Sagua. At the latter place they, for some reason unknown, came out in their full regalia on the occasion of a brother's funeral, and in the latter a general meeting was to be held under the auspices of a venerable from Havana, and was accordingly broken up by the police. In both places many members of Government where found in some way connected, consequently some have been suspended and sent to Spain for trial. A strict observance of the law against the fraternity has been enjoined upon all public functionaries, high and low.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the soothing of love!
Come, while our slumbers are broken by song—
Fly to our ark like the storm beaten dove;
Spread o'er the tar-sounding billows of song,
Crowned with thy olive bough garland of love,
Angel of Peace, thou hast waited too long!

Brothers we meet on this aisle of time,
Mingling the gifts we have gathered for the,
Search with the olive-branch under the sun—
Breeze of the prairie and breath of the sea—
Outdoor and mountain and forest and seat
Sweet as the heather, and sweet as the rose,
Sweeter the incense we offer to the,
Brothers meet on the threshold-altar of time.

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky!
Lond as the storm wind that trumbles the main
Soft as the song of the night in the sky!
Angels of Bethlehem, echo the strain!

Young Men's Christian Associations in Ohio.

One year ago their were fifteen Associations reported as existing in the State of Ohio. Since then twenty-two new ones have been formed, making, at the present time thirty-seven, embracing a membership of about four thousand.

THE CON

WORSHIP.

"Worship the Lord thy God,
Him only shall thou serve;"
Worshipful Master, or the Lodge,
No homage can deserve.

To dedicate a Lodge,
Or Temple to St. John;
To bow at Christless altars there,
With square and compass on,

Is vile idolatry,
Such is Free Masonry;
With oaths it binds to secrecy,
With death the penalty.

Religions false and true,
Of every name and sect,
Together blending, blindly bow,
To the "Great Architect."

Their dead, with pompous show,
Of heathen rites they love,
Commend they from the Lodge below,
To the great Lodge above.

The drunkard, lewd, profane,
And all who Christ reject,
The devil will be sure to claim,
He is their "Architect!"

WM. D. FEEMSTER.

KNIGHTS TEMPLARS.

The recent display of *Knights Templars* (so called) in Philadelphia runs American manhood into the lowest ground of puerility. Nay, boyhood, as puerility radically means, would be disgraced by such a farce.

The origin of the Templars, it appears, does not date so far back as the building of Solomon's Temple. In the year 1118, according to their own account, they were granted permission by Baldwin, King of Jerusalem, to reside within the enclosure of the Mosque of Omár, a Mohammedan Temple, which they, ignorantly and characteristically enough, took for the real Temple of Solomon, and hence got the name of "the Knighthood of the Temple of Solomon," or Knights Templars.

This origin of these modern Knights of a democratic country, furnishes an excellent illustration of the way that Masons first impose upon themselves through ignorance and duplicity, and their attempts to palm off their imposition upon others. These Masons, who pretend that they helped build the Temple of Solomon, have had in fact nothing to do with that Temple, but on the contrary, they resided, as they say, near to and guarded the Mohammedan Mosque of Omar. And thus too, while claiming to live near Christ, and to be guarding Christianity, they are in reality, furthering the interests of Mohammedism, Judaism, Budhism, infidelity, and anything else but Christianity.

But modern Knights of the Temple are very different in some respects from their progenitors. For instance, the ancient Knight who so sedulously quoted the Mosque of Omar, wore a white dress ornamented with blood red crosses, while our modern republican Knight appears in a cocked hat, with long flowing white plumes, beautiful silk sash, gold hilted sword, etc., etc.

There was a mile's length of such splendid Knights, the newspapers say, at the show in Philadelphia, and their order of march was new, peculiar, and magnificently attractive to all the women and boys and other spectators in the streets. They marched in the forms of crosses and triangles, and the latter formation, that of the triangle, the usual form in which a flock of geese moves, was particularly admired.

The puritan Knights from New England, by their "superior marching and gallant bearing" (most wonderful qualifications for a religious body of men) excited great applause; while the high toned chivalric Knights from Richmond, like the celebrated *Knight of the woeful countenance*, had long, sad, black pennons hanging from their spear's heads, thus exhibiting a proper mourning and grief, we suppose, for the failure of secessionism.

Even the authorities, the plain Quakers—the Mayor and Council touched their hats to this imposing display of modern Knighthood, and our Republican President, General Grant, graciously granted a four days leave of absence to all the Sir Knights in the departments at Washington to attend the celebration.

At the Academy of Music in the evening the cermonies were continued with most admirable and delighting effect. The curtain was drawn, and there stood the gallant Knights of the noble Commander of St John, all in marching order, exhibiting themselves, like a modern show! Their splendid uniforms, their brave and gallant bearing, the temples made of beautiful flowers at the back of the stage, were all as highly impressive as the most effective display of ritualism. But what words can describe the grandeur of the scene when Grand Commanders, Grand Generalissimos, Grand Deputy Commanders, Grand Captains, and Grand Prelates all broke out into a brilliant series of evolutions and marches, with a degree of military exactness and precision that words would fail to describe! How sublime! How religious! What splendid Christian ceremonials! The whole winding up with a distribution of flowers to the ladies and a dance at 10 o'clock!

The scene throughout was never surpassed in splendor or interest in Philadelphia, and loud were the praises of the spectators at the exquisit taste displayed, and the profuse hospitality of the Knights Templars of that city. Our Fourth of July and Washington's birth-day celebrations, our militia musters, and our political associations are nothing in comparison with this Masonic holiday.

But now, we would ask, what is the meaning of all this costly show? Is it military, merely? We think a militia system, established and regulated by the State, is the only safe military for a free people! Is it charitable? Such a profuse expenditure of money in idle and costly show is hardly a trait of charity. Is it political? designed to act in any way through and upon the political mind of the South, so as to pacify and sooth their dear brothers' aggrieved spirit as having failed to destroy free institutions? Oh, no, by no manner of means; for Masonry, we are assured, never takes any part in politics. It scrupulously abstains from that! Is it religious? Such a medley of long plumes, bright buttons, gold mounted swords, ridiculous marches, farcical evolutions, dances and waste of time and money, we can hardly conceive to have any thing to do with the Christian religion. What, then, is the object of all this gorgeous display? Was it to honor Masonry? If so, then by its idle, worthless, and unmanly fruits we may know it, even though its secrets and mysteries may be kept hid. Out of the abundance of its heart it has spoken; and what miserable, drivelling mummery and sham do we not see and hear! It is vain to tell us that the sober, earnest, manly work of sustaining Republican Government and Christian religion can be carried on in any such way as that. On the contrary, both must be weakened and impaired by such a trivial exhibition of toggery, festivity and farce.

It only remains for us to say that this exposition and laughable exhibition during the day, at Agricultural Hall, was opened with prayer by *Sir* Rev. Robert H. Pattison, and was closed with a benediction by *Sir* Rev. John Chalmers. Whether the opening charge prescribed for the Templars was used on the occasion we have not learned; but an extract from that clause we would commend to their especial attention, viz.: "A double-minded man is unstable in all his ways," and hence very unreliable in all that he does.

We are here reminded (and beg the reader's excuse for detaining him any longer) that some twenty-five or thirty years ago we witnessed one of the last exhibitions in Philadelphia in honor of St. Tamenend. This exhibition consisted of men and boys dressing themselves up like Indians and marching through the streets in curious figures. They were so dressed as to appear nearly naked, of course; and all they needed to render their display perfect, was the immaculate lamb-skin, where naked savages, when they become Masons, would naturally wear it. That benevolent institution of the Tamenend Society has degenerated, we all know, into a democratic political organization of the worst stamp. But such a fate would be impossible to the right worthy and high minded Knights of Solomon's Temple, since they have nothing to do with politics! *Their* mission is exclusively moral, religious, charitable and benovolent! They are peculiarly Christian, as videlicet, the ministers of the holy gospels, of the meek and holy Jesus who appear among them, giving them the sanction and support of their holy office.

If this Masonic display was the only one that we are to have, we should hardly notice it. But it promises, the coming St. John's day, to be followed by numerous others of a similar stamp, all of which will probably be chiefly designed as the celebration of our Masonically contrived peace. Our chief national holiday seems to be becoming a Masonic holiday. We seem to be becoming a nation of darkling, under-handed, double-dealing and double-meaning Masons. The proper, logical, and legitimate finale to such a state of things is an imperial form of government.

GRAND CAPTAIN GENERAL IN THE EAST AND GRAND PRELATE IN THE WEST.

Our correspondent who usually signs himself "Immaculate Lambskin," seems to think the pomps of the Sir Knights Templars, as recently exhibited to the public in Philadelphia, immensely ridiculous. But if they do these things in the green tree what shall be done in the dry! If their public performances are so ridiculous, what ought we to expect of their concealed ones? A very different appearance these grand courteous Knights must have presented when they were arrayed as mendicants with "sandals, staff and scrip" and sent off "in pilgrim weeds" on a "seven years' tour of begging." This was the first thing required of them. Three years of this weary pilgrimage they go through with, "traveling from afar," and then the Most Eminent remits the remaining four years. Next they are invested with a sword and buckler, that they may perform seven years of valorous warfare in defence "of innocent virgins, helpless orphans, destitute widows and the Christian religion." Before they take the field they are sworn again to secrecy and fidelity to all Masonic obligations under no less penalty than to have their "head struck off and placed on the highest spire in Christiandom." Three years this pilgrim warrior wages this terrible and holy war, and then begs and obtains a remission of the last four years of the seven; he is so anxious to reach the rewards of a valiant Knight. The Most Eminent appreciating his virtous eagerness admits him to "the five libations." Four in wine and water; the fifth in pure wine. Surely it must be admitted that the honor of Knights Templars are reached through fiery trials. Many a man has stood poverty and martial contests, but has fallen before the wine cup. If this weary, wandering warrior's stomach after six years' "travelling from afar" can stand five drams in succession, who shall say he does not deserve some sort of distinction for physical endurance at least? But when he comes to the fifth, which he is made to say he longs to take and "thereby seal his fate," he is turned back like Israel into the wilderness and required to prove his humility by a year spent in doing penance: groping through desolate plains and tombs with lighted taper in one hand and a human skull in the other. This long year of penance performed, wherein he is told he is letting his "light shine that men may glorify our Father in heaven," and he is imitating the humiliation of Christ in dying for the sins of the world; he is at last permitted to drink the fifth libation of pure wine out of a human skull, imprecating upon his soul, both here and hereafter, the punishment due to the sins of the man whose skull he uses as a cup in addition to his own sins, should he ever violate any of his Masonic engagements." (See Bernard's Knights Templars' Degree.) Who shall wonder that these Knights should be allowed to appear in great pomp and magnificence? If indignity merits a reverse, hav'nt they fairly earned a title to all this glorious grandeur? Wonderful men—these Knights Templars! Three long years of mendicant pilgrimage, and the three long years of terrible fighting for innocent virgins, and one *long, long* year of doleful penance all begun and ended in a single evening! Why should they not inherit honors as real and as lasting as those long, long weary years? But alas! to offset the moral degradation of such an oath and such a libation of double-damnation, there is no compensating elevation of proportionate hight in the moral character of such impious rites, and nothing to aid the performers in reaching that hight. And may not the hapless men who have submitted to all the real degradation, shame and sin of such an initiation in secret, be allowed to recompense themselves by imaginary dignity in public, without being laughed at? Think of this my dear "Immaculate Lambskin" and be just, be pitiful. Don't rob these penitent and valiant Knights of their soap bubbles—its all they have.

H.

COMMUNICATIONS.

REV. I. A. HART—*Dear Sir:* I am anti-Mason, Odd Fellow, and anti every thing secret, of that kind, except in one little particular, and that is—I happen to be a Good Templar; I joined the Good Templars in this city long before I ever heard of your God favored movement against secretism, I mean, for I verily believe the movement is of God. Who could read the CYNOSURE and not think so? I am an ardent advocate of the Temperance cause, and I was induced to join the Good Templars only through conscientious principles and with the desire of doing good—not to myself—for I did not need the restraints of the pledge; but I merely joined to show a good example to others, as I thought at the time. But I sincerely would *not* advise you, as some Good Templars would, to let us (as G. T's) alone. No! I am convinced that it is right for you to "pitch into" all the "works of darkness!" Truly, your friend, Y.

We withold the writers name for lack of express permission to publish it.—ED.

LYONSVILLE, Ill., June 16, 1869.

PRESIDENT BLANCHARD—*Dear Sir:* I feel it to be my duty to give my voice in favor of your cause. The CYNOSURE is waking people up to deep thought wherever it goes. It is firing effective missiles in their camp.

I look upon Masonry as a clique of persons banded together, the better to get the advantage of the rest of mankind. I never discovered the working of this till in the army during the late war, where it was very plain that where officers had the power of promotions or appointments, these favors were invariably conferred on the compass and square corps. As the quaint remark was "Masonry not merit." And further I observed that where commissions were conferred by vacancies, the next thing in order was to get a furlough, and when they returned the compass and square was duly attached to them; being a member of the order seemed to be a pre-requisit to holding a commission. And officers who were, in the opinion of private soldiers, a disgrace to the service, seemed to be allowed to tyranize over men, draw their pay, and be absent on a furlough, or slightly sick when there was warm work at the front, while I have seen other and worthy men discharged for trifles and for not having the the compass and square on. Also after the battle of Ezra Chapel, Ga., a dead rebel was found in front of our Regiment (127th Ill.) with the compass and square on, and some of our officers (brothers of the order) took pains to get tools and lumber and make a coffin, and head board, and buried him with military Masonic honors, while members of our own Regiment were buried like dogs. Also at the battle of Jonesboro, Ga., a rebel Mason was wounded in our front, while leading a charge on us, and left in our hands, and our good officers carried him carefully to our hospital and made arrangments for his passage up to Chicago, where he had friends and could be better cared for, while the very men in our own Regiment, that this rebel had wounded, had to lie on the field several hours after he was kindly cared for.

Even while Mr. Reb was enjoying the luxuries of Chicago our men were lying in field hospitals suffering, what eternity only will tell, and all this insult to good men and this injustice I charge to those secret orders.

Yours respectfully,
JAMES LOWE.

For the Christian Cynosure.

A TALK WITH A FREE MASON.

REV. I. A. HART—*Respected Bro:* In Christ greeting, please give the following named facts publicity:

About forty years ago a man from Pa. by the name of Jacob Stamm and myself were in company all day, by travelling together. After supper, as he tarried at my residence, we got in conversation on Free Masonry. He was a Free Mason. He said to me that he had not joined any lodge since he had come to Ohio. I said to him, "you are excusable for not attending, as you are not within cable length of any lodge." This remark from me caused him to put a sharp look at me, remarkably so, and immediately asked me "where was you initiated?" This took me by surprise, and I was made to look down my nose. He then in an earnest mood, but rather in an undertoned voice, as the family was in the same room, said to me, "now Kumbler, you know that you dare not deny this to me." This caused rather an involuntary smile on my face, which brought to his mind how he had committed himself, and in a moment he flushed into anger, and said to me, "O, you have read 'Jacin and Boaz,' that's all a damn lie." This was the first time that Jacob Stamm had used a big word in my presence, but all his swearing about "Jacin and Boaz" was too late for Jacob Stamm. After asking me the question "where was you initiated?" this satisfied me that "Jacin and Boaz" (which I had read and studied) was a true book. In this way Masons are made to bear testimony unwillingly to the truth.

HENRY KUMDLER.

It is good to know much and to live well; but if we can not obtain both, it is better to desire piety than wisdom; for knowledge makes no man happy nor doth blessedness consist in intellectuals. The only brave thing is a religious life.

To endure present evils with patience, and wait for expected good with long suffering, is equally the part of a Christian and a hero. Those evils would break a proud man's heart that would not break a humble Christian's sleep.

If opinion has cried your name up, let modesty cry your heart down, least you deceive it, or it deceive you. There is no less danger in a great name than a bad one, and no less honor in deserving of praise than in the enduring of it.

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The Christian Cynosure.

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VOLUME 1. CHICAGO, TUESDAY, JULY 27, 1869. NUMBER 25.

The Christian Cynosure.

WHAT HAVE YOU ACCOMPLISHED?

How often have we been asked this question by Masons, when in conversation, they have sneeringly spoken of the CYNOSURE. They assert that our opposition to secret societies is causing men to join these orders than their own publications, and quite a number of these men *high in office* have been very careful when giving us their subscriptions to the CYNOSURE, to say that they did so simply, and only, because it was doing the lodge so much good.

Who does not remember that when the anti-slavery struggle was going on, the lovers of freedom were continually sneered at, and told that by their agitation of the subject, they were only binding the slave more firmly and adding affliction to their bonds, and there seemed to be some truth in the assertion. How often were we threatened that they would carry slavery into the Northern States, if we did not *"let their imagination alone!"* and the infamous Fugitive Slave Law, followed by the Dred Scott decision, shows how nearly they accomplished their purpose. At first slavery was admitted by slave holders to be wrong, and the forbearance of their northern brethren was asked till they might devise means to abolish it. One reason for declaring war on England by her American colonies was publicly stated in the bill of grievances—*"that she had forced negro slavery upon them."*

But a few years passed till *slavery was a necessary evil.* Next, when slavery had become so horrible that an American shrod would disown his country; it was baptized "in divine institution" and a host of reverends, both North and South, were found to defend this "divine institution." An intelligent Virginian once said to us: "Any man, *however good his Christian character in other respects may be,* who denies that slavery is a divine institution, IS AN INFIDEL."

Masonry is first coming to this point in its history. Free Masonry which has been repeatedly outlawed *because dangerous to civil government,* and proved guilty of murder, treason and every crime which disgraces our statute books; was first a "mutual benefit society," next a "benevolent institution," and now it, like slavery, has been baptized a "DIVINE INSTITUTION," and it has even a better array of reverends and divines to defend its claims than slavery ever had.

The Chicago *Evening Journal* of July 13, 1869, under the heading—

"MASONRY.

"REV. JOHN COLLYER ON THE ANCIENT CRAFT.

"The eloquent pastor of Unity Church lectured on Masonry last night, before Blazey Lodge. At the outset he regretted the lack of time and ability to devote to the great theme of Masonry. There were not a few who regarded the forms and ceremonies of Masonry as of more significance than those of any other organization on earth. There were ritualists in Masonry as well as in the Church. And the antiquity and beauty of these beautiful rites well deserved all the regard they enjoyed. Masons should cherish every legend and tradition that is brought to light in regard to the past life of Masonry.

"Not a church nor any society of any sort, within the circle of human brotherhood, did so much for humanity while living, or paid such beautiful respect to the dead. And yet, while this was all true, Masonry was not at all what it ought to be. It cultivated the best and most loving idea of brotherhood now extant. The speaker had faith to believe that Masonry would bear a great part in the regeneration of the world."

The editor again in the same paper refers to this lecture and says:

"Rev. Robert Collyer, in a lecture last night, said of Masonry: 'Not a church nor a society of any sort within the circle of human brotherhood did so much for humanity while living, or paid such beautiful respect to the dead.' Such an assertion from such a distinguished source, must be rather unpalatable to the reverends Thatcher and Blanchards who recently figured in a religious convention for the examination of Masonry."

Is it not strange that a "Unitarian divine" should be the chosen exponent of Free Masonry, for such ignores the divinity of Christ. The religion of Free Masonry is known and admitted to be the religion of the pirate, thief, murderer and traitor, for do they not boastingly relate incidents where the "*grand hailing sign of distress" has saved from piratical murder, from robbery, and both the traitor and patriot from death at each others hands,* and we know that it daily shields criminals of all classes from punishment. And yet in the words of the Rev. gentleman: "Not a church nor a society of any sort within the circle of human brotherhood does so much for humanity." Mr. Collyer certainly ought to be the exponent of Unitarianism, and as he pronounces Masonry so far superior, what must Unitarianism be?

For friends who ask the question heading this article, will be glad to know that we have abundant proof of the fact that the CYNOSURE is accomplishing something. The CYNOSURE is now sent to regular subscribers in one thousand three hundred and fifty different towns (1,350,) and has a constantly increasing subscription list, and every day we learn of many good men who are leaving the lodge, while others who had left it are emboldened to publicly renounce and expose its corruption and villainy.

EZRA A. COOK, PUBLISHER.

N. B.—The next number of the CYNOSURE closes the present volume, and we ask our subscribers who began with No. 1 to renew without delay, in order that they may not lose a single number. In sending subscriptions, new or old, please be very careful to write name, town, county and state, as plain as possible, and there by save mistakes; for there are not only towns of the same name in ten or fifteen different States, but there are towns of the same name in the same State. We are taking all possible care to mail the CYNOSURE promptly and correctly, and we have the satisfaction of receiving very few complaints. We thank all our friends for their many kind words, and above all, for their earnest prayers during the past year.—E. A. C.

WHY IS IT?

The editor of the *Advance* (July 1st), complains bitterly of the lawlessness of the German in proposing to celebrate Independence on the Sabbath; and he declares it to be "a gratuitous insult to their Christian fellow citizens." He then turns to the cause of this and adds—"It seems to be the legitimate fruit of the controversy concerning the decoration of the soldiers' graves on Sunday. The vote of German nationalists was supposed to hang on their being gratified in that. Their success in that matter encourages them to demand more, and now they make bold to call for a total disregard of the feelings and rights of the Christian community."

Now, as much as we esteem our brother, we are bound in duty to say—that both these things are the natural result of the teachings of the *Advance.* When an effort was made in March, by friends of Temperance and the Sabbath to shut up the liquor saloons on that holy day; the editor of that paper, as a reason for discarding the effort as then made, stated—"that European Protestants believe in Sunday as a day of worship, but do not hold it, or any other day, to be the Sabbath"—*i. e.,* sacred. And without one word of disapproval for this, he goes on to say—"The ground (of the effort) must not be a directly religious one, especially if it involve the dogma of a part only of the community." So the Sabbath is made a mere dogma not divinely enjoined.

And then in his paper of May 13th, he says—"On critical grounds, it is plain, that the Christian Lord's Day, must principally and directly be defended on New Testament authority." That is the fourth Commandment is given up.

Then in the article under consideration our brother, speaking of our German friends and others says—"We do not wish to force our religion upon them on the Lord's Day, nor to restrain them by law from any action or enjoyment which does not interfere with the equal rights of others." So to interfere with God's rights, or His claims and commands is no matter.

And then he adds—"We have therefore sought to place the matter of regulating Sunday saloons upon a common and reasonable ground, of social order and morals, and not of religious Sabbath law; so that no man's conscience might be oppressed, and that those of differing views respecting the religious obligations of the first day of the week might unite in preserving peace and sobriety."

Here we see the provision is, that no man's conscience may be oppressed with God's command to keep holy the day; putting this aside what do those who want sport on the Sabbath care for your whims, or anybody's whims about the day? God's claim to it is given up, and can't they have *their* whims gratified just as well as others? And here is the widest kind of a door opened for "decorating soldiers' graves," celebrating Inppendences, selling and drinking liquor in saloons, and all other similar things on the Sabbath that men have a mind for. And with such a door open, is it strange that multitudes should enter it, whether foreigners or not?

But we are assured that by dispensing with a *"religious basis"* as our brother terms it, those of differing views will unite to establish laws in behalf of the Sabbath that will secure peace and sobriety. But a union to form laws on moral subjects without a religious basis, would be only a union to serve the devil. Besides, if good laws were thus formed, without that basis fastening them to the Eternal Throne—what would they be good for? What power would they have to restrain vice? Why, even Cicero, a heathen lawyer and statesman declared, in substance—"We cannot govern the people without appealing to the gods." That is, he would resort to divine authority to sustain law, although it was no better than that of heathen deities.

And yet here we have—with all our knowledge of the true God, and in this 19th century of the Christian era—the editor of a religious paper advocating laws to preserve the Sabbath that shall *dispense* with a religious basis! And he writes two or three quite lengthy editorials on the subject, and does not make one single reference to God's authority and command for the observance of the day in them all!

He appeals to the "custom of the American people"—to "the feelings and rights of the Christian coommunity"—to the Sabbath—"as recognized by the law of the land," &c. &c.; but never once presents, or even refers, to the solemn commandment of God—"Remember the Sabbath day to keep it holy."

And now, when the natural result of all this comes out, and he turns around and looks at what in the legitimate effect of his own teaching; he is full of indignation—complains bitterly of our foreign population, and of the moral devastation that is threatened, and says—"Imagine the scene, were the Fourth of July to be surrendered to their control, the Lord's Day ushered in by the thundering of cannon, the quietude of families in their homes invaded by the noise of fire-crackers, churche services disturbed by the discharges of artillery, the music of bands and the marching of processions, and in the evening the air ablaze with fire-works!

Yes, imagine it. But unless God's authority and His command is arrayed against it: we may be sure that this is but the beginning of sorrows. We shall soon have Parisian Sabbaths in Chicago. F.

THE CHRISTIAN REGISTER ON MASONIC OATHS.

Our correspondent "Episcopalian" informs us that the *Christian Register* thinks the Christian Convention in Chicago was damaged in character by members disclosing Masonic secrets, and thereby violating their oaths. A Masonic assailant in the Chicago *Republican* seemed to think we were equally damaged, at least proved to be lying pretenders because we did not disclose those secrets *verbatim et literatim.* Where unto shall we liken the men of this generation for whether we pipe or mourn they are equally querulous. Now they insist that we have loads and stains of perjury upon our souls, such as they would not assume for a thousand worlds; and in the next breath they roundly assert that we know nothing about Masonry for we never were inside a lodge, and the secrets of Masonry were never revealed. Nay some of the craft insist that they never can be revealed. All this may be intended to confuse the uninformed. But discerning men will see in it the infallible symptoms of detected guilt. Men who can compose together to stand by each other through thick and thin, and impose oaths of secrecy, upon pain of death, are amazingly conscientious about keeping oaths. No doubt their tender souls are terribly shocked by the perjury of those who obstve themselves from their league with satan and reveal the secrets of the craft. But perehence the editor of the *Christian Register* may not be a Mason. If not he would do well to think twice before uttering such superficial opinions to the scandal of men who are evidently vastly better qualified to judge in the premises than himself. This opinion of his, is based upon a prejudgment of the whole matter—upon the assumption that Free Masonry is a good and lawful institution. Grant that the disclosures of seceding Masons are true, and nothing is clearer than that it was their duty to make these disclosures; and their oaths to the contrary, are no excuse for them to keep silent; and if it be not proved that their disclosures are true, then nothing concerning any secret conspiracy was ever proved or ever can be.

Bondits, like Murrll's gang, who combine for all sorts of thieving and highway robbery, binding their depot and head quarters in some cave or swamp island, and sending out parties to bring in horses, slaves and merchandize, while others guard their prey and make counterfeit money, and assort and market such property as their forgers bring in; these gangs are bound to each other by the most solemn and fearful oaths that men can invent. Are such oaths binding? As much so as Masonic oaths beyond a doubt. But suppose a party of such a gang had fixed upon the hours of the editor of this *Christian Register,* as one rich in gold and silver plate, money, and costly furnishings—and they had determined to come upon it at dead of night and murder every inmate, then search and load their teams with the spoils, and then by aid of oil or turpentine wrap the building in such sudden conflagration that no witness could arrive in time to discover any evidence of the robbery. Now sup pose one of the gang should relate and inform both the editor and the authorities of the whole plot. Would the *Register* man think that this informer had damaged his character by disclosing secrets? Would such *perjury* shock him? Now, if Masonry is of God this parable is not a just illustration of the conduct of seceding Masons; but if it he of the devil the cases are parallel. And the solemn religious editor who prates about the sacredness of obligation to keep its secrets on account of its inferior oaths, ought to be represented by a person in a gown and surplied with an owls head and ass's ears.

Correspondence.

RESPECTABILITY.

The *Christian Register* complains that a Mason has broken his oath by coming out and disclosing the secrets of the lodge. This act, the *Register* thinks, injured the *respectability* of the association which recently assembled at Chicago in opposition to secrecy, and before which the disclosures were made.

According to the morality of the *Register,* we presume, if a man takes an unlawful oath to aid and abet, and keep the secrets of a band of robbers, he is to comply with his oath, keep the secret, and prey upon the lives and property of society. He cannot even turn States evidence, and divulge the secret before the legal tribunals of the country. Having once taken the oath, he must ever after observe and keep it, no matter what injury may be inflicted upon the community thereby!

Extrajudicial oaths are not binding in law. Masons have no right to gull young men and others into the obligation—their conscience is a burdeosome oath. They wrong society by so doing. The law ought to prohibit it; and permit no oaths that are not prescribed by itself.

Let us suppose that a young lawyer, just admitted at the bar, takes an oath to be true to his client; and let us suppose that previously he had taken a Masonic oath to be true to his fellow Mason. Now which of these oaths is he to obey, in case they should conflict, as they are very likely to do? He cannot obey both oaths; and does the *Register* pretend that it is worse to break one oath than another; or that it is worse to break an oath in public than it is in private? Which is the worse, to teach the disregarding of a wrong oath, as those opposed to secrecy are accused of doing, or to encourage the taking of two incongruous oaths, one of which cannot possibly be complied with?

The *Register,* as a Christian paper, knows full well that the wrong consists in taking and imposing extra judicial oaths, not necessary to the interests of society. It is as wrong for Masons to impose their diabolical oaths as it is for a greenhorn to take them. The Christian code is explicit upon—*your sin of all sins!* yet, that same *Register* indirectly inculcates right the opposite doctrine, viz., that Masons may catch innocent, unsuspecting young men, and impose oaths upon them of the most unchristian and barbarous kind, the tendency of which is to corrupt and rophisticate their whole life at its very fountain source.

Suppose that while the young man is taking a Masonic oath, administered by a sanctimonious knave, he should add to his oath, in a low record, that if the secrets divulged by said sanctimonious knave did not please him, then he would tear out the tongue, of the knave, disembowel him, etc., etc., would he be obliged to keep the part of his oath also? Surely it is not one part of his oath just as binding as the another? The youth is under duress; he has fallen into the hands of a set of villains and imposters; they impose upon him, wrong him, and he has taken hand and foot; and does the *Register* pretend that he is to make good all they impose upon him? If a band of robbers make you swear that you will rob your father, you must do it!

The *Register* is enjoined as a Christian paper, to exalt the household of faith to confers their sins one to another. Now if a man feels that he has done wrong to said household in taking villainous Masonic oaths upon his conscience, what is he to do? Is he not to confess his wrong, and promise to abstain from all the obligations imposed upon him by these children of darkness? Must he go on and do what he has sworn to do, and which he discovers is wrong and sinful for him to do?

We give the *Register* a chance to explain itself; for as that paper now stands it teaches the doctrine that wrong and sinful oaths are to be kept. It appears to us that the true doctrine, is, that sinful oaths are not to be taken. If Christian evangelical preachers remain silent on this point; if they fail to warn young men earnestly and continually not to take Masonic oaths, do they not thereby give a tacit sanction to these oaths? And do they not thus show that they fear their congregations more than they do their God? They stand before their congregations like the reserved Chinese servant before his master, with silent lips and arms crossed upon the breast, ready to receive orders whether agreeable to God or not. Your prudent and respectable Congregational preacher will never offend his congregation by preaching against the abominable machinations of Masonry; but on the contrary, he suggests that a non-compliance with Masonic oaths is hardly *respectable.*

As we understand the *true* Christian character, it is one of truth. Its words are truthful in order earnestness and truth, as if God was present, and the sanction of His holy name gave force to every utterance. Its words are never uttered in symbols, myths, emblems, equivocations or double meanings or mysteries. They never mystify, but are plain, straightforward, yea, yea, and nay, nay. Such is the standard of Christian character; and any denomination of men that teaches a lower standard, or that evinces alarm lest the violation of Masonic oaths may injure the moral tone of society, or that by its silence implies that barbarous oaths made to intimidate under the displeasure of men see proper sanctions of a Christian life, or in any way tails to warn young men against the practices of secret associations—such a denomination neglects its moral obligations, and has more of paganism in its composition than has ever been retained or believed in by AN EPISCOPALIAN.

A LATE RENUNCIATION.

Would to God every honest Christian might read the following recent renunciation of Masonry. It is from an earnest and good Christian brother well known to Ed. CYNOSURE.

EDITOR CYNOSURE:

I have often thought it was my duty to Christ and to my fellow men, to give a brief account of my experience, as a Christian, with Free Masonry; in my joining and adhering to it for twelve years, and my reasons for leaving it. It is often asked, what harm is there in being a Free Mason, when there are so many good Christians, both others to them? His not the same enquiry often been made about slave-holding and dram-drinking; and I propose to answer for myself, according to the dictates of my own consciences, why I could so longer adhere to Free Masonry, and maintain my Christian integrity.

I joined the Masons in the year 1850, was soon passed and raised (or rather lowered,) to the sublime degree of a Master Mason. For some six years previous to this, I had professed faith in Christ, and was trying to live a Christian. Being entirely ignorant of the influence of Masonry upon Christianity, and while, unfortunately, thrown among strangers, I was induced by them in Masons to join what they called their ancient and honorable order. I made up my mind to do so, provided I found nothing in it that conflicted with my religion, or literary of common sense. I was abundantly assured by them that there was nothing contained in its obligations or teachings which would conflict, in the least degree, with my political, religious, or social relations, whatever they might be; and with this assurance, excited by curiosity and prompted by its members, I was led on step by step, watching carefully as I thought, for the cloven foot of the beast to present itself as I turned the corners of the several degrees, but not seeing the old beast just in the form I was watching for. The ghostly impressions that are made upon the minds of so many of the human family by their great professions to associate sublime mysteries, gradually faded from my mind, and I was recognized as one of their mystic number

There were many points in the obligations, and in the initiatory steps, as well as among the working of the craft and practices of Masonry, that often touched my conscience with these suggestions: Is all this consistent with the religion of Christ? Are you glorifying God in your body and spirit, which are His? and especially in your secret relation, as a professed brotherhood, including the profane and vulgar, the purity of the Christian character in contrast, would force itself upon my mind. "Ye are clean through my word;" "ye are bought with a price;" "your life is hid with Christ in God." There, with many such reflections oftimes vividly flashed upon my mind, while in my fraternal relation to Masonry. But with reference to all such misgivings, my conscience was lulled to rest subject to suggestion of satan (for he is ever ready to lend his counsel) that you need not give yourself one moments uneasiness, or pause to investigate the consistency of your course as a Christian, for, are you not assured that you have been born of God, and have died and gone to heaven that were Masons? And with this assurance, which was evidently prompted by satan, I adhered to Masonry for twelve years. And as often as my conscience reproved me for my adhering to this world religion, just so often I rescued myself by the example of others, and while my life was governed by the standard pattern and example of Masonry professing Christianity around me, I glided smoothly on—satan was content with my situation, and a Christless world was at peace with me; but when I sought for holiness of heart and entire consecration to God, and feeling assured that I could not dissemble before Him, who cannot look upon sin with the least degree of allowance, and when I took Jesus Christ for my pattern, and in the light of the gospel, carefully examined the Christian profession in connection with Masonry, then clear as the noonday sun, I saw that I had been offering sacrifice upon heathen altars, to an unknown god, in the great idolatry of Free Masonry. There was no Christ there! The adorable Redeemer was shut out, "the only name given under heaven among men whereby we must be saved," was rejected. What should I do as an earnest Christian in the sight of God? I did just what every Christian man must do, and there are many Masons professing to love Christ, who want to be honest with themselves and God. I renounced Free Masonry, I renounced its heathenish fooleryand strange worship; I could no longer hold communion with God and fellowship with Masonry, I saw that it was leading the Christian church into apostacy, and as one of Christ's freemen, I could do less than I have done, and maintain my Christian integrity. It is my candid conviction that every honest Mason, who is the fear of a just God, and in the sincerity of his heart, will sever his relation to Masonry and to God, for himself, in the light of him who said—"I am the light of the world," they too, will renounce Masonry.

I have often felt the cold hearted pressure of Masonic influence, since I forsook their alters and their strange worship. By their false charges, their sham trial, and my illegal expulsion from their order, after all hops of restoring me to the lodge service was gone, they have clerly exhibited their despotism and tyranny, over the consciences of men.

In conclusion, I would repeat, I have forever renounced Free Masonry on account of its antagonistic relation to the religion of Jesus Christ, and further, I am fully convinced that all Masons who love the Lord Jesus, and will faithfully and impartially, before God, investigate their connection with this Gentile worship, in the light of truth, and in view of their accountability to him, will renounce it as I have done

In my experience I have found many others, who after many years of fellowship, through the unwholesome example and influence of professing Christians, but were led by self examination to conscientiously renounce it, as an idolatrous usurper.

I earnestly appeal to every lover of Christ, to lend their aid and influence to put down this secret power, which, in its very nature stands opposed to the freedom of conscience, freedom of speech, and all the free institutions of our land and nation.—Yours,

J. W. HIATT.

Swan, Ind., July 1, 1869.

CLEANSING THE SANCTUARY.

LEE CENTRE, July 5, 1869

DEAR BROTHERS BLANCHARD AND FLINT.—The next Monday evening after the proceedings were started in the CYNOSURE of June 29th, under the heading "Christian heathen—the Savior called a thief;" our quarterly conference was held in the church before mentioned. Besides the usual business a motion was made—"That this quarterly conference deem it inexpedient to admit any Masonic display in the church." It was said on the part of those favoring the motion that if any one wanted a Christian funeral, there was no objection to the church being used; but the Masons had no more right to intrude their specialities into the church than Christmas would have to hold their prayer meetings in the lodge, and if Masons wanted a Masonic display, let them occupy their Masonic temple. The vote was taken and carried, four to one, much to the surprise of the mover. For some days after the prohibitory rule was discussed freely on the street, and in the stores and post office. The next Sabbath we listened to a carefully prepared discourse (in said church,) from Mark ix: 38-40—"We saw one casting out devils in thy name and we forbade him, because he followed not us," &c. The chief points brought out were "the ignorance and bigotry of evangelical churches and individual professors, that were always ready to forbid any one casting out devils, unless they followed them; that many would rather the devils would not be cast out at all, than to have some one else do it, and some appeared afraid that too many devils would be cast out," &c. &c.

The minister kindly informed his hearers that any church member who was dissatisfied from any cause, had the right to withdraw from the church, that there were churches composed mostly of dissatisfied members from other churches. And as there has been no division, or excommunication between any of the churches and church members hereabout, or anything to which these remarks of "casting out devils" could have reference, the inference is lootably, that the prescribed evangelical church and its gospel labors was nothing more or less than Free Masonry. Masons have always said that I knew nothing about Masonry, and in this instance, I must confess my ignorance. I never came into my head that Masons in their funeral performances, were casting out devils, and last of all that they were casting out devils in the name of Jesus Christ, especially as they cast the name of Christ out of their lodges; and out of Worcester—do hereby certify, declare and attest that the hereer hereof, our true and well beloved brother, J. F. A. Paul Master of the said lodge, was by us lawighted and lahited in that sublime degree of a Royal Arch Super Excellent Mason: he behaving with due decency in the sight of the whole community, justly supported the amazing trial of skill and virtue steading his admission, and as such we recommend him to all true and faithful brothers of the royal community.

In witness our hand and seals of the Grand Chapter in Worcester, the 21st day of June, in the year of Vulgar Masonry, 5,796; and of Royal Arch Super Excellent Masonry, 4,149; since the word was found, 3,426; and of human redemption, 1,702."

I have made an exact copy of the original, as far as I am capable, in every particular, except imitation of the hand writing. With the bearer of this manuscript, A. F. J. I was intimately acquainted in my youth. The date of the book, probably, marks the time when he came from England to America. He was a debt, a confirmed drunkard, and had other very bad habits.

Such was the character of this "true and well beloved brother, initiated into the sublime degree of Royal Arch Super Excellent Masonry, who justly supported the amazing trial of skill and virtue attending his admission," &c.

If you wish to publish some short selections from this book, please print this as an introduction to such extracts as may follow.

Scott Valley, Pa., June, 1869.

A MASONIC BOARD.

A Free Mason remarkable "bright" and "grand," about to visit a distant country, lately, hoasted that he could go any where with entire security. The "mystic tie" would be "a sure defense in foreign lands and realms remote, in the midst of dangers, fears and deaths, against robbers, pirates and all such characters." Of course the desperadoes would know the "grip" and spare their "brethren." But what right has "the craft" to this boasted monopoly of rascals?—Yours, LUX.

If you are a real follower of Jesus you will against secret societies, those mysteries of iniquity, which work against Christ, justice, and universal benevolence.

5. That we will do all we can to extend the circulation of the CHRISTIAN CYNOSURE.

The war is just began. We hear mutterings and spittings from the tormented devils who fear the power of truth, but "greater is he that is with us, than all that can be against us."

It is enough for us to know that we are right and thank God we are spared of this.

"We have not yet resisted unto blood, striving against sin," but feel that we can afford to do so.

Yours for life and liberty,

JAMES MATHEWS.

Garnett, Kansas, June 24.

AN ANTI-SECRET MOVEMENT.

ELIZABETH, June 28, 1869.

EDITOR CYNOSURE:

A meeting was held in the Bethesda U. P. Church, in Elizabeth, Allegheny, Pa., on the 18th of March last, for the purpose of considering the subject of secret societies.

It was resolved to organize an association auxiliary to the "National Association of Christians, opposed to Secret Societies."

The meeting was addressed by Rev. John S. Speer, who mentioned that societies bound together by and based upon strong obligations of secrecy, are contrary to the genius and spirit of Christianity—positively anti-Christian, in fact, anti-social in their influence, and contrary to our free institutions.

He was listened to patiently and attentively for two hours and a half, when a committee was appointed to draft a draft of a constitution at another meeting. The following week the first meeting. A delegate was appointed to the National anti-S. S. Convention to meet in Chicago, and in accordance with this appointment Rev. John S. Speer represented the society in that convention. A plan was adopted to raise funds to carry on the cause and to elicit the interest and co operation of others who sympathize with the movement

The next meeting will be held in Bethesda Church, on the 2nd Tuesday of August.

The directory was instructed to publish in the CYNOSURE and other papers an abstract of the proceedings of these meetings.

J. R. MCCLELLAND, *Secretary.*

A MASONIC RECOMMEND AND MANUSCRIPT.

EDITOR CYNOSURE:

DEAR BROTHER.—I have in my hands, by the kindness of a brother in Christ, and by the direction of a work and special invitation, an old manuscript book, written on the outside, "Masonic," and on the 33rd page bearing the following inscription: "In the name of the great Architect of the universe—the Almighty, J. A. H. To all worshipping companions whom, or hereafter, may be exalted to the sour sublime degree—health, peace and goodwill. We the High Priest, &c., &c., of the Grand Chapter of Royal Arch Super Excellent Masons, held under the sanction of Lodge No. 276 of the registery of England, at the Rein Deer, in the city of Worcester—do hereby certify, declare and attest that the bearer hereof, our true and well beloved brother, J. F. A. Paul Master of the said lodge, was by us lawighted and lahited in that sublime degree of a Royal Arch Super Excellent Mason: he behaving with due decency in the sight of the whole community, justly supported the amazing trial of skill and virtue steading his admission, and as such we recommend him to all true and faithful brothers of the royal community.

1. *Resolved*—That we as a Conference of ministers and laymen assembled to consider the best means of carrying on the work of God, deem it our duty, to express publicly our gratitude to Almighty God that our public men in authority, comprising the distinguished Senator (United States Senator, has had the courage and noble daring to lift up his voice against those Christ dishonoring, soul debasing curses of our day—oath bound secret societies; especially the chief abominations, Free Masonry and Odd Fellowship.

2. That we invoke the blessing of the Lord upon Senator Pomeroy, and beg to assure him that notwithstanding the howlings of a venal press, and the threats of the followers of those false gods, the sincere worshippers of Jehovah heartily approves of his course in the matter.

3. That a copy of this resolution be sent to the Senator, and published in the several Co-papers of the State.

JAMES MATHEWS, *President,*
T. J. ARDIS, *Secretary Master Mason.*
J. MYERS, *Committee.*

4. *Resolved*—That we as a Conference will do our utmost to assist the brethren, both with our prayers and means, who are nobly fighting here opposition.

The Christian Cynosure.

BEGINNING TO SPEAK, BUT STAMMERING YET—Wyandotte Gazette—Christian Intelligencer—Reform Synod—National Baptist.

One great feature of the conventions that have been held, and of the publications that have been issued by the Christian Association opposed to Secret Societies, is that the journals of the country are beginning to utter their sentiments on the subject, and it is not all on one side now. The day of blind and wholesale eulogy is past. The vain glorying of the organs and champions of these hypocritical orders will no longer be taken for sober truth. They will hereafter be scrutinized and men will demand proof instead of assertions, facts instead of high sounding and boastful protestations. But while it is evident the spell is broken and public men have learned that it is not instant death and ruin to demand discussion of the secret society question, and to speak and publish their convictions concerning this as concerning other matters of public interest; yet it is evident that many who have gathered courage enough to speak out, yet have much to learn. They "see men as trees walking." They cannot abandon all that they have accepted as truth upon the bold and continually reiterated assertions of the "false apostles and deceitful workers," that have consecrated their talents to the promotion of the Heresies of secretism. This is not strange. Revelations in public sentiment are usually slow. But they seldom go backward. It is sometime since a few public men, boldly assailed the system of human slavery as a sin against God; but that position was impregnable, and the advance of that sentiment was slow but resistless. And now all men are constrained to say what God wrought by that one simple, but sublime, idea! This is but one illustration of many to show that truth is of God and carries with it the power of God, or rather God upholds and by His power causes the truth to triumph. So when Luther proclaimed the Revelation of the will of God by the Incarnate Word to be the guide and law of the Church instead of the Popes, and councils he lifted a banner that will never go down until no man of sin or organization of men shall remain sitting in the temple of God and claiming to exercise the prerogatives of God by superceeding, as God's vicegerents the teachings of God to men.

The time, too, has come when false mystery, organized and permanent secrecy, which has been the chief instrument of satan's spiritual power in all ages and all nations, must be exploded, and Christ's method of revealing and making all things manifest in the light of open teaching, must supersced and chase away all this darkness; the source of superstition, deceit, tyranny and all delusion and every evil work. And the simple truth that all artificial mystery is of the devil, and every organization having permanent and enforced secrecy as its badge and basis is his also; this simple truth is one that is destined to demolish all secret orders in Christiandom and in heathendom. Thus shall the vail of the covering spread over all nations be destroyed. Comparatively few as yet apprehend this, and consequently have no adequate idea of the momentous nature of the movement of Christ against the darkness and delusion of secretism. Yet we rejoice in every evidence that the light is increasing and that one and another are beginning to feel its awakening touch, though some of them as yet catch but the faintest gleams. A few examples and evidences of this we are prepared to give. The *Champion and Press*, of Atchison, Kansas, has the following, taken from the *Wyandotte Gazette*:

"POMEROY ON SECRET SOCIETIES.

"Senator Pomeroy has been making a speech in Chicago, in opposition to secret societies. Without endorsing his views, we can easily give him credit for honestly entertaining and fearlessly expressing them.

"Our opinions of secret societies is that they give an opportunity for many people to make themselves useful in the community and to humanity at large, who probably would not be so, at least to the same extent, were there no way for their life work to be performed except before the gaze of the general public. At the same time, should they undertake to control politics, as did the Know Nothings, in 1856, we would go as far as the farthest to endeavor to convince them by arguments they could not fail to understand, that they were getting quite out of their sphere.

"In our opinion, our able and patriotic Senator has seen secret societies, and especially Masonry, from a peculiarly unfavorable stand point, so that they appear to him worse than they really are. But having so seen them, we don't propose to belabor him for speaking out in meeting, and telling how they look. On the other hand we are inclined to give him credit for exercising his constitutional right of free speech, especially, as he knows, and says, that he will make no political capital, but only bitter enemies by so doing

"It is generally known to our readers that we do not like Mr. Pomeroy's tariff views. But we doubt whether there are three other men in the United States Senate whose general character for intelligence, morality, and devotion to liberal principles is more marked, than is that of Senator Pomeroy. We have board general charges against him, that he got rich too fast, in Washington and that he offered to sell out on the impeachment question. If these charges are true, let his enemies make it so appear, and we will join them in giving him due oredit therefore. But as long as his all consists only in speaking his mind about secret societies, and a failure to prepare for each of his office-seeking constituents a government teat to suck, we shall decline to join in the general cry of 'Crucify him! crucify him!!"

This man is not so entirely in the dark but that he can see that the wrathful attempt of the men of secrecy to assassinate Senator Pomeroy politically, and blacken his character every way, simply for speaking his honest convictions against secret societies, is not right. Be case see that these orders are not so much more holy and sacred than the civil State or the Church of God, that it is an unpardonable sin to discuss their claims and merits. Be is so far delivered from the fear of their power and vengeance, that he dares to disobey their command of "*speak good of us or be silent.*" This is something. But see how amazing his credulity with respect to the baseless pretensions of these orders. Thinks they help men in their life work "of usefulness to humanity." Be has heard this kind of unmeaning generalities until he really supposes it means something. But let him undertake to be a little specific. Let him try to put his finger upon a single item of such life work and attempt to substantiate such a claim of avidence, solid and palpable, and he will find this idea of usefulness to humanity in secret societies, like the Paddy's flea—it ain't there. And then if they presume to meddle with politics, he will be down upon them in a way that they will understand him! Control politics! What are they so lustily crying out against Senator Pomeroy for? Crucify him, crucify him! Look around you, Mr. Editor, and see what proportion of your public offices are now held by the members of these orders, that are so innocently neutral in politics, and you will find that if you purpose to say anything against their "controling politics," you have not a moment to lose. They already *do* control politics largely, and they intend nothing short of controling them *absolutely*, and the leading ones among them desire nothing more ardently, than to revolutionize the government and conform it to the regal despotism from which they borrow their lodge government and their lodge titles of nobility. But this editor will know more of this by and by if he advances in the direction he seems to be looking.

Another Illustration—from the minutes of the General Synod of the Reformed Church, commonly known as the Dutch Reformed—taken from the *Christian Intelligencer*:

"SECRET SOCIETIES.

"The action of the late Synod in relation to secret societies, has been the subject of comment in the secular and religious press of the country, and the tone of commendation has been uniform. We have not as yet seen, indeed, in adhering to its established custom not to issue deliverances on abstract questions, is, in our mind, indisputable. At the same time, the fallacy must be avoided of inferring that the action of this Synodical body has been to endorse secret societies as institutions that are in all respects worthy of commendation.

"In relation to this style of associated effort, and the practical bearings upon the Church of Christ, there will be a difference of opinion which the Synod declines to settle. Every man must be fully persuaded in his own mind. At any rate, it would not be wise for an ecclesiastical body to legislate in the dark, and thus it must do in expressing an opinion respecting the operations of secret societies. So far as those operations are patent, they are purely benevolent. As regards any ritual or religious ceremony, in which the Church knows nothing official, and can recognize nothing of the kind as worship. Divine worship is an institution which has God for its author. Any form of religious service originating apart from the authority of the Church, is simply a human invention, and as such can have no claim to ecclesiastical recognition. When the attempt is made to incorporate the religious ceremonies of any secret society with the authorized worship which the Church has accepted as a divine ordinance, the duty of a minister of Christ is plain.

"The committee in their report also refer to the documents referred to them relative to Free Masonry as follows:

"FREE MASONRY

"Two elaborate documents on the subject of Free Masonry—one from the Classis of Holland, and the other from the Classis of Wisconsin—have been read. Both the papers are in response to the definite action of the Synod on similar overtures from the same sources. The Classis, after complaining of the action of the Synod as 'inconsistant and unsatisfactory,' for the reason that it has never before refused to utter a word against prevailing sins, proceeded to denounce Free Masonry as 'heathenish, licentious, profane and anti-Christian—opposed to the Son of God and hostile to the Church.'

"Your committee have neither the time nor the books of reference at hand to verify or refute the assertions and arguments contained in these papers. Many of them they believe to be exaggerated, if not entirely unfounded. To render a decision, therefore, either for or against your memorialists, would necessarily be given on *ex parte* testimony.

"At the same time we cannot ignore a subject presented with so much earnestness. Our Western brethren appeared to be grossly troubled and perplexed. They are sincere in their convictions that Masonry is a sin against God; and they ask the Synod to denounce it as such; but they must not complain if a majority of their brethren do not share their views, and cannot be convinced by their arguments. Without attempting a defence or history of Masonry, your committee would remind their brethren that, in our own country at least, the order has numbered among its members some of the purest and noblest men, statesmen, Christians, and not a few ministers of the gospel.

"There are now a great many pious persons in the Masonic fraternity, attracted perhaps by its benevolent features, but they do not substitute Masonry for religion. He who does this is not a true Christian. We cannot admit that simple membership in this fraternity is incompatible with membership in the Church, or inconsistent with Christian character.

"But at the same time your committee believe that the path of virtue for a Christian lies outside all secret oath-bound societies, which may come under the entire control of unregenerated man, with whom the follower of Christ can hold no profitable fellowship." The committee, in conclusion, present the following resolution:

"*Resolved*, That the members of our churches be advised to refrain from uniting with those fraternities which are held together by oaths of secrecy, but if in the exercise of Christian liberty any consciously feel that connection with such societies, he shall not on that account be held answerable to ecclesiastical discipline.'

"Before action was taken on the resolution, the Synod adjourned until half-past three o'clock P. M. Closed with prayer.

"AFTERNOON SESSION.

"Synod reconvened at the usual hour, and was opened with prayer.

"FREE MASONRY.

"The report of the Committee on Overtures was taken up, and it was resolved that so much of it as related to the subject of Free Masonry be referred to a special committee to report next year, said committee to consist of the Committee on Overtures, with the addition of Rev. Drs. Forsyth and Philips. The rest of the report was adopted."

At the meeting before the last, the Synod, or rather the Masons in it, treated the memorialists very cavalierly; at first refusing to hear the memorial. Then filibustering like political demagogues to stave off discussion, and finally adopting a kind of evasive resolution that it was not the custom of their Church to utter deliverances on abstract questions. This year the subject received a decidedly more respectful attention, as will be seen by the above minutes. And yet the reasoning of the editor in the first extract, and of the committee in the second, indicates a remarkable want of a clear and full appreciation of the subject. They will not condemn Free Masonry, but they must not be understood to endorse it. "They are in the dark on the subject, but so far as the operations of secret societies are patent they are purely benevolent." This is a very strong position for men to take in the *dark*, when many wise men with full knowledge of these operations aver that they are manifestly and utterly selfish. The editor intimates that with regard to any ritual or pretended religious worship of these orders, the duty of ministers is plain, by which we understand that Christians must have nothing to do with any such unauthorized human inventions of worship. The Church can not recognize them, yet each man must be fully persuaded in his own mind. Now, to us this seems to be blowing hot and cold at the same time.

So also the report of the committee. They have not time nor books, *i. e.*, are not informed, yet they believe (without evidence of course,) the memorials to be exaggerated, &c. But cannot decide against or for, because their verdict would be based on *exparte* evidence. They wonder if that evidence did that idolatry, or the trafic in slaves, or intoxicating beverages, or keeping gaming houses, or brothels, is sin, or even gave a deliverance against infidel books or Sabbath breaking. If they ever did any of these things they must have done it on exparte evidence, for the doors of these things would not be likely to come before Synod to defend their favorite modes of transgression she committee full upon the stereotyped and never omitted Masonic apology, that Masonry has numbered among its members, many of the purest and best of pious persons. And yet they say "the path of Christian virtue lies outside of all secret oath bound societies." We have not "time nor books to verify or refute," yet they assert that the pious person or minister who substitutes lodge worship for religion is not a true Christian. But lodge worship must not be condemned as idolatrous or anti-Christian, because wise men and ministers have practiced and do practice it. In fine, as the path of virtue lies out side the lodge, they advise their members not to enter the lodge. But if, in the exercise of *Christian liberty* they depart from the path of virtue, they shall not be called to account for so doing. To our view, all this is not lacking in one element of sublimity, TO WIT: obscurity. Whether it be from its profundity or its muddiness we undertake not to say, but we confess to our utter inability to see through it. And we think the Synod did a wise thing in recommitting it and giving the committee a year to investigate the subject. We hope that by another annual meeting they will learn that no man *now needs* to be in the dark respecting secret societies, and will have reached some clear and definite conclusion, and that their report will give no uncertain sound. Masonry is no neutral and characterless system religiously. It is wholly on one side or the other—for Christ or against him. And the Reformed Church looks to its pastors and guides to tell them which, and Christ expects them to give a faithful and true utterance, or will hold them responsible for doing so. "If the Lord be God follow Him—if Baol be God follow him." Let all the friends of light pray continually that the Holly Spirit may guide this committee into all the truth concerning this momentous subject.

THE NATIONAL BAPTIST, PHILADELPHIA.

This paper has also spoken out with a commendable freedom on the subject of secret societies. More especially upon the recent pompous display and presumptously impious utterances of the Knights Templars in Philadelphia. Like Apollos, he is eloquent and sincere and like him needs some Priscilla and Aquilla to teach him the way of truth more perfectly.

Very frankly does he express his opinion that the discussions of the National Christian Association will do good. That he himself has "no love for secret societies." That "they are not in harmony with republican institutions or scriptural Christianity and they easily can be made the instruments of mischief." That "no good work needs to be prosecuted under the cover of darkness or mystery." That "no Baptist minister can join a lodge of Masons or Odd Fellows, without causing pain to some of the most intelligent and most devoted of his brethren and sisters, nor can he do this without disturbing that full Christian fellowship and confidence in which he must find a prominent condition of his usefulness and enjoyment. Of course the man who will deliberately cause such pain and distrust, in order to gain an object which Christian principle does not require, but rather forbids, has shown an important disqualification for the Christian ministry."

He goes on to show the folly and impiousness of the recent Masonic oxhibition, saying he is not interested in its numbers, nor its professions, nor its highfalutin titles; "neither," says he "are we interested in such nonsense as the following—except to laugh at it. We quote from the programme of the day.

"At Horticultural Hall, at the conclusion of the parade, the Right Worshipful Grand Master of the Grand Lodge of Pennsylvania, Sir Knight Vaux, will extend a welcome to the visiting Knights, which will be responded to by the Most Eminent Grand Master of the Grand Encampment of the United States, Sir William Sewell Gardiner. Sir Charles Dale, Eminent Commander of St. John's Commandery, will introduce the orator of the day, Sir William H. Allen, Past Eminent Grand Commander of the Grand Commandery of Pennsylvania. Sir George Griscom, Most Excellent Grand High Priest of the Grand Chapter of Pennsylvania, will present Sir Rev. John Chambers, of Kadosh Commandery, who will pronounce the benediction.

"We can imagine that small boys, with paper caps and tin swords, might find amusement in calling themselves by these absurd titles, but that full grown and able-bodied men, of culture and social standing, should keep their countenances while going through such ridiculous performances, is most humiliating."

But his editor goes on to say that the addresses of the occasion were more serious matters, being delivered by men of standing—Mr. Richard Vaux, and Mr. W. B. Allen, President of Gerald College—"both," he says "eologized the Crusades, which seems to us very much like a blunder; and they both implied, if they did not expressly state, that Masonry is o divinely appointed ally, or protector, or cupbent of Christianity—possibly only another name for true, original Christianity itself—which seems to us very much worse than a blunder. Vaux's speech implied that the Christian Church was originally a secret society, with its mysterious doctrines and symbols and signs, has not the slightest fragment of evidence to stand upon. It is in direct violation of all evidence. Mr. Allen," he says "claimed that the Knights Templars were not only a religious, but a Christian order, and *the defenders of Christianity*, the stone cutout of 'the mountain without hands that is to fill the earth.' The Knights are the men "protected with the trustiest armour, wielding the sharpest weapons, best trained and disciplined," the men, whether clergymen or laymen, "to march to the front," and destined to rectify the disorders of sectarianism, and in a word, do more than all the churches to ensure and finish up the conquest of the world for Christ.

OUR OWN SENTIMENT.

Just here we wish to say of our prompting, that this is the order of Knights who drank the fifth vial—the libation of *double* damnation from a human skull, and swear, to have their heads cut off and placed upon the highest spire in Christendom in case they violate one of the endless number of their Masonic obligations. And this most Christian profession viewed in the light of such an oath and such a libation, is worse than hypocracy. It is blasphemy.

But to return to the *National Baptist*—the editor says: "Now when any body of men undertake to correct the religion of their neighbors, and assume to be the special guardians and exponents of the gospel, we have a right to expect from them, at least, an observance of the most obvious and superficial properties of Christian society. This Masonic exhibition was begun with Sabbath desecration and ended with a dance." He might have added with a dance all night until broad day light.

All this we are glad to read in any Christian newspaper; and we would naturally suppose that no man who would say all this was thoroughly enlightened as to Masonry, at least. And yet in this same article we read such remarks as these: "We have no particular dread of secret societies, unless they take the form of the Ku Klux clans or vigilance committees. There are so many men of good character in active connection with the Free Masons and Odd Fellows, and other similar societies, and open criticism is so general and potent, that we do not apprehend any serious interference with public morality or the public safety on the part of these organizations."

In this paragraph the *Baptist* says, in all that he has said against Masons and Odd Fellows Now they will say "he is little severe upon us, but he is a gentleman, and has no very bad opinion of our order after all," and with a twinkle and sobsolute, they will add in whispers, "he has sent sons behind the curtains, and don't believe those who have. He'll do us no harm. Let him get the confidence of the antics, he'll tone them down, and shake the fury of their fanatical onslaught which endangers the uprotting of the whole concern." And the uninformed will say—"well, this man is candid and as well informed as any body, and he don't believe Masonry and Odd Fellowship are so very bad. The antics are slandering them, and to rebuke and put down such fanatical persecution we will join the lodge. 'No particular dread of secret societies, unless they take the form of Ku Klux,'" &c. We would as soon say we have no particular dread of liquor selling and drinking customs, unless they take the form of making men habitually dead drunk. But instead of this we regard the refined, moral Christian moderate drinker a more pernicious man, as it respects temperance in a community, than the habitual and beastly drunkard.

In a most important sense the worse a bad man, or a bad society, is, the better it is, and the better a bad man or a bad society is, the worse it is; just as with counterfeit money, the nearer it approaches the true, the more dangerous. Just so with a society or order, putting forth such religious pretentions as the Knights Templars put forth by their mouth piece, President Allen; if it were truly an institution of Christ, as he pretends, all right, when its practice perfectly accords with its profession. But if it is a counterfeit religion, as it most certainly is, it would be a blessed thing for the community if its true fatority were as clearly indicated as is that of the Ku Klux. It is well when they trample on the Sabbath, and turn day into night, and by their chambering and excess of riot, prove whose they are and whom they serve. The Ku Klux may terrify their neighbors and wound their bodies to death for a time; but such undisguised devility is sure to be soon chased out of the world by its weapons. But counterfeit religions decoy souls to the second death, and are successful and difficult to destroy, just in proportion as they approximate the true in the appearance of all goodness. Would to God, the true character of every secret order on the land were as truly and openly exemplified as is that of the Order of the Cyclops. The day of our danger from secret orders would then be past.

P.

SATAN'S POLICY.

A sprinkling of truth, and a quantum of error,
With a mind in a frame, of fault cast together;
With enough of the former, to sweeten the latter,
And pass all together for genuine mettler,—
Is a common folk-taught with the deadliest craft;
A sort of a compound invented by devils.

The present is one of great light, pouring in from every quarter upon this sin-darkened world, sending greatly to reveal and expose sin, and overthrow the cause and the kingdom of Satan. God's word, and other volumes and tracts, full of Bib truth, and are being scattered over the earth like the leaves of the forest; His Spirit, in years past, has been extensively applying it to the hearts and consciences of men, and opening the eyes of their minds; and even now His dealings in His providence, are bearing wonderful testimony to it, and making His truth flash out around us. Besides, never was there a time, when, from various causes multitudes are going to and fro, and by design or otherwise, increasing a knowledge of God's truth, as now; and even the opposition of it, and violence now so much done it, only make it the more brilliant. All this is tending mightily to make the works of darkness loom up to view, in all their horrid ugliness and ruin, and induces mankind to detest, turn from and, renounce them.

And this Satan cannot help. He cannot stop the press, or any longer shut up the Bible in convents, or stop men from talking and reading; he cannot throw a vail out between them, and, cannot control God's Spirit and dealings, and shut back the flood of light and truth he is pouring out among men. But one thing he can do. He can lie as fast as ever; he is as much the father of lies, the fountain of falsehood and error, as ever; and can produce that which is suited to the occasion, times and circumstances. And his present policy seems to be, particularly, to mix in these ingredients with the increasing truth, that men may drink them in there with, and then they are sure to become dizzy headed, darkened and distracted in vision, to get little benefit from the light, to mistake and miss his dark evil works, when perhaps they would oppose them, or even to become their best and most effectual supporters. So whoever a new burst of light and truth pours in, there this arch deceiver is quickly found, prepared with something of his own for the occasion, to mix and mingle with it, and destroy it. We see this doing on every hand with lamentable success. So soon as the light and truth on rovivals of religion, began to pour into the English Church; this old deceiver was there mixing in Puseyism! When, lately, in the Washingtonian effort in our land, there was a sudden burst of light and truth, very strong because it had so much of heaven's love in it, and threatening to reveal Satan's doings by intemperance to the very bottom, and overthrow his great interests there; then immediately he mixed in a large quantity of liberalism with it—and how artfully! Or it was a great and good work, meant for all classes, and it would'nt do to have any sectarianism, any religion, prayer, &c., about it—O! no, not that! It would spoil the work—it must be perfectly *liberal*; which, in Satan's theory, means, perfectly irreligious. And when this ingredient has lost its strength somewhat, he stirs in Odd Fellowism and Masonry, and presents *secretism* in various positions and forms, as a grand element in the Temperance cause, by seizing on the gain before made as its own.

And as temperance is a part of religion, so this secretism, being an element of it, must be. And as this with its pompous titles belongs to religion—why not Masonry too? True, its horrors under the light had almost crushed it out, but thus it is mixed in again with the ministry and Church.

So when the great wickedness of our slavery was laid open—what an amount of scripture was mixed in with it!

And when the Church begins to look up with the apostle, "to the prize of the high calling of God in Christ Jesus;" then Satan falls to work with both hands earnestly, with the one, filling that light with Transcendentalism, and with the other mixing in Slavism, as if it took some traits of his character to make the right kind of a Christian.

And so every where. It is truly Satan's policy, in a peculiar manner, as light breaks in strongly on the world, most speedily to meet and mingle it with something of his own—something darkening, perverting, and killing. Christians must expect nothing else, be ready for it, unmoved by it, united against it, and give it no place for a moment. From their Lord they have the manna both to discern, and defeat, these wiles of this adversary.

Then let us remember, as Heaven's light rises, it is to reveal, in opposition to Satan's darkness:
"So sober, so virginal," hold, but discreet,
With the lamp of God's truth, on his light to meet.

F.

SABBATH DESECRATION.

NOW TO CURE IT IN CHURCH MEMBERS.

Go to them with all the tenderness Christ's love would prompt; and all the grief and sorrow their sin should cause; and when you have prayed with them, tell them their fault and sin, beseech them to confess and forsake it. If that does not do, let it go to the *congregation*, an ecclesia might be used; and the minister, elder, class leader, or some proper person, on Sabbath morning, as soon as the offender comes in at the door of God's House, stop him there, and tell him his fault, and show its guilt, and make God's presence, his command, and the Church, stare him in the face together.

Depend upon it, if there has any remnant of the conscience or heart of a Christian, he will not break the Sabbath again. Try it, and see.

A HIGHER CONTROVESY.

We find some people seem to think that the sun and moon have got into a quarrell about the eclipse soon to take place, and that this is the cause of the terrible winds, storms, sweeping rains, and tornados which have prevailed.

But it is ten-fold more likely that the cause of all this is, that God has a controversy with us as a Church, a people, and nation, for our ingratitude to Him—our seeking after our idols—our guilty and reckless haste to be rich—our rush after worldly dissipating pleasures, and for the vast amount of innocent blood shed in our land since the war with impunity. This God has said he will not pardon. For all this it is, that these His judgments come. For this He poured them out on His people of old, and He is dealing with men on the same principle now.

P.

WHO IS ON THE LORD'S SIDE?

A startling question this. The greatest tremble when they hear it. It was God's own call for deciding who were for or against Him. And is the question less solemn or appropriate now, when so many are worshiping the golden calf? How many, who profess to stand with God, are by their lives and conduct, saying of worldly, stocks, bonds, real estate, &c.,—"these are our God?" How many are seeking their selfish secret idols, and combinations, and favorite schemers, above the Church of Christ's kingdom? How many are seeking their own pleasures, or struggling for notice in the grand-our and dash of outward display? Can such be on the Lord's side?

And yet there are but two sides on which we can be—on that of *God* or mammon—of Christ or the devil. C how solomnly should this question ring through all God's great word. Who is on the Lord's side—who?

COMMUNICATIONS.

J. BLANCHARD—*Dear Sir*: In looking over the CYNOSURE of June last, handed me to-day, I noticed the following inquiry, from a gentleman in Carbondale, Pa., signing himself "L.:"

"In Mr. Miller, Morgan's publisher, still living? To which I would reply—He is not." He died some five or six years ago, in the township of Bristol, Trumbull County, Ohio. At that time, and for some time previous, three of his daughters resided in Greenburgh, Trumbull Co., O. From one of them I obtained Morgan's book on Free Masonry. Learning that their father occasionally visited them, I left word with Mrs. Howland (his daughter,) to request him, on his next visit, as I wished to see him. In the course of six or eight weeks, he accordingly came, and I had a long talk with him, from noon until near sun-set. He related all, or many of the incidents, of the abduction of Morgan, how he sold himself he should fall a victim to the vengence of the Masons, how his office was burned, how they obtained one copy of the manuscript, how they took him (Miller,) &c., &c., which was very interesting to me, as I had read of it previously. And if I had any doubts concerning it before, I must say they were all removed.

If any information is wanted concerning Mr Miller, I presume it can be had by addressing Mrs. Hardy Plopcrop, Ashtabula, Ohio.

Yours truly,
WALTER BARTLETT.
Greenburg, July 9, 1869.

MASONIC BENEVOLENCE.

EDITOR CYNOSURE:

A few years since in a town in Kane Co., Ill, there lived a man not, very well off in the worlds goods, and, although not a member, a church, yet he had for some years served in M. E. Church as leader of their choir. He slackened and died, and in view of his sorrow his attendance upon that church, and the respect they had for him; they made arrangements to give him a respectable burial at their expense.

The Masons learning this, would not consent to it, and demanded the right to bury him themselves, as he was a Mason. They succeeded and barried him after their idolatrous fashion, and then sold the widow's *last horse* to pay the funeral expenses! This is the institution the boasts that—"there is not a Mason's widow or orphan child in the United States, that wants for the necessaries of life, or the means of a education."

LIGBT.

LETTERS NO 9.

EDITOR CYNOSURE:

Francis Granger called a meeting in Canandeigua, about May, 1834, and proposed that an anti-Masonic party take the name of *Whig*. He stated that throughout New York, the Masonic lodges had given up their charters, and Masonry was dead; we could retain our principles under the name which our fathers made honorable by assuming in their resistance to tyranny. The same *Whig* was retined in England by the party of progress—friendly to liberty and equality. The votes was carried for a change of name. We had Masonry down in our section, (including Vermont, where the State went anti-Masonic,) and by changing the name we ceased effectual opposition. The lodges have since worked in earnest in getting the weak and unfish; and now they boast their number and strength.

But numbers, when of the class led by the noble one instead of strength, is weakness. Right, truth, quality, patriotism, the opposition of a clique, is strength.

About eighteen years ago, seeing our representative from Springfield, in the stop of his father's house, I remarked to him, that the State Legislature did one thing that I did not like—the chastered the Grand Lodge of the State. "O," said he, "that is customary—to charter any society that asks." "But," said, I "that is a murderous society." "Get out of my shop," said his father-in-law;" his son was a Mason—the son-in-law not. If politicians knew that they would gain no unfair advantage by Masonry, and the unprincipled knew that no aid is forthcoming Justice could be executed. Under connection with the institution, the ambitious gentry and their satellites would not be so pusillanious.

After the murder of Morgan, I happened in a cooper with Nathan Ketsell, editor of Masonic paper, and also of a small sheet called *Masonic Intelligencer*, published in Batavia, and a Masonic editor from Buffalo, (I think M. H. Hopkins, one of the editors of the Buffalo *Journal*,) they probably were in search of something in such a manner as to dispel what the called, the illusion that Masons had murdered Morgan. They were familiar with the more than 30 letters I had received from the corpse of Morgan, saying, "It would be good enough, Morgan, till after election." Ketsell boasted how much he was making by his *Masonic Intelligencer*, and characterized the excitement as got up by David C. Miller to make money.

E. S.

May 1, 1869.

HOW THE LIGHT OPERATES.

We publish the following, to show the *effect* which the truth presented on Masonry and secret societies, is having with candid and discriminating Christian minds. It is penciled to us hastily in a private manner, but deserves to be noted from the impression and experience it gives.—En.

The writer observes: Brethren—The faith discovery of the service you render to the public in publishing the CYNOSURE, was made to me this evening at the rooms of the Young Men's Christian Association, where I found three copies of your paper, one of which I felt prin ledged to take with me. Anticipating as I d a more clear and full exhibition and application of gospel truth, I was ready to consider it a applied to the subject you treat of. You know the command Love—"Consider your ways"—*consider, investigate*, see how they accord with God's truth and judge and not accordingly.

Now, I have heretofore given no special attention to the causes in which you are engaged; and in the issue upon which I probably say what is true with reference to many others. Be being led insidently into the late anti-Masonic Convention, near its close; I there saw, in one who attempted to answer Father Thatcher, the very personification of that spirit which led the people of old to cry out—"crucify him, crucify him."

The enemies book was thereby fully opened, where he had said nothing, it mi have been very much to the point. Such is the evils of Masonry have been hidden from the view; for its disasterous effects are over spread by living epistles in those of my own b retired to my room. I now call to mind, in which one of them made free to extol May ones and Christianity.

And with such a man it is pl sin that the spirituality of religion is gone. The devil hath not dwelt there. And about his heart the st Christ encircles him with the in members of churches in such a state, what a condition of Zion? Is she to take Masonry in and set Christ out? Woe worth the day when that is done.

But God has put in into the hearts of some to reveal and remove the killing cause which already threatens to re ach the very vitals of the Christian system.

May God speed the effort, and may Zion shall her degradation, and wake to her danger, and abhor work. Awake then ye Christians, and Christ shall give the life. Yes, let her awake to this danger! Serpents are coi Many vipers in these secret orders. Let every of the churches be called, let the Holy Spirit be invoked, and let it be the g reat object with all, to abide in Christ, to ove reome through Him.

Let that overcometh shall not be hurt of the second death.—Yours truly,

S. L. B.

IMPORTANT NOTICE—A GIFT OF LIGHT.

PHILO CARPENTER, Esq., of Chicago, has authorized Rev. A. Ritchie, Secretary of the "Western Tract Society," editor *Christian Press*, and publisher of "Finney on Masonry," to present one thousand copies of that greatest work of President Finney's great life, to the first one thousand ministers who apply for it, sending the postage, (which is twenty cents,) to the publisher. The gift is intended for ministers who are doing ministerial work, preaching, teaching, etc., in some one of the Christian denominations.

This notice will be kept standing in the CYNOSURE awhile, that every reader may have time to see that the ministers in his neighborhood are supplied or until the thousand copies are exausted, or the fund enlarged by similar donations from other benevolent persons. Those who apply will be particular to apply direct to the publisher, Rev. A. Ritchie, No. 176 Elm Street, Cincinnati, Ohio.

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Correspondence.

THE VOICE OF EXPERIENCE.

EDITOR CYNOSURE:

"Days should speak, and the multitude of years should teach wisdom." Job. xxxii:.7.

And here we have the experience and advice of a Mason 86 years old. He writes in a trembling hand, but we must let him speak. He raises and answers two inquiries as follows:

First—shall I join a Masonic or Odd Fellows Lodge? And his answer is—*By no means if you are an honest man.* And then he continues—But what I you say—are we honest men belonging to these societies? Yes, doubtless there are numbers; yet it is my firm belief that there is not, and never was, an honest man belonging to those societies, who was not brought into them by deception.

Many years ago, I was persuaded to join a Masonic lodge, and I know that deception was used with me: Not that I would say that my friends *intended* to deceive me, but they had themselves been deceived before me, and had not yet found out the evil of Free Masonry. Among my advisers were some professors of religion, and one an aged minister of the gospel. As I was a young minister, desirous of doing the most good I could to my fellow-men, I was led to join the Fraternity. I was told it would greatly increase my influence and usefulness, that I might be the Chaplin of the lodge, and might preach to Masons, and that there was nothing in Masonry that would interfere with my ministerial or Christian duties.

And I did preach one sermon, on the so-called St. Johns day, and probably more good would ha've been done had I shut up the manuscript in a burning stove before it had been presented.

Why, I was first initiated into their mysteries they assured me that it would be a sources of much knowledge. This is a common argument, as all MASONS know by their own experience. Well—whether I had much knowledge before than or not, one thing is certain,—I learned enough about "the lost stone of Solomon's Temple," and how it could not be completed without it, and how it took thousands of Free Masons, in close study, an indefinite length of time to find it. I had read all about the Temple in the 1st. Book of Kings, and in Chronicles, and how it was finished by Solomon; but the above stuff, and a great deal more of such fooleries, I had never learned. And nothing more than this, and its profane oaths, were necessary to lead me wholly to renounce Masonry, which I did more than thirty years ago.

And now, was this right? And here comes a second inquiry for every one who is in it,—*shall I renounce Free Masonry*, or Odd Fellowship? I answer,—certainly, if you are an honest man. Duty to your own soul, to your God and Savior, to the Church, to a good Government, and to your fellow-men,—requires It. In these wicked lodges, Jesus Christ and His salvation, is entirely ignored. Gods commands are ignored; the vows of the Church, and his service are ignored; and you cannot remain here to these and still be true to Masonry and its oaths. If you have been unwittingly drawn into it, be not ashamed or afraid to retrace your steps. It is your duty to do that which is contrary to right, and justice, and the laws of God; you are under no sort of obligation to carry out the wrong against God and your fellow-men.

I doubt not but there may be some of my dear friends, members of this institution, whose very souls abhor it, and yet who will not come out and publicly renounce it. They call to mind the wicked oaths they have taken, and fear that the band of violence may reach them, as it has done others. Well—suppose it does? Remember our Lord has said; "Fear not them that kill the body, and after that have no more that they can do; but I will forwarn you, whom ye shall fear,—fear Him, who after that, He hath killed, hath power to cast into hell—yea, I say unto you, fear Him !"

As one who expects soon to go into the eternal world, I do most earnestly desire that none may ever entire with this, and such like institutions; and that all who are now members may at once and forever renounce them. Should they do so, I feel sure the greatest sorrows with which this sin-stricken world has been visited, would be removed. And my testimony is, that persons who hold fast to these secret institutions, should be excluded from every Christian Church: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Yours Bro. Dinachard for the truth,
LUTHER HUMFREY
Windam Ohio, May 26th, 1869.

THE LODGE VS. THE CHURCH.

The Young Men's Christian Association of Chelsea, Mass., issue a sheet entitled "*Onward and Upward!*" The following letter, which explains itself, was lately written and sent to the editor by a member of the Association. Of course it is not published there. So the writer sends it to the CYNOSURE. ED.

Editor "*Onward and Upward:*"

I noticed an editorial in your issue of June, 1869, relative to assisting poor Church members, quoting an observation of a Christian brother, who referred to an undertaken fraternity, the Masonic institution; "that if he was in want to-day, and needed pecuniary assistance, or if there was sickness in his family and they needed means or watchers, I would apply first to my Masonic brethren for aid, then to the members of my Church." Then comes your question, "And why?" Chiefly, we suppose, because one of the special objects of the Masonic fraternity is to look after sick of its members, to visit them in sickness, to comfort them in distress, and when necessary, to furnish them with good substancial aid in the way of provisions, food and clothing, and other needful blessings. God bless not only the Masonic fraternity, but every organization which has for its object, the alleviation of the wants of mankind." With as much propriety, my dear brother, would you thank your blessings to a organization of Banditti, or to a prelicat or a thieving institution, as to Free Masonry. They are all based upon the same principle, so far as their benevolence and one of the blessings of Free Masonry, is, that it can harmonize with the pirate, the thief and murderer. (See Monitor.) All these institutions are banded together by oaths, to assist one another right or wrong; not like Christians in obeying the laws of God and their country: but when they violate both! for neither a Masonic law, the law of the thief, the pirate, or the murderer, can be carried into execution without violating both Masonic, and Secretive, which soon bids the CYNOSURE, an anti-Masonic paper published in Chicago, God speed. Do says that when he chases a criminal over the land, and catches him; then there is a ring of Free Masons to protect him from the law, they say, "you must let this man off easy, for he is one of our brethren, and judgment is turned away backward." The Christian to whom you allude you would have back up an institution fraught with such evils as this Christian character so, in order to receive the individual benefits refered to. And yet, the craft has heroisfore made him pay, littiatrial fees, quarterages, monthly and evening dues, more than all that he has received from the widow and orphans. But after virtually lavishing your praises upon the above institutions, then you ask, "where is the Christian Church?" "In practical charity disposed of our people? Do you ever know a true Christian that Christ did not say of him or her, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me." If the Christian brother you alluded to, had as much Christianity as those Christ alludes to in the above quotation, he would not know by the words of charity, and to a humble man, and his wants would be known to the Church, which I believe has a savory influence in it yet, beyond any of the above secret institutions. But ostentation and the gratification of his pride and selfishness would send him to a secret society, and, for want of information, you might praise the latter, or, if you are a member of the institution, you will be as much in error as the above quotation, and to mar the peace of some of your Christian readers, who know the love of Christ, as well as the principles of the Masonic Lodge.

READER OF "ONWARD AND UPWARD."

ELLSWORTH, June 5, 1869.

EDITOR CYNOSURE:

I would like through your bright columns to express my very sincere reference to our entertains, and how it looks to me, in regard to its final success. I have from the very first start, been very sore and sanguine in the faith, that God, yes our Christ—would favor the movement, and thus we should have another occasion to rejoice in His great salvation.

But we must do our part of the work assigned us, which should lead each to enquire, "Lord what wilt thou have me to do?" For one, I have made up my mind to double my diligence, in procuring subscribers for the paper, and reasoning the case with those with whom I may come in contact, on this all important subject, I know God has heard and answered my poor and feeble prayers in the past, and as therefore inspired in hope and trust in Him for future success and triumph. The enemies of light and truth, begin to feel the pressure upon their works of darkness, and before long, if we are faithful to our convictions, we shall know with positive certainty, the old harlot with all her rebel crew, recoeding a pace before the onward march of God's truth and correct public sentiment. A few more such happenings as the old monster received on the late anniversary, will send her headlong back to her place—among the touabs. I know she won't admit she was at all hit, but if not, why all this fuss and bluster? Those Masons who make pretensions to piety, dislike to see the old fraud of the cross and nne ones murders we charge the institution with committing in cold blood, such as Murdock, Morgan, Smith, Fagin, and the one committed in a Free Mason lodge in the village of Druid Hill, Penn., by cutting his throat from ear to ear, and then throwing the dead body into the Delaware river. And again they hate wonderfully to be told of the thousand and one cases, where the Masonic murderer has been screened from just punishment by false swearing, by the criminals giving the grand hailing sign of distress, and also the thousands of instances in which Masonic double dealing, has thwarted justice. They can hardly bear to hear those terrible words spoken from the pulpit, when duly as administered to them in their lodges, which is the real cause of all the mischief. And then to stand and hear delineated the foolish farces forms and rigmarole of their institution, of being more than ordinarily honest, benevolent, towed, and hoodwinked, and led around the room like beasts, to be made sport of by a set of rowdies, and I might say in hundreds of cases drunken rowdies. Ah so believe, their meetings, feasts, and revelries, have been the means of making more drunkards, than the good templars have ever cured, or will hereafter, in all time to come—and surely it cannot be anything but grievous to every conscientious person to believe in their teeth, that they are real upholders and supporters of so vile and murderous an institution. A wicked and ungodly Mason said to me yesterday—"that Masonry was good enough for me, he liked it well," and saw nothing about it wrong." Such no doubt was the fact, reviewing it from his estimate of what was right and wrong. Now I have always since weighing the subject, believed that, men supposedly honest and well approved, if they could only overcome the wretched tomfoolry connected with it; might greatly like it, as it procures for them self gratification, and the emoluments of office, regardless of many of the basest acts of men, against Christianity, or a minister of the church as such as god father to such a child of the devil, is beyond my comprehension. I never could see into it. As another man said to me not long ago, "Masonry is the best thing on earth, never out or a out threat, I would join the Masons." And some Masons have told me of late, that it was a downright mean into the lodges, faster than they could initiate them, and that in the last lodg, they are those who wish to be gratified in selfishness and wrong-doing, and thus obtain license to commit crime, and be screened from punishment. No right minded man can be thus driven, with such a motive power before, would wickedness and folly. So as a natural consequence upon the immoralities recklenss and violeace of the great war, Masonry has greatly increased.

And this should stir up every priest and Christian, and especially *seekers* to act against it. The latter can engage in this warfare, as no other class of men can. They can look the adherents of Masonry square in the face and eyes, and say they have no secret to shut their mouths for, nor fearful, over and over again, by thousands of the most virtuous and truthful members, the institution has ever had. They can testify that the whole system, in its nature, duties and pretensions, is a downright falsehood, and a fraud practiced upon every one they look into the lodge, and those thus deceived should immediately prosecute the lodge for their money. But see to it, they sue before a justice, who is not one of the craft, or order, or if tried by jury, see that none such are empanneled—and just here, let me advise all our friends if they should happen to have a suit in law with one who is a Mason, or Odd Fellow good or bad lawyer, Ex-Klux or any thing of the sort, be sure to reject such persons, from the witness stand or jury box, as they are unfit for the place, and so the courts have decided. Other men have rights, and it is high time they were asserted and regarded. Masons *boastingly* say, they can have every thing their own way, in as much as the country has decided in favor of Masonry. We directly deny it, and challenge them to show it, by a single case *when*—the place *where*, and *how* it was done. But we can show the time, the place, and the how, it was condemned by the American people, if not by the whole civilized world, and where a man, Mason, should not subject himself to disgrace by placing over his sign posts, the square and compass, cross-bones and skull-bone, or any other emblem pertaining to their defunct institution. But as they have seen fit to bring it forward again, and put it on trial, we take the issue, and shall contest its claims, inch by inch, and fight it out on this line, come life, or come death.

Better die in the contest, than continue to live under the tyranny and misrule of the several secret conclaves, if they shall have the whole control of this Government. Deliver us O, Lord, from such a calamity, for Christ sake!

J. D. NESSEL.

THE THIRD DEGREE.

Masonic authority of the highest order says, that "*a knowledge of the third degree, is indispensable to every brother, who is desirous of holding office.*"

Now, we would like to know how much one must pay for this indispensable means of "holding office?" And is it customary for Masons to pay for getting offices, or, what amounts to the same thing, for the means of getting them?

If such is the case, then may not much of the shameless traffic in the Governmental offices which has become so common of late years, be attributed to the ideas and manners inculcated by Masons? Nothing, of course, can more effectively aid in corrupting and debreying Republican Government, than a sale of its offices, or posts of honor, trust and profit. If Masons teach that it is honorable to sell offices in a pretended charitable institution, then of course it must be equally honorable, according to their notions, to sell and buy the offices which pertain to our general and State Governments.

Some have claimed, either from ignorance or contempt, that the Savior was a Mason; but as he drove from the temple those who bought and sold in the sale and purchase of sacrificial victims, he does not appear to have been governed by Masonic ideas in this particular. As the Masons built the temple, we presume that they approved of all the sales to which it was put, even when it became a den of thieves, for there is no evidence that they objected at all to the money changers taking a seat in the vestibule. In fact, if they pay for the third degree, which is necessary for getting office, we suppose that they paid for it then; and, very unlike the Savior, did not, as he did, relieve the burdens of the poor and needy without money, and without price.

The Mason boast of having built the temple and every green hero who believes it, and believes initiated, fancies perhaps that he himself laid at least half a brick. They probably too *consecrated* the temple, for they have a ceremony for such an occasion, which also, undoubtless pretend, has never altered in any way, but we have never heard that they had any thing to do with *purifying the temple* from thieving and imposition; nor do they, so far as we know, set up any such claim. On the contrary, they seem to favor an impure use of the temple, profaning ever now the temple of liberty, by teaching the art of getting office for a price.

But how is it that the consecration of a Masonic temple at the present day is actually so different from the ceremonies observed in the consecration of the temple of Solomon? When did the change in the ceremonies take place, and by whose order was it done? Is there any one among the Masons who gets up a trestle board, or a book of "ancient constitutions," at liberty to introduce any change that his fancy or cunning may suggest? If so, how much of what craft is the work of knaves, and how much the work of dupes? It is time pretty much all the work of imposition and knavery?

We dwell upon the temple, because it is in this third degree, that the facts is particularly referred upon the mason, and he is instated that there were employed in building it "three Grand Masters; three thousand and three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices."

This is a secret known positively only by Masons themselves, but which they have been pleased, in spite of their oaths, to communicate to the world. How they got it, they don't inform us, and hence we have to take their word of honor as Masons for its truth. We may as well credit it as any other of their impositions.

ANTI-MASON 33D, DEGREE.

CARBONDALE, PA., July 3, 1869.

REV. I. A. HART—*My dear Sir:* As I partly intimated, or promised, in my short communication of June 19th, published in the CYNOSURE of the 26th ult., that I would, at some future time, copy some of "the songs sung in the less lodges, (of Free Masons,) from the work published by Messrs Evcrett D. Long & Co. New York, I now furnish your grand army of readers with a specimen of said songs, and in other numbers of the CHRISTIAN CYNOSURE I will complete the songs.

Yours, for the war, L.

SONG.

To be sung at the conclusion of the entered apprentice Masons lectures.

FIRST DEGREE.

I.

Come, let us prepare,
We brothers that are
Assembled on ev'ry occasion;
Let us drink, laugh and sing,
Our wine has a spring:
Here's health to an Accepted Free Mason!

CHORUS—Let us drink, laugh and sing,
Our wine has a spring:
Here's health to an accepted Free Mason!

II.

The world is tripple
Our secrets to gain,
But still let them wonder and gaze on:
They never can define
The word or the sign
Of a Free and an Accepted Mason!

CHORUS—Let us drink, laugh and sing, etc.

III.

The life, and 'tis that,
They cannot tell what,
Why so many great men of the nation
Should put aprons on,
Like lady Solst. dohn,
Who was also an Ancient Free Mason!

CHORUS—Let us drink, &c

IV.

Great kings, dukes and lords
Have left by their swords,
And ne'er been ashamed
To bear themselves round
With a Free and an Accepted Mason!

CHORUS—Let us drink, &c.

V.

Then join hand in hand,
In each other firm stand,
Let's be merry, and put a bright face on;
What mortal can boast
So noble a toast
As a Free and an Accepted Mason!

CHORUS—Let us drink, laugh and sing,
Our wine has a spring:
Here's health to our Accepted Mason!

Here we have so much of the songs and sentiments of MASONS. L.

YORK, PA., July 4th, 1869.

EDITOR CYNOSURE.

In this town, the Free Masons have the lion's share of the offices, and, indeed, of almost everything else, except modesty, good manners, and the least defective brains. Republicanism and democracy are precisely the same in Pennsylvania Dutch, when tried by the square, plumb, and level, and after the rough corners, have been knocked off by the gavel. They both have to conform any how to Masonry. A short time ago, I complained to a member of the fraternity, who has, like a true Mason, squared himself on the public leaves, spiritual, Dutch dance, &c., and remarked, that, as they had all become so fat that they could scarcely find strings long enough to tie the emblems of innocence around their Falstaffian waists,—pure Masonic *benevolence* would have them to give part, (you, Semitic and anti-Masons a chance to nibble a little. He replied, with all that cool impudence which is characteristic of those Free Masons who are well saturated with prodigious secrets. "It is difficult to find any one fit to hold office who is not a Free Mason." He informed me that Governor Geary, just renominated for Governor of Pa., is ready to think that good morals and good politics have some connection with the square.

In his speech before the convention which nominated him, the Governor says: "The rights and privileges of all men are secured, in their lives, their homes, their labor and their persons." Advice to be well and constantly to all Pennsylvania freeman, that however true our Masonic Governors' words may be so far as Free Masons are concerned, they are not true in any case; an I expect to show some day not far distant.

I am a republican; but my political stomach which thus brings Andrew Johnson, his square, compasses, sheepskin Masonic virtue, corkscrews, and whiskey altogether, protests against receiving anything more that is unconstitutional, underhanded, or unwholesome. Let the voters of the Keystone State, and every other State, who love freedom and detest Free Masonry, think well before they vote once, and they will feel twice the better for it.

Yours for "more light,"
E. J. CHALFANT.

AN ANTI-MASONIC CONVENTION.

In accordance with previous notice, such a Convention was held May 6th, in the Congregational Church of Ellington, Chautauqua Co., New York.

After proper religious exercises, the members of the meeting were enrolled, making a gathering from some sixteen Towns, including several prominent men and ministers of the gospel.

The Rev. John Johnston of the Congregational Church was chosen Chairman, and the Rev. N. R. Loce Secretary. On motion, J. B. Nessel, Rev. D. T. Roberts, and Rev. Mr. Willoughby were appointed a business Committee.

After full and free discussion for some two days, in view of the duty and necessity of organizing against secret societies, the following

CONSTITUTION

was presented and adopted:

ART. 1.—The name of this body shall be, *The Anti-Secret Association* of Chautauqua County New York.

ART. 2.—The object of this Association shall be, to expose, withstand; and remove the great evil of secret societies, especially Masonry; in order to save the families of Jesus Christ from being depraved by their influence, to secure the universal reign of justice between man, and to redeem our Government from corruption and ruin.

ART. 3.—The officers of this Association shall be a President, and one vice-President, from each town in the County, a Secretary, and an Executive Committee of seven members, to counsel for, and carry out the work designed by this Association in the County which will sympathize with this effort, and subscribe to this Constitution, shall be members of this body, its meetings, lectures and efforts to be free to the Executive Committee, and officers chosen annually.

Many signed the Constitution, and the meeting adjourned with good prospects.

R. N. LUCE, Sec'y.

"A CONSISTENCY IS A JEWEL."

EDITOR CYNOSURE:

I have heard of a minister of Christ, who publicly took credit for always having had in the rules of his church, a clause disfellowshipping all secret societies, and who in a public discussion, took occasion to say that Masons, that "did and voluntarily taken such oaths as characterize Masonry, he would feel *morally bound to keep them.*"

This declaration was made too, just after a preceding Mason, a member of another church, had gotten up and repudiated his oaths and obligations.

Now, what do you think of such ministers? What good can such men do for the cause? What is the testimony of such a church or minister worth, so long as they refuse to "show their faith, by their works?"

Your cause, Mr. Editor, cannot be injured by MASONS, so much as by such pretended friends, who are not sufficiently outspoken, and who by their organizations stand for every one of the principal declarations of faith.

Yours—ALPHA.

A LYING SPIRIT.

EDITOR CYNOSURE:

This seems to be one of the spirits abroad in our day. Slander, misrepresentation, abuse, abound. But if you want to see this spirit do its utmost, just attack the *secret orders of the day!*

You'd as well put your hand in a hornet's nest. What is the reason? There must be something very foul about it, or a little ventilation of its doings would not evoke so much billings gate. They threaten too. They say "these discussions must be stopped." Some, I understand, talk of "hemp" and "bullets."

Well, to hang and shoot men for discussing a thing in a free country, by way of stopping the mouths, but such work might ruffle the feathers of our bird of freedom, and then what?

Keep cool gentleman! Abetts and Morgan's blood is yet spoken, and it might not be well to cause too much noise in that line.

When you have laid *Morgan's* ghost, it may do to contract for a bigger job of the same kind; but till then, wait a little.—YOURS,

CAUTION.

A QUESTION.

EDITOR CYNOSURE:

Is it right for anti-secret society men, who profess to stand on principle in this thing, to unite in any public procession or demonstrations whatever, that go off under the order, direction, and authority of the magnates of secretism? Please answer.

or one, can't "blow hot and cold with the same breath." I can't say that I believe secret societies do evil, and that they ought to be suppressed, one day; and be found the next, obeying their commands, marching under their banners, and upholding them by my example.

How men do fear the wag of the tail of this beast! If the beast gives it a curl, they will bend a little, and try to follow its sinuosities to keep out of the way of its blows.

I respect a "straight out" Mason, more than I do such moral politroons. After a while you will have these same "rotten men" selling out "me and Molly killed the bear."—Yours, BETA.

ANTI-CHRIST.

Mackey in his lexicon of Free Masonry, says under article—"religion."

"The religion of Free Masonry is a poor Theism. Ancienctly, Masons were required to conform to the system of religion prevailing in the country where they lived. But in Modern times, they had concluded to recognize only thems in religion in which all men agree." All men do not agree that Jesus name must be used in prayer to make it effectual. The Jew says that Jesus is not the Messiah pointed out by prophecy.

Therefore, to use the name of Jesus in Masonic prayer, is not to recognize Him in the lodge in any way, is a violation of the principles of Masonry.

A few years ago, a delegation of ministers, in the State of New York, petitioned the Grand lodge of that State, for permission to offer prayer in the lodge in Christs' name, but the petition was spurned, and refused consideration, it being incompatiable with the genius of Free Masonry.

The "*Mirror and Keystone,*" says: in reply to a question asked by a correspondent as to the lawfulness of offering prayer in the lodge in Christs' name. "This is a question that has long been settled by well informed Masonic opinion, as well as by the constitutions of Masonry, and those recreant gentleman who offer prayer in the lodge to any other than the Supreme Being, the Creator of heaven and earth, violate the plainest principles of Masonry."

Yet Jesus says, "Without me ye can do nothing." "No man cometh to the Father, but by me." "If ye ask anything in my name I will do it."

Then to intentionally leave out the name of Jesus from prayer, is heaven-daring mockery. Let me presumptuously point the steel at the "Supreme Being," may I never be so daring as to come to the Father in prayer, except in the name of Christ. WM. DILLON,
Eldersdo, Ohio.

Several communications are unavoidably crowded out of this issue, but will appear in next.

Self-deceived professors have more of the room than of the sun; they have little light, and little heat, and little grace.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come yo, buy and eat; come buy wine and milk, without money and without price.—Isa. lv., 1.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa lv., 6, 7.

"What is the value of this estate?" said one gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "*It cost him his soul!*"

NOTICE.

The co-partnership heretofore existing between the undersigned, under the firm name of W. H. CROCKER & Co., is this day dissolved by mutual consent.

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W. H. CROCKER
A. MARTIN.

Chicago, July 17, 1869.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adam's Return," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all persecret societies, to advertise in the CYNOSURE. They will find it to their interest in so doing.

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"LITTLE BY LITTLE."

"Little by little," the forest said,
As it crept along in the narrow bed,
Chafing in wrath and pride:
"Little by little, and day by day,"
And with every wave it bore away
A grain of sand, from the banks which lay
Like cruelle walls on either side.

I come again, and the rushing tide
Covered the valley, far and wide.
For the mighty banks were gone:
"Little by little, and day by day,"
And now the wood stands massive as ever
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young unwary feet—
"Little by little, and day by day,
I will so dull the senses that they can see
Into the broad and flowery way.

Until the ruin is made complete."

"Little by little," sure and slow,
We fashion our fates of bliss or woe.
As the present passes away.
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or glide downward into the night.
"Little by little, and day by day."

A COMPLIMENT AND A REBUKE.

FROM THE AMERICAN BAPTIST.

"The *American Baptist* comes to us greatly enlarged and improved. We are glad to see this evidence of its prosperity; and we are pleased to notice that its hostility to the Masonic institution is gradually dying out. Is its success attributed to this change of tactics?"

The above is from the Boston *Masonic Monthly*. We are much obliged for the compliment in the former part of the paragraph, and we fear there is too much cause for the gentle reminder, in the latter part, that we have been deficient in our attentions to the Masonic question. We confess to some delinquency in this respect; but it has not arisen from want of disposition. In the first place, we were occupied for several weeks in May in preparing for the Richmond meeting; since then our columns have been crowded with missionary matters; and not to use that acute anti-Masonic help-ers have sent us nothing, since Elder Stearns' three admirable letters, and Elder C's searching inquiry, "Where does the money go?" We had a partial promise from Elder Bernard that he would give us one or two articles, and we still hope that he will favor us, if he health permit, for many of our readers have expressed a strong desire to hear from him again.

We have also been anxiously waiting for a report of the anti-Masonic Convention recently held in Chicago, and last week we opened the CYNOSURE fully expecting to obtain a long account which we might copy, but found that it was unreported, and so had nothing on the subject. Then came the *Advance*, which we thought would surely give a good notice of a movement so vitally important, but instead of this we have only ten lines, merely to say that the delegates were "all the audience we saw this, and that Dea. Philo Carpenter gave $1,000 to circulate anti-Masonic publications Well, even so much is good; as 127 delegates from various towns and cities was a glorious gathering at that season of the year.

There is one thing more that relieves us considerably of the regret we should feel at having published no more, which is the valuable arrendered by our Masonic contemporary. Indeed, when we witness the blows he deals right and left, at "old bandmind," we begin to think that his Masonic pen is doing the work so effectually, there is no need of our saying anything. True he does not aim his blows at the three primary degrees, which he regards as alone genuine, but if he can tear down the rest of the pile, our word for it, these three old pillars will come down too. In the first article in the present number, speaking of the supreme councils of the ancient and accepted rite, of Sovereign Albert Pike at the south, and Sovereign J. H. Drummond at the north, and of the supreme council of Louisiana, he says, "All these are equally founded on *humbug and pretension*, on fraud and deceit." Again he says of Pike and Drummond," It is pitiable to see them in this Louisiana matter assume to take the lead which does not belong to them, in their capacity of cheap six-penny monarchs, in *Masonic charlatanry*, and to see our grand lodge willing to follow their lead. As Sovereign in the profession of Scottish Masonry, all that they care for is how to *fortify* themselves in their mock dignities and in their *kingdom of hipdom*." We have italicized a few wards which we consider the most appropriate designations of Masonry in general that we have ever seen. No one but a Mason could have hit upon terms so expressive of the whole thing.

The editor further says these dignitaries want to substitute for the three degrees of blue Masonry "the Scottish rite impostures, knowing, as they cannot be ignorant of it, that it is an imposture in fraud. . . . Are these monarchs so forgetful of the time when they sold in the city of Boston—when there who now rule were only rebels in A and A Masonry—their thirty wonderful degrees in a bunch for even dollars the lot, and if that is not humbug too much for such flummery, they could be had for nothing?"

Nor is it only the prevalent forms of American Masonry which the editor attacks; he has no better opinion of French Masonry, and says "the United Orient was guilty of a great breach of Masonic courtesy" in recognizing sovereign grand commander Chassaigne of Louisiana, and that nothing better "could be expected from a body composed, as the Grand Orient is composed, of all the misshapen and foul things which French degree-mongers and mystagogues have foisted upon Masonry"—"a body which has successively swallowed the rite of Perfection, the rite Ancien and Accepted, by all fraud called Scottish, the rite of Mizraim, the rite of Memphis, with all the mingled absurdities and impostures of these various systems."

The editor thinks the grand lodges of the United States should know nothing about "the supreme councils of the Scottish humbug," or any of their "confoolery." Their genealogy he gives as follows: "The southern supreme council is the child of a great fraud upon the credulity of the nationood the world, a pompous imposture; the northern council le we know not what relation, not a daughter, but a dilution of a series of pretitious, repartitions and reunions of fragments of a daughter of that supreme council. The Louisiana council is the bastard descendant of dishonored parents through the line of the French Grand Orient. Yet Chassaignac's council is not a whit more illegitimate than is the council of Pike or Drummond."

Now we believe this is only a fair, candid, matter-of-fact statement of the true character and origin of the great towering edifice of knights, pontiffs, sovereigns, and other Masonic grandees that are every day extending and strengthening their rule and kingdom in these United States But has Bro. Wadman fully considered the natural consequences of his plain speaking? Does he not see that by throwing discredit upon the ineffable degrees, such, for instance, as that of "the grand, elect, perfect and sublime Mason," expressing his doubts about the grand triangle of Enoch, which was deposited on a white marble pedestal, in the ninth arch of the subterranean temple constructed with so much trouble by him and his son Methuselah, he will weaken the faith of his brethren Masons in the pillars of Jachin and Boas, and the sacred word that was lost by the tragical death of Hiram Abiff? Has he considered the darkness that would envelope the Masonic world if there were no degrees beyond that of master, and the impassable, jaw-breaking substitute, *Mah-hah bone*, would have to be forever used, instead of the great word *Jah-hah-hoh*, which is only found in the Royal Arch? Would our contemporary blot out the "Knight of the Sun," and with it all the evidence that "Father Adam" was a Mason? And what will become of the brazen pillar, which bore the secrets of Masonry safe through the heavy flood, and by the help of which King Solomon was enabled to erect his magnificent temple? If gong up the ladder of the Knight Kadosh is to be regarded as a piece of "tomfoolery," how are honest, simple-hearted people to know that the setting sun of Baron Adolfferry, in the master's degree; the voices of wailing, from the cleft of a rock, of the "vile and impious" wretches who had murdered a master Mason; the cutting of Jubela's throat from ear to ear; the tearing out of his tongue by the roots and the burying of his body in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours; the sentence of King Solomon upon Jubelo, that his heart and vitals should be thrown over his left shoulder and buried in the valley of Jehoshaphat; the execution of Jubelum, by dividing his body to the north and south, and burning his bowels to ashes in the center; the distress of Solomon, on being told that nothing could be found on the dead body of Hiram but "a faint resemblance of the letter G," extorting from him the plaintive utterence, "I fear the master's word is forever lost! O Lord, my God, is there no help for the widow's son?" These, we say, are plain, honest people to know that this also is not a solemn farce? If the three first degrees are all there is of Masonry, we must say it is rather "blue." We do not wonder they call it "old Masonry." It is not surprising that after traveling the dark road, "rough, rugged, and beset with dangers on every side," candidates should look forward for something more cheerful in the bright rooms, the gay regalia, the robes of white and red, the big white ape, the flaming jewels, the eagles and pelicans, the altars and the crosses, the Hebrew letters and mystic hieroglyphs, that adorn the higher degrees.

But we will not find fault with our contemporary, since his face is set in the right direction; we wish him all success in opposing the dangerous encroachments of the great Masonic hierarchies who are endeavoring to fix the extent their "*imperium in imperio*" over our republican institutions. All the difference between him and us is that he would trim the branches, we would strike at the root. He would cut away the dog's tail by inches, we would take the whole off at once. But of one thing we are sure, that when Masonry is stripped of its humbug, its tomfoolery, its profanity, its hidden wire-working, and selfish favoritism, there will be nothing left of it.

COMMUNICATED.

We see by the Boston *Congregationalist* that an encampment of Knights Templare, accompanied by a brass band, left that city for Philadelphia Saturday afternoon, and on the Sabbath following marched up Chestnut Street to the Continental Hotel. At five o'clock they marched to church to the music of their band, escorted by the Philadelphia Knights.

In the next issue of the *Congregationalist*, (June 24,) we learn that some person thought injustice was done them by the comments of the paper, and they explained the proceeding, by saying that they had to go on the Sabbath, as they could not on any other day before, and that the music used on the march was only the tap of a drum, in other words, they admit that every charge made was true and justify the whole proceeding.

In the first place, we ask, was it more necessary to observe the semi-centennial day of this organization, than the Lord's day, which some of those "Knights" themselves pretend to reread as sacred? Secondly, after they were in the city, they wished to worship God, why could they not walk to church like civilized men, instead of "marching through crowds of people to the top of the drum?"

What Christians should understand from these facts is, that Masonry, from beginning to end, from entered apprentice, to the highest order of knighthood, is anti-Christian and hence of the devil.

As the charge to a newly created Knight of Malta, we find these words, " * * * there, in the presence of myriads of angels, we may be greeted as brethren, and received into the arms of the blessed *Immanuel*, and forever made to participate in the heavenly kingdom." (Webb's Monitor, page 194.) Now a religion which professes to take men "to the blessed *Immanuel*," and yet allows them to trample on his Sabbath is a heathen religion, or none at all, and will lead those who trust to it in the abodee of the damned.

Let ministers of Christ and religious newspapers, warn men to obun these Christless orders, as they hope to stand approved in the day which shall try their works.

"IS YOUR SOUL INSURED?

"Pa," said a little boy as he climbed on his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, pa, I heard Uncle George say that you had your house insured, and your life insured, but he didn,t believe you had thought of your soul, and he was afraid you would lose it; won't you go to insure it right away?"

The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with a bountiful produce, his barns were even now filled with plenty, his buildings were all well covered by insurance; but, as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had he given to his own immortal soul. On that which was to waste away, and become part and parcel of his native dust, he had spared no pains; but for that which was to live on and on through the long ages of eternity, he had made no provision. "What shall it profit a man if he gain the whole world and lose his own soul?" was a question he had not cared to ask. Now, in the presence of his child, he stirred with in him; and he mentally exclaims: "What shall I do to be saved?"

Wanted years, golden opportunities misimproved, broken Sabbaths, a neglected Bible, the warning of God's word, and the voice of God's affliective providence unanswered, rushes to his mind; and he found no peece till he threw himself into the arms of Jesus.—*Christian Banner.*

WHAT NOBLE WILLY DID.

"Pa, I have signed the pledge," said a little boy to his father, on coming home one evening; "will you help me keep it?"

Solomon was enabled to erect his magnificent temple? If gong up the ladder of the Knight Kadosh is to be regarded as a piece of "tomfoolery," how are honest, simple-hearted people to know that the setting sun of Baron Adolferry, in the master's degree; the voices of wailing, from the cleft of a rock, of the "vile and impious" wretches who had murdered a master Mason; the cutting of Jubela's throat from ear to ear; the tearing out of his tongue by the roots and the burying of his body in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours; the sentence of King Solomon upon Jubelo, that his heart and vitals should be thrown over his left shoulder and buried in the valley of Jehoshaphat; the execution of Jubelum, by dividing his body to the north and south, and burning his bowels to ashes in the center; the distress of Solomon, on being told that nothing could be found on the dead body of Hiram but "a faint resemblance of the letter G," extorting from him the plaintive utterence, "I fear the master's word is forever lost! O Lord, my God, is there no help for the widow's son?" These, we say, are plain, honest people to know that this also is not a solemn farce? If the three first degrees are all there is of Masonry, we must say it is rather "blue." We do not wonder they call it "old Masonry." It is not surprising that after traveling the dark road, "rough, rugged, and beset with dangers on every side," candidates should look forward for something more cheerful in the bright rooms, the gay regalia, the robes of white and red, the big white ape, the flaming jewels, the eagles and pelicans, the altars and the crosses, the Hebrew letters and mystic hieroglyphs, that adorn the higher degrees.

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"Yes, I have signed the pledge," said a little boy to his father, on coming home one evening; "will you help me keep it?"

"Certainly, my son," said his father.

"Well, I have brought a copy of the pledge; will you sign it, papa?"

"Nonsense, nonsense, my child! What could I do when my brother fathers called"—the father had been in the army—" if I was a teetotaler?"

"But do try, papa."

"Tut, tut; why, you are quite a little radical!"

"Well, you won't ask me to pass the bottle, papa?"

"You are quite funtic, my child; but I promise not to ask you to touch it."

Some weeks after that, two officers called to spend the evening.

"What have you to drink?" said they. "Have you any more of that prime Scotch ale?"

"No," he said, "I have not, but I shall get some."

"Here, Willy, run to the store and tell them to send some bottleeup." The boy stood before his father respectfully, but did not go.

"Come, Willy; why, what's the matter? Don't you hear me? Run along, but come back presently without any bottles."

"Where's the ale, Willy?"

"I asked them for it at the store, and they put it upon the counter, but I could not touch it. Papa don't like it, and I told them to send it up, but I could not touch it myself!

The father was deeply moved, and, turning to his brother officers, he said: " Gentlemen, you hear that? You can do as you please. When we come, you may drink it, but not as another drop after that shall be drank in my house, and not another drop shall pass my lips. Willy have you got that temperance pledge?"

"Oh pa, I have!"

"Bring it to me!"

And the boy was back with it in a moment. The father eigned it, and the little fellow clung around his father's neck with delight. The ale was sent back to the bank, and the bottles stood on the table untouched.

Children, sign the pledge, and ask your parents to help you keep it. Don't touch the bottle, and try to keep others, from touching it.—*Youth's Temperance Banner.*

THE ACCOUNT NOT READY.

"What makes you so dull to-night?" he said one clerk to another.

"I'm so bothered with my accounts. I can't get them right. I have been to a great many place to-day collecting, and I have not so much money as I ought to have."

"Oh, never mind. Don't think about that now. What's the use worrying over it any more? Put it by till to-morrow."

"It's all very fine to say that, but I *can't* put it by; I have got to give in my book to the governor the first thing in the morning. How can a fellow help thinking about it, when his accounts are not right?"

"Your accounts all right, reader? Are you ready to meet your Master? He never forgets anything; and He may call on you to give in your account before you expect it.

In other words, *are you prepared to meet your God?*

INCIDENTS IN MISSION LIFE.—In the life of Rev. Mr. Johnson, missionary to Sierra Leone, are many very interesting incidents recorded. The following found in the *Missionary Register*, will be read with interest.

"A poor woman who had lately been reclaimed from the depths of sin, when asked, "Well, how is your heart now ?" replied, Massa, my heart no live here now. My heart live there"—pointing to the skies.

"A communicant came to me this evening, saying to me, "You said, "Do you love the Lord Jesus Christ?—examine yourselves!" This make me to examine myself, I think I no love Him yet. I 'frald too much.' So soon had this lowly heart learned that 'perfect love casteth out fear.'"

Another said: "My bad heart trouble me; no no sleep all night; me no peace; me want to love Jesus more; me want to go to Jesus; we know nothing else but de blood of Jesus can wash away my sin."

Another instance shows how the sweet story of the first triumph of the cross affects the untutored heart. I asked, "What made you heart sing, Susan?" "Ah! you see that poor thief (pointing above) he no good at all; he be bad when they hang him on de cross. God teach: He show him bad heart; He make him pray to Jesus Christ, "Lord! remember me." Jesus no say, "Me no want you; you be too bad; I hate too much." No, he no say so, but take him and tell him: "To-day thou shalt be with me in heaven." I see Christ take poor sinner, that make me glad too much. He take poor thief; he take me—me the same."

POPERY AND FREE MASONRY.

FROM THE AMERICAN BAPTIST.

It is a favorite idea with Free Masons that theirs is the only antogonism which can effectually contend with popery. We often have the argument adduced by Masons in justification of their fearfully consolidated power. All over Europe the two institutions are at war. Garibaldi and his fellow revolutionaries are nearly all Masons. They act in concert through their Masonic signs and ramified organizations. They have their rites which are designed to supersede the rites of the church. Their Masonic baptism, communion and burial, are formed, with a view to obviate the necessity of applying to the priests for those services of religion. Instead of the religion of the pope, they teach the "religion of God." With scarcely an exception they are infidels, and have been from the days of Voltaire down. Their higher degrees, even as practiced in this country, are full of the French infidelity. Notwithstanding the efforts that have been made, here and there, to purge the ritual, it has not been possible to do anything more than to secure a standing place for the Bible and the Christian Scriptures. Alongside the Koran, the Vedas, and all the man-made religions that every Mason is free to believe or disown, so he chooses. Blank atheism, such as the old French revolutionists propagated, has been banished from the lodge, but anything short of this has full toleration. Christ and Christianity cannot be named distinctively, in their prayers and religious services, without violating the compromises by which the various conflicting orders have agreed to abide.

If then, as Masons tell us, we here got to make our choice between the two antogonistic powers, Masonry and Popery, we are in a bad case. Their antipathies, if so confined to mercenary accidental. For a long time the two institutions were in harmony. The present Pope, as we learn from the Masonic papers, was once a free Mason. But when it was seen that Masonry was too strong for the church, then came an alternative but ta denounce it. There could be no proper confessional where Masonic obligations towered above the ecclesiastical, and prevented the full disclosures required by the priest. Nor was there any safe-guard for the church, while plots against its very existence could be carried on within its bosom.

The progress and avowed designs of Romanism in our country are daily gaining. They do not disguise their intentions. They mean to make this republic the foot-stool of their lord the Pope. They mean to wipe out the heresies of democracy from this soil, and to bury the free thought and free expression in a grave so deep that they shall never again have a resurrection. They mean to shut down the gates of knowledge upon mankind, and to convert human government into an engine of priestcraft, as it was in dark ages.

Shall we then fight fire with fire? It seems to have wholly escaped attention that Popery and Masonry are, in their ground work and operation, nearly identical. Both are sprouts from the same root. Their object is the same. Their strength lies in consolidation; their weapon is secrecy, and the wires that control the whole machinery move in the dark.

Secrecy embodies within itself a fearful power. It was a fine element that should be found in a free republic, as it can have no place in a true Christianity. Christ attacked it in the commencement of his ministry. He pointed out the fact that it would be of no use to good men, but only to the evil. That it was the instrument of wickedness, to cover up that which would be reproved if it came to the light. Rome has always been full of this secrecy. The inquisition was in darkness. No eye was to behind the screen from which their movements are directed. The confessional is an indispensable part of the machinery. The testimony of a priest is worthless in a court of law, because he may not divulge what he learns. Treachery and assassins may hid the courts defiance, although their crimes are well known to the ghostly fathers, who sit in the gilmuering light of the confessional and listened to the recital of their bloody deeds from their own lips. The secrecy of Masonic criminals is still greater. Hundreds may be cognizant of their evil deeds, and yet not one of them can reveal a Masonic secret. All the steps in the Morgan affair may be known, Masonically, in the lodges for hundreds of miles around, yet when called upon before the courts of law, Masons were dumb! They knew nothing, civilly and politically, they had neither eyes nor ears, and would submit to be incarcerated for perjury rather than divulge the facts which, as Masons, they were bound to hide. What took place in Morgan's case is taking place every day, all around us, on a more moderate scale, perverting justice, establishing favorites, and placing consequently at the mercy of a powerful and insidious league.

The first step in Masonry is an immoral act. The candidate promises not to reveal what shall be told him. How dare a man with a conscience make such a promise or accept an oath? No man has a right thus to submit his lips to the padlock. How does he know that duty may not require him to divulge what he learns? How does he know that the best interests of society may not imperatively demand an exposure? In binding himself to conceal an unknown secret, he binds himself to violate his conscience, if necessary, in order to keep a compulsory oath. It is the second step in unbelief did when he promised to give Heredius whatever she might ask. Having taken the first reckless step, he was prepared to stifle conscience and take the second, even where that step was an atrocious murder. Such a man that takes the Masonic oath has prepared his conscience for yielding to any criminal demands which that oath may involve. He swears to keep the secrets of a brother Master Mason, whatever that reason alone excepted. In the higher degrees there are no exceptions That man has sold himself. He is just as much under the power of an immoral control as the Jesuit priest who binds himself to unquestionable obedience, whether the orders of his superior be right or wrong It is a fearful thing to take this first step in the career of immorality; to put one's conduct and conscience at the disposal of frail erring men, even when we are to say nothing of wicked men, whose secrets he is obliged to keep, and whose mandates he promises to obey. In this particular, Papacy and Masonry are the same. Obligations of secrecy and obedience usurp the prerogatives of Jehovah, and man becomes the slave of his fellow man. Not in the lower ozone of physical bondage; that would be comparatively a small injury; but it is an enslavement of man's nobler part—the mind; an infringement upon the rights and prerogatives of an immortal and accountable soul.

To be continued in our next.

Truth is immortal; the sword cannot pierce it, fire cannot consume it, princes cannot incarcerate it, famine cannot starve it.

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The Christian Cynosure.

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VOLUME I. CHICAGO, TUESDAY, AUGUST 10, 1869. NUMBER 26.

The Christian Cynosure.

LECTURERS! LECTURERS!!

The Executive Committee have secured the services of R. D. PEASE, M. D., to enter the field at once as a lecturer against secret societies.

DR. PEASE is a Christian gentleman, the son of a friend Quaker, who adheres from conviction to his father's views. He is an agreeable and able speaker; has been accustomed to lecture on Temperance and against infidelity, but feels called and constrained to enter the service of the National Association of Christians opposed to Secret Societies from a sincere belief that it is the most important movement of the present day.

REV. I. M. SNYDER, of Viola, I. H. R. ARNOLD, of Sycamore, and all others who have applied for lectures will do well to enter at once into correspondence with the CYNOSURE, Office (E. A. Cook,) and they can now rely on the services of DR. PEASE in any locality where the friends of the cause will get up meetings and provide for the lecturer's road expenses from Chicago and back. Any thing more which may be raised will be devoted (scrupulously) to the cause. Please act at once.

I have also the pleasure of informing the friends of the cause that REV. L. FOSTER, a faithful Christian minister and reformer, well known in Illinois, has consented to act as office editor of the CYNOSURE for the forth-coming volume. MR. FOSTER is a Catholic spirited, clear-minded man, an original and able writer against slavery. He is an acquisition to the cause.

I beg in connection to say that I start at once for the east, to be absent some weeks, and I request those who wish to write me on the subject of the CYNOSURE, to direct to "REV. L. FOSTER, 88 LaSalle street, Chicago, Ill."

The subscription list of the CYNOSURE is steadily increasing. Will not the friends second our endeavors with renewed activity.

J. BLANCHARD, Chairman Ex. Com.

EDITORS APPEAL.

We have now closed our first year with the CYNOSURE. It has been a year of labor and personal sacrifice with us, but we do not regret it. We think the cause of Christ, of His Church, and of our country demand it. We feel that we have had God's smile in it, and His favor on it. Some 4000 copies of our little sheet now go forth into all parts of the Union, pouring the light of truth upon the rites and works of darkness, and the secret machinations of the adversary. He is, now in a special manner, pressing on his works of unrighteousness with all *decision*. *alacrity*.

He can no longer succeed as heretofore by open force. His great resort now is to intreague and deception, and that on every hand. He is springing a mine under the Church, to draw out her spiritual life, and out her off from the fountain set open for her. He is forming dark chambers under the foundations of our government, full of materials for a dire explosion; and in every where sapping under God's institutions and the moral pillars of community, that they may sink and be seen no more.

This is the work the enemy is now doing with alarming success. Here is fearful danger; and was it not right to lift up the voice of warning against it. Many persons write us that they now see it, as never before, and thank us for the warning. Statesmen, patriots, and lovers of our Lord, hail our efforts and bid us go forward.

But we cannot without help. Help us, friends, by speaking through the CYNOSURE, and all as one, by getting subscribers for it. We cannot offer premiums, nor employ agents to circulate it. We must depend, under God, upon our friends and co-workers in every community. Many are already doing well—if others will take hold also, instead of a few thousand subscribers, we will soon have fifty thousand, for the people are waking to their danger; and then will we make the light of God's truth pour through the land.

Let us be faithful to our work—take hold of the arm of the Lord in prayer, and soon Zion will arise and shine gloriously, and our government, instead of being betrayed, will become an eternal excellency, the joy of many generations!

THE SABBATH.

Our Heavenly Birth-day.

The Sabbath is an institution which grows naturally and necessarily out of our relationship to God—or rather we should say, out of His relationship to us. Mankind are the offspring of God. God is our father. He sustains that relation to us in a far stronger and more perfect manner, than any earthly parent does to his children. It is as much more profound, sacred, and momentous, than any such earthly relationship, as God is more perfect than man, or as the soul is more precious than the body.

God is indeed the first former of these bodies, through which we are related to earthly parents. But these bodies are but dust. The *soul* is what makes the man, as the proverb has it—"The *mind* is the man;" and God alone is the father of spirits. He it is, as we are told, "that stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." Our souls are allied to God—are begotten of Him—have their elements from his own spiritual being—hence originally His own pure likeness, and enjoyed the fellowship and embrace of His infinite love. O how *internally*, how *perfectly* is God our father! And how weak, how limited, how low in comparison, is the relationship of the earthly father to his offspring! and more, how negligent, is he prone to be in fulfilling it? But even *he will* give to his children time and opportunity for acquaintance, sympathy and converse with himself. He wants them to *know* him—to seek his presence—to own their relationship to him, to listen to his counsel, and receive and reciprocate his love. So the father of a babe, whom mother had died, would come regularly every evening from his distant work to the dwelling of its nurse, and would take his babe in his arms and caress it, talk with it, and draw its attention to himself—saying to those about him—"I want my son to know that I am his father."

And must not our Heavenly Father present His offspring man with an oft-recurring season for filial sympathy and acquaintance with Himself? His own nature and relationship must demand it; yea, if we might en speak; the natural affection of our God, would require it. He truly, wants His offspring to *know* Him—to seek His presence, learn his character and will, to receive and reciprocate His love, and come into child-like, adoring, blissful converse with Himself. His own fatherly government, His authority and honor are concerned in it; and all the interests of man, here and forever require it.

But how shall an opportunity be given for this all important filial converse with our God? For here it must be remembered, that God is a spirit; and although our souls are spirits, and are exactly adapted in their capacities and powers to hold converse with God; yet *here*, we cannot see and hear and talk with Him, as with earthly parents. Besides, the *mind or soul*, is necessarily much employed about the wants and cares and toils of the body, which tend strongly to interupt this spiritual converse.

Then more—the world's things around us—all its objects, doings, interests, events, conversations and pursuits, very readily catch the mind; and through the eye, and ear, and the different organs and senses of the body; they open the soul to the most thousand thoughts, concerns, emotions and views, which absorb and swallow up its attention. Indeed there is no possibility of the soul's coming into this requisite filial converse with God unless these things, for the time being, are shut off and set aside. This was necessary, even with our first parents, in the garden of Eden. They could not have their attention on keeping and dressing the garden, and at the same time on God. They must turn their thoughts, even from its pure cares and labors, if they would come into that intimate, adoring converse with God which their relationship to Him required.

But when man, from the very exaltation of his own being, as a moral agent, was necessarily exposed to disobey and fall, and *did* fall—when his heart was turned away from God as his delight and love—was set to shun His presence, to depart from Him, and was ready to grasp at the merest trifles of earth instead of Him; then, O how lost must he be from all the benefits of his heavenly relationship, without an oft-recurring season most sacredly devoted to it? how lost without an oft-recurring season to be spent *with* GOD, in an intimate, unbroken filial approach to Him?—yea, how lost, how hopeless and forever lost must have been the race of man without the *Sabbath!*

What use then were God's Word, when men would not stop to hear it? What use His costly redemption, unheeded and unsought? What use indeed were probation itself, given up to one constant rush for present things and left without a Sabbath?

For man—with an immortal mind, or soul, embraced in those material bodies, and here in this world—to be left without a Sabbath, even in a *holy* state—were to be made a poor orphan spirit—an outcast from a heavenly father's heart! But for *fallen* men to be left without it, were to be sealed over at once to the doom of everlasting departure from Him.

If then our God would treat man as He of spring *before* his fell; or give him any hope of returning through Christ to that high relationship afterward, He must ordain for him an oft-recurring season in which to turn from the absorbing cares and toils and bustle of the world, and cause into uninterrupted, soul-melting, filial converse with his God and Savior. Such a season was man's original birth right. It belonged to the very *fatherhood* of God, to institute it. He could not be *owned* as our Father, by mankind as social beings, or unitedly honored, sought, and adored, without it. His economy of redemption demanded it, and all the interests of man, bodily and spiritual, individual and social, for time and for eternity, required it. O what a momentous, God like, heaven and earth uniting institution is the Sabbath!

And now here it should be observed, that God has erected the Sabbath as just such a fundamental, all-important institution. He has, as it would seem, both in instituting and enforcing it, made use of the utmost possible means to hallow it, and impressit on mankind. He knew just what portion of time was necessary to be exclusively reserved from the cares and labors of the world, and set apart and sanctified as a season of holy rest for men to spend with Him; and He arranged for it accordingly: He made His own work of creation, or of sitting up this earth for man, to *conform* to it, and *impress* it.

Think you that God needed six days time to make the world in? He could have spoken it into existance, or into its proper state for man, in six minutes, or one minute, just as well. And then, when he had finished the work in those six days—was He tired and weary and in need of rest? "Behold the Creator of the ends of the earth faloteth not neither is weary." No—God did not need so much time to make the world in, nor did He need rest after He had done it; but His offspring man needed a Sabbath, and it belonged to him as his *divine birthday*; and He, our Creator, was herein making a Sabbath for *man!* So important did He regard it, that He took this wonderful method of institute and ordain it. He wrought it into the very frame work of creation!

And now look further, at the means which God has used to enforce on mankind its sacred and appropriate observance. And some of these are, if possible more wonderful still: for first, we have HIM, the infinite and unrevealed Creator of all worlds, ceasing from His own work, and with all the condescension of a father, *resting* before His offspring—man, to impress on him the Sabbath, by His own example! He thus plodged *Himself* to recognize the day, and spend it with those who would spend it with Him. In this scene it was reserved and *sanctified*, or made holy, as devoted to converse with a holy God, and so made a blessing. "And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which He had created and made." HE rested, that *man* might rest, and come into His acknowledged, holy, saving presence. O what an impress and enforcement has the Sabbath here!

Then more—God enforced this institution further by making the world's creation a continual memorial of it; as if He would turn all created things—" heaven and earth and all that in them is"—into a monument on which right before men, to engrave the Sabbath. This enforcement of it must have been very strong with our first parents, looking out on all created objects as connected with, and pointing to, this sacred institution. And then, God's teachings to them, and to these early Patriarchs of the race that followed them, would accord with this impression; and so we find they counted their days in weeks, as this holy day required. And so all created objects now, are designed to be to thoughtless men, an impressive memento of the Sabbath.

In this way—when God had finished creation here, He made this *greatest* of His works through which He was then known to mankind, a means by which to impress on them the Sabbath, and bring them into filial holy converse with Him. And when He had finished a far greater work, that for a world's redemption, designed expressly to give this filial fellowship with Him—then by changing the day for observing this most sacred institution (as we shall show in its proper place.) He made this vastly greater work also, to point to, and enforce it. He has plainly, indeed, seized on the strongest possible means for enforcing it. Well may we exclaim as did the Psalmist, in view of this same fact—"This is the Lord's doing, and it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." —(Psalm 118: 23-24.)

And once more, in addition to all this, God has defended the Sabbath, and enforced its observances on mankind, by all the weight of His own fatherly and supreme authority. He has given in His word a most solemn and direct command for it.

Now it is true, that God's commands and precepts to men commenced in the garden of Eden; and *He*, Himself, preached the first gospel sermon to our first parents when fallen from the state—"The seed of the woman shall bruise the serpents head." And Adam, who had received the Sabbath right from God, and heard His precepts and teachings from His own lips—lived to impress and enforce these things on others for near a thousand years, down to Methuselah's time, and he down to Noah and his sons, and then many of those oft reverential fathers think everybody reverented, were *prophets*, as Noah, Enoch, Seth, and others, and God was all along speaking with them by voices and visions, and direct inspiration; and His commands and teachings about the Sabbath, His worship and the way of salvation, were made known, and more or less spread abroad among men. And yet, life being shortened, mankind greatly multiplied, and withall so ready to forget all these things—God saw fit, in great mercy, to give His commands and teachings in a *permanent, written form*. So to His own good time, when bringing His chosen people out of Egypt, He began His written word, with His written precepts. And O what an impress, what a terrible solemnity did He throw around it, and especially that part of it which He had before ordained at creations close! He begins His written command for it with a solemn, REMEMBER! "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

This solemn command, among other fundamental precepts, God wrote with His own finger on tables of stone, with every thing manifestations of His majesty and power. He has seemed indeed, from first to last, to throw around this institution of the Sabbath, all possible sacredness, authority and obligation. And He has done it in order to secure to His offspring man, an *appointed* seventh portion of time to spend *with* Him, as holy time with a holy God—as time in which to turn away from all the low cares and things of earth, and be wrapt up in spiritual, adoring, raising, approaches, and intimate, uninterupted filial converse, with our God and Savior. This, our original relationship to Him requires—this is our heavenly birth-right, which no man should sell.

F.

Correspondence.

MILFORD, ILL., July 28, 1869.

EDITOR CYNOSURE:

I see by reading the CYNOSURE that, at least, one friend of the anti secret order movement promises to enter the field as a lecturer. His address, I believe, is now given.

Iroquois county is "ripe to the harvest." Who will first occupy it as such preacher, or lecturer; and for the sale and distribution of tracts, books, pamphlets, &c., and for solicit subscribers for the CYNOSURE?

Let any one who purposes traveling for the cause, and who desires special information, write to me at Milford.

JAMES S. HICKMAN

DELTA, O., July 29, 1869.

EDITOR CYNOSURE:

DEAR SIR—I am always glad to receive your paper. It has the ring of Apostolic boldness in its pages, in attacking this great iniquity of secretism, which seems to rest like the pall of death on some communities. That Masonry does shut out goodliness, and does hinder men from accepting Christ, are facts too patent to be denied. I have known of some cases. Let me mention one that seems to me to be to the point: A great revival had been carried on through the winter two years ago, at a certain place in Michigan, that had spread over the whole township. Several hundred had been led to embrace the Savior. Toward the close of the meetings, the minister, a Baptist, brother, was called to see a man about three miles away. He found him in great distress of mind—pointed him to a crucified Savior—and they knelt together in prayer; while the clergyman was praying, the convicted man broke out at the top of his voice, in almost incomprehensible anguish, and gave vent to the Masonic oaths that he had taken, and during five whole hours he continued in this strain. The clergyman related the circumstance to me himself, so that it cannot be said to be a fabrication. He left the man in that condition, and had the minister been a Mason, no doubt, he could have given him some *Masonic comforts*, and perhaps would have made him believe that Masonry is a Christian institution, but could be as a Mason, have pointed him to Christ? This man was overwhelmed with a sense of his condition, and was terrified by his Masonic oaths, but he stayed in the midst of his Masonry and found no peace, no hope. And in not this a most distressing, practical illustration that there is no Christ in Masonry? And must not those who would find Christ, or walk with Christ, reject it?

Yours truly,

JOHN LETTER.

FROM A CONSTANT READER.

EDITOR CYNOSURE:

Reading the twenty-fifth number of the CYNOSURE to the close of the second page, my emotions broke out in audible thanksgiving to Him who is the light of the world, the incarnated logos from whom beams on earth's darkness, the glory of the Father in loud thanksgiving to Him, that the testimony of the CYNOSURE against the darkness of secretism, continues so fresh, so strong, so increasingly powerful. This said I, is proof beyond cavil of the presence of the comforter with inspiring aid. Thanks be to God for the sustaining spirit. And there came the prayer which we ask all believers to join in. That so long as such testimony is needed, even until the whole church and nation shall be fully awake and alive to the evil and danger of Satan's power in secretism,—till that consummation is reached, O may the Divine afflatus continue with never ceasing over growing power, even as its author the Creator of the heaven and earth finisheth not, neither is weary. O may He come in the glory of his truth, and so illume all the heavens above as to scatter all the clouds beneath, and by uncovering the mysteries of iniquity continue to shame and finally destroy them. G may the hidieg places of error, and guile and crime, be discovered in the light of God, the beacon of destruction sweep them and all their genius of Sodom from the face of the earth, as a rolling thing before the whirlwind of the Almighty let them pass away and all that sustain them, be confounded together—and all men see and own the reign of Christ the glorious conqueror, of earth and Hell.

Glory be to the Father, and to the Son, and to the Holy Ghost,

AMEN.

DECORATION DAY.

EDITOR CYNOSURE:

We have met three old democratic leaders, all doubtless belonging to the secret societies, took a very prominent part in the pretty ceremony of strewing flowers upon the tombs of deceased soldiers. These leaders were General Butler, General Sickles, and General Logan. What we would wish to know is, whether any one ever saw those men indulge to any *private* manifestations of grief over the graves of the dead. Did anybody ever see them at early morn, at still noon, or quiet eve, bearing pretty, fresh bouquets of flowers in their hands, go into the grave-yards to lay these gentle tributes of a devoted love upon the graves of those whom by their treasonable party doctrines had led to destruction?

Or is it only in public that those men hunt out the resting places of deceased soldiers, on great occasions of display, when speeches are to be made, and the Sabbath desecrated.

No where did we see the Fourth of July, our nation's birth-day, celebrated on Sunday, although, it fell on that day this year; and yet, the celebration of the obsequies of soldiers who fell in the rebellion, was *appointed on Sunday* by a grand committee of a secret society, and more display was made on that day in some quarters than there was on the Fourth of July. The orations made at the graves were as full of treason and sentimentality as are those made on the anniversary of our national independence.

The question arises whether those soldiers who died for our liberties would have been counted while living, if they had known that on the Sabbath *was* to be desecrated in order to do them honor. The Sabbath is one of the safe-guards of our liberties; and it is a very natural coincidence that a secret society should be found in an open faced attempt at its desecration. While pretending to do honor to the defenders of our liberties, they were violating one of the principle institutions on which those liberties depend. And such is the true character of Masonry in almost every thing it does?

General Butler was too near the citidel of puritanism to violate the Sabbath; but he uttered himself with a speech. It was in New York and to the westward that the Sabbath was generally dishonored, not in New England.

OLD SOLDIER.

A VOICE FROM JERICO!

CARROLLTON, PA., July 21, 1869.

EDITOR CYNOSURE:

Since I have been made acquainted with your righteous cause—(this anti-secret society movement), and since I have been a reader of the CYNOSURE, my eyes have been opened, and I have been led to enquire and find out how far our minor secret orders, secret *temperance* societies especially, have a bearing upon Christianity and morality, and what their influence really is. The writer has been initated, and shown all through three of the most prominent of these secret temperance organizations which now stand before the people, and, unprejudiced, he will. The "Sons of Temperance," the "Independent Order of Good Templars," and the "Templars of Honor and Temperance," and I therefore claim to know something of their inner workings and what they really are, as well as what they are not. I sincerely believe they are doing the devil's own dirty work in more ways than one. In the first place, they are building up the institutions of Free Masonry and Odd Fellowship, rather than edvancing the holy cause of temperance which they pretend to *cherish*. And secondly, they are stifling the temperance movement instead of furthering it, by trampling down the open society system and establishing a fearful despotism in the form of secretism.

Let me give a few examples of what I have seen.

I have known young men not a few, who first joined the secret temperance society, and there formed a love of the mystical, and as were not in the "Division," "Lodge," or "Temple," more than six months before they would be Odd Fellows; and the next step they would go a little higher still, into the Masonic lodge. Thus it is, recruits are furnished through the instrumentality of a temperance society for the Free Masons' and Odd Fellows' army! And I do verily believe that these, (so called,) "temperance" orders, were originally instituted by Free Masons' and Odd Fellows' for the sole purpose of carrying out their selfish ends, viz: of building up the Masonic and Odd Fellow societies! What a glorious work to be engaged in—to be sure! Preach no more of that kind of "temperance" to me, if you please, Mr. secret society mandator!

A "Templar of Honor and temperance," who is also a Free Mason, (and at present the "Worshipful Master of the Masonic lodge here,) said once in my hearing: This institution the "Temple of Honor and temperance," is but a stepping stone to something! He meant what he said, too. Yes, it is true; there is a sprinkling of Masonry and Odd Fellowship in all these secret temperance societies. I have heard several different Masons say: "The Temple of Honor and temperance possess all of Free Masonry it dare possess; they have got as much of Masonry in their initiations, forms, sign and symbols as they dare to!" But more anon. Yours for temperance, and not "temperance—Mason ry."

JAMES P. LAYTON.

LETTER OF WM. SHATTUCK TO THE CONVENTION AT ELLINGTON N. Y.

Although I don't belong to your county, I should like to attend your Convention, and should do so, did not the weight of years, and bodily infirmities fold it. I approve of the object, and heartily wish you God speed. I acknowledge with shame, that I was impious enough to take the three first degrees of Free Masonry, shortly after I was twenty-one years of age. How Christian men of experience, and especially ministers of the gospel of Christ, can countenance the fellowship Free Masonry after witnessing their indecent and foolish ceremonies, and their impious, and wicked oaths, and principles, is surprising to me. I never fellowshiped Free Masonry a single day after I was made a Christian religion.

I will not undertake to give a detailed description of what I have experienced from the legitimate proceeding of Masons at their lodges. But a few of their introductory dealings with me may serve as a specimen of the whole.

Two or more of the fraternity took me in a small room, opening in to the lodge, called the preparation room, and divorted me of all my clothing but my last garment. They then placed on me an old pair of drawers, put a hangdog over my eyes, and a rope, or cord round my neck. In this ridiculous plight, I was ordered in to the lodge room, but was met at the first stop, by some sharp pointed instrument presented violently to my naked breast; and I was informed in the conversation that followed, that it would be my homelitude death if I made any resistence. This is a sample of the fooleries and foreings of the occasion.

Among other things, the Master of the lodge, who made no profession of religion, made a short formal prayer, a mere quotation from the Old Testament. My soul revolts from the whole scene. May the fooleries and horrors of Masonry soon be removed from the world.

Yours, WM. SHATTUCK.

APPENTIES.

We see a circle of friends and intimates, wider than the home circle, and yet narrower than the race, the nation, or even the city in which we dwell. Men cluster together according to *affinities*. These are the words uttered by the Rev. Dr. Latimer in a sermon to his Masonic brethren, in the city of Rochester, on St. Johns day June 1866. The language is chaste, beautiful eloquent, but what is its significance? Who make up the circle of *friends* and *intimates*? On what is their friendship based, and who are they among whom this friendship and intimacy exists? The answer is—The boy man of God or minister of the gospel—the prayerful sweet—the atheist—the infidel—the drunkard—the bold demeior of Christ, and so on: And ministers and professed Christian are in sworn union with these men!! Tell it not in Gath!

Now can Christians glory in such affinities as these? The Holy Ghost saith—"What communion hath light with darkness, and what concord hath Christ with Belial, and what part hath he that believeth with an infidel?"

"Affinities!" What affinity can there be between one who has really the image of Christ, and one who has the mark of the beast in his forehead?

But then Dr. L. says farther—"The love of each member is due to every other one; and when disaster meets any member, the whole body flies to his relief. And that disaster may be met in the commission of any, and all sorts of crime: And yet he is to be relieved—right and law, and justice and the common good—all to the contrary notwithstanding!

What business have holy men of God in such an organisation? *Is not* the Church enough for them? Let the Jew combine with the Jew, and the infidel with his fellow, and the Atheist and Deist with their kind, but what hast thou, *O man of God*, to do with such *unholy secret associations!* Jesus your Savior declared—"In secret have I said nothing." Every Christian should hear and obey the command—"Come out from among them, and be ye separate and touch not the unclean thing.

W. POST.

Rochester, July 19th, 1869.

CARONDALE, PA., July 19, 1869.

EDITOR CYNOSURE:

I have been led recently to think how ignorance prevails—even to our highly favored land of gospel light and liberty, where schools colleges and other charitable and educational institutions abound so plentifully for the public good, and for the amelioration of the human race. Why, just think of it! Take your humble young servant, (the writer of these lines) for example. I have been to school all my life pretty nearly, have graduated from one of the first colleges (in rank) in the community; and yet, withal, my dear reverend friend, I never knew there was a our being waged a silent warfare, and leading secret orders, until two or three months ago, when by one eyes have been opened since I first became acquainted with the Christian CYNOSURE! How much I have learned in a short space of time! I am twenty-two years old. I know more now than I did when I received my "sheepskin" (diploma) at college. I was upon the eve of joining the Free Masons lodge here, when in the mercy of God said "wait!" Then came the CYNOSURE; and next Elder John Q. Stearns' letters on Masonry, all of which I hulled after a careful and prayerful perusal, rather than Masonry! Wasn't all this a divine interference for my immediate good? Indeed I look upon it as such. I am a member of the N. S. Church in this place. I consulted with my pastor about the subject, and I found he was anti-Mason altogether in his principles. I have unisensely been relieved, I confess, from getting into the meshes of that murderous institution. Thus it is through ignorance Masonry thrives. That is, their members know nothing about the order until initiated; but, continue to publish the Christian CYNOSURE, send out its books, scatter the documents, enlighten the people, hold county, state, and national conventions opposed to secret societies, &c., and then in the due course of time, God will give the ultimate, triumphant victory through our Lord Jesus Christ! At another time I will write concerning the temperance orders, (especially the "Good Templars,") and tell you what I know of some of their doings here and elsewhere. Do not spare words or save your lashes, dear CYNOSURE, from those minor "works of darkness," for I sincerely affirm that they are doing more for Masonry than for the glorious temperance cause! Yours for the right,

JAMES F. LAYTON.

INTERESTING CONVENTION.

HAMMONTON, N. Y. June 11, 1869.

This quilt, sequestered nook, has for two days past been the scene of unwonted excitement, occasioned by the presence of delegates to the thirty-fifth Annual Convention of the Delta Upsilon *Anti-Secret* Fraternity. This organization is composed, for the most part, of Christian young men, who according to the preamble of their constitution, seek to overcome the evil influence of secret societies in college, and to cultivate the moral, mental and social nature of those with whom it comes in contact. It is founded on the principles of the brotherhood of man, and the Fatherhood of God as mystic signs and grips in order to recognize its members. Its aims and labors are honorable, and such as no high minded young man need be ashamed of, and for consequence needs no veil of secrecy to hide its workings from the eye of the professors or the public.

FEMALE RIGHTS.

We have a quiet looking hen with two chickens running about our door, who has assumed to herself the right of crowing in a very masculine manner, apparently for the purpose of asserting the equality of the sexes, and to show that chanticleer can be matched in his most difficult feat. In justice to her, we must remark that it has not effected her modesty of demeanor, and for aught we can discover, she scratches as industriously and patiently as ever. She has attended no convention as far as we know, but has quietly assumed the station, to which she deems herself entitled. She did not pause for resolutions or speeches, but entered at once upon her field, and chanticleer perceiving that the thing was done, with a sort of prophetic twinkle in his eye, as if he thought she would come to, I' some bad end," walked with a strut away. Whenever his shrill voice rings out, she at once answers it with defiant note, stretching her neck as high as his. He seems to gaze at her sometimes, with quite a puzzled air, as if it confounded his philosophy, but she holds firmly to her position, and calmly asserts and exercises her rights.

Should this experiment succeed, it may be the beginning of a great reform.

The *Pacific* (Cal.) mentions several wine-growing regions of California, in which wine is cheaper than milk, and often more freely drunk. The result is anything but favorable to temperance. At Los Angeles, and at Anaheim, a vast amount of brandy is drank, "just as much or more than if no wine was made," indeed, wine-making includes brandy-making, unless the tax on the latter is very high. A similar testimony is given in regard to wine raising in Southern Ohio. Wines is very much like all "moderate drinking:" it doesn't stay moderate.

The Christian Cynosure.

"AFRAID OF MORGAN'S GHOST."

Sneers and mockery, are among the most effectual means employed by bold and hardened sinners to overcome the scruples of the unexperienced and conscientious. Thus when a dutiful child urges the instructions and wishes of his parents against the solicitations of fast companions, to join them in some vicious enterprise—" Gracious!" says one, "you must be green, to suppose they will ever find you out." "What if they do," impudently asks another. "O dear," exclaims a third, "he's tied to his mother's apron strings," &c., &c.

By similar means in the reformed inebriate, or the pledged teetotaler, induced to break his pledge and enter the seductive path of riot. "Afraid are you?" they ask; "what are you afraid of? The cold water fools? Under petticoat government, are you? Afraid you can't control yourself? You must be a mighty strong minded man, and have a deal of self-respect to be afraid of one glass of beer! Walk up and take a drop of the 'O be joyful,' and show that you are put free and independent? Who's afraid of the person or the simpering women; or the whole army of cold water fanatics?" Assert your liberty. "Who's afraid of a drunkards ghost?" All this is in perfect keeping with the moral condition of hardened, blinded, and besotted men, in whom the light of reason and conscience is extinguished by Hoes of reckless depravity. We expect such fools to "make a mock of sin," and by sneering and boasting to hanter and bodger whom they can, into their ways of death. But what shall we say of a professed minister of Christ who publicly adopts the same method to overcome the conscientious scruples of his hearers, with regard to secret societies, sarcastically and sneeringly remarking that "some very conscientious people cannot join a secret Temperance order—they are afraid of the ghost of Morgan?" Yes Dr. Rop, we *are afraid* of the ghost of Morgan, for his soul with all others who have been slain "for the testimony they held," is crying from under the altar—"How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" That cry has entered the ear of an omnipotent avenger, and when "the great day of his wrath is come" and "he maketh inquisition for blood," "the kings of the earth and great men, and the chief captains, and the mighty men,"—yea, even the Grand Masters and Noble Worthy Grands will no longer be able to cover the blood they have shed, or further to evade their own reward. Vainly then will they seek to hide themselves, and implore "the rocks and mountains to fall on them and hide them from the fear of Him that sitteth on the throne, and from the wrath of the lamb." Where then will that minister stand who will publicly make a jest of that secretism which has led to murder? Who can sneer and mock at the conscientiousness which is shocked and repelled by a murder, which, as John Q. Adams shows, involved no less than nine of the most atrocious crimes ever committed in human society? It was a murder, which as a representative act, involved its thousands and tens of thousands of participants and disclosed a wide spread organization based upon principles, of which such murders, are the legitimate fruit? Let no minister of Christ, or Temperance lecturer, sneer at the conscientiousness which hesitates to adopt the principle of enforced and perpetual secrecy, when one has before him this bloody testimony that the ripened fruit of such secrecy, is murder, and every abomination of the earth! Afraid of the ghost of Morgan! The profane sneering by which drunkards and rowdies entice the irreso lute is, pure innocence, compared with such blasphmous bantering from the pulpit. H.

SATAN'S PICTURES OF HEAVEN Seen through the "Gates Ajar."

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Take the following from "Gates Ajar," in which the Christian religion now found in the Churches of the United States are represented by such euphonious names as "*Deacon Quirk*;" his gawky son "*Abiadah*," whose merit is that he despises his father's religion;" *Rev. Dr. Bland*," "*Poor little Mrs. Bland*, with her three babies." These with Deacon Quirks "old felt hat" are the author's mind creations when she images to herself the orthodox Christianity of New England; excelled only by the shuller travesty and caricature of religion by Mrs. H. E. Stowe.

On the other hand the heroes of her novel are her lover "*Roy*," a Christian and a saint, though he dies without confessing Christ; her self, "*Mary Cabot*," her aunt "*Winifred*," at once her model, teacher, saint and reformer of the New England faith. This aunt too, has a little daughter Faith, who speaks of a clergyman as "*a bully old minister who banged the Bible like every thing!*" We are carefully told that the "catechism" that this child ever hears is her mother's questions and "dogmas" (doctrines!) of religion which fare as the catechism does.

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SPEECH OF P. PAINE.

SUBJECT—" FREE MASONRY AND ITS ORDERS."

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Fellow Citizens: As a general thing secret associations are hated for the purposes of veiling the laws. The patriots of the Revolution, after our liberty was established, entered their solemn protest against secret associations of every kind. All lawful purposes need not the covering of secrecy or secrecy to possess them. No midnight meetings are necessary for societies who have nothing but honest and honorable objects to effect. But, on the other hand, if a society has unlawful purposes to effect, how can they effect them if their designs are exposed? No band bound together for unlawful purposes but have their secret meetings under cover of midnight darkness; none but their own members are allowed to enter; and nothing but mystery attends their whole progress. They acknowledge that they are bound by solemn oaths not to discover the nature of the institution; and certainly the greatest facilities are offered for unlawful purposes. And now, when we find an institution of Free Masonry, that was destroyed and all its secrets exposed in 1833, now again extending itself through the Union, and using its utmost power to possess itself of all the offices in the land, it is time that public sentiment was aroused and warned against them. We ought not to tolerate a society amongst us who have sworn to each other to keep secret all crimes a brother Mason may commit, and even to give him timely notice of all approaching danger that they may escape the clutches of the law. Having reached the Royal Arch degree, they are then required to swear in the following manner: "Furthermore, do I promise and swear that I will protect a Companion Royal Arch Mason, "whether right or wrong." Throwing off all reserve, they swear that they will protect a brother in an villainy whatever, and however heinous the crime may be, in so much that if he has any regard for his Masonic oath, sit on a jury where a Royal Arch Mason is to be tried for a crime, and bring a verdict of guilty, when he has sworn to protect a companion, whether right or wrong, how can he keep his oath and be an honest man? Is he not a perjured villain? Is he not a murderer? For how many have been murdered by murder, which, as John Q. Adams shows, involved no less than nine of the most atrocious crimes ever committed in human society? It was a murder, which as a representative act, involved its thousands and tens of thousands of participants and disclosed a wide spread organization based upon principles, of which such murders, are the legitimate fruit? Let no minister of Christ, or Temperance lecturer, sneer at the conscientiousness which hesitates to adopt the principle of enforced and perpetual secrecy, when one has before him this bloody testimony that the ripened fruit of such secrecy, is murder, and every abomination of the earth! Afraid of the ghost of Morgan! The profane sneering by which drunkards and rowdies entice the irresolute is, pure innocence, compared with such blasphmous bantering from the pulpit. H.

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Fellow Citizens: As a general thing secret associations are hated for the purposes of veiling the laws. The patriots of the Revolution, after our liberty was established, entered their solemn protest against secret associations of every kind. All lawful purposes need not the covering of secrecy or secrecy to possess them. No midnight meetings are necessary for societies who have nothing but honest and honorable objects to effect. But, on the other hand, if a society has unlawful purposes to effect, how can they effect them if their designs are exposed? No band bound together for unlawful purposes but have their secret meetings under cover of midnight darkness; none but their own members are allowed to enter; and nothing but mystery attends their whole progress. They acknowledge that they are bound by solemn oaths not to discover the nature of the institution; and certainly the greatest facilities are offered for unlawful purposes. And now, when we find an institution of Free Masonry, that was destroyed and all its secrets exposed in 1833, now again extending itself through the Union, and using its utmost power to possess itself of all the offices in the land, it is time that public sentiment was aroused and warned against them. We ought not to tolerate a society amongst us who have sworn to each other to keep secret all crimes a brother Mason may commit, and even to give him timely notice of all approaching danger that they may escape the clutches of the law. Having reached the Royal Arch degree, they are then required to swear in the following manner: "Furthermore, do I promise and swear that I will protect a Companion Royal Arch Mason, "whether right or wrong." Throwing off all reserve, they swear that they will protect a brother in an villainy whatever, and however heinous the crime may be, in so much that if he has any regard for his Masonic oath, sit on a jury where a Royal Arch Mason is to be tried for a crime, and bring a verdict of guilty, when he has sworn to protect a companion, whether right or wrong, how can he keep his oath and be an honest man? Is he not a perjured villain? Is he not a murderer? For how many have been murdered by murder, which, as John Q. Adams shows, involved no less than nine of the most atrocious crimes ever committed in human society? It was a murder, which as a representative act, involved its thousands and tens of thousands of participants and disclosed a wide spread organization based upon principles, of which such murders, are the legitimate fruit? Let no minister of Christ, or Temperance lecturer, sneer at the conscientiousness which hesitates to adopt the principle of enforced and perpetual secrecy, when one has before him this bloody testimony that the ripened fruit of such secrecy, is murder, and every abomination of the earth! Afraid of the ghost of Morgan! The profane sneering by which drunkards and rowdies entice the irresolute is, pure innocence, compared with such blasphmous bantering from the pulpit. H.

SATAN'S PICTURES OF HEAVEN Seen through the "Gates Ajar."

A young mother writing to the editor of the CYNOSURE says:

"It is a rather serious medley—the fashionable writings of the day—on the one hand, horrified at infanticide, and, on the other, spreading sentiments tending to produce a state of society which make it a great misfortune and curse to have children."

It is agreed that the religion of the Bible that is, of Christ, saves infants; while all other religions murder them, directly or indirectly, in one way or another. The era of large families in this country was the era of "catechisms" and "*dogmas*," which is the modern slur for *doctrines*. That is, the era when the Christian religion meant something and its professors knew what they believed. In countries called Christian, as "doctrine" fall, pictures and amusements rise. Faith looks at invisible truths and walks by them. As faith perishes, pictures, rites, fashions and fancies come in and make a worldly religion.

In the book called "Gates Ajar," (which is but a specimen,) we have the modern style of religion which includes—

I. A contempt of real serious Godliness, as "ignorant, narrow and bigotted."

2. Claiming a new patent and pretense of improvement upon existing Christianity.

3. A sensuous heaven; a blurred law; a dimmed and doubted hell; softened theories of sin; and sentimental substitutes for real graces.

Take the following from "Gates Ajar," in which the Christian religion now found in the Churches of the United States are represented by such euphonious names as "*Deacon Quirk*;" his gawky son "*Abiadah*," whose merit is that he despises his father's religion;" *Rev. Dr. Bland*," "*Poor little Mrs. Bland*, with her three babies." These with Deacon Quirks "old felt hat" are the author's mind creations when she images to herself the orthodox Christianity of New England; excelled only by the shuller travesty and caricature of religion by Mrs. H. E. Stowe.

On the other hand the heroes of her novel are her lover "*Roy*," a Christian and a saint, though he dies without confessing Christ; her self, "*Mary Cabot*," her aunt "*Winifred*," at once her model, teacher, saint and reformer of the New England faith. This aunt too, has a little daughter Faith, who speaks of a clergyman as "*a bully old minister who banged the Bible like every thing!*" We are carefully told that the "catechism" that this child ever hears is her mother's questions and "dogmas" (doctrines!) of religion which fare as the catechism does.

From this aunt we learn that she will "laugh and joke" with her "*Roy*" in heaven and so finds peace!

Feeling, the writer tells us "under some sort of theological obligation" to hear the child (her niece) say her prayers, she is delighted when the child yawns and says the Lord's prayer: "*That's a dreadfully long tailed prayer.*"

Her aunt, she is careful to tell us has read Swedenborg's "books," though she is not a Swedenborgian. She quotes, however, from Swedenborg a passage where he says he had—"*spoken with angels mouth to mouth*," but she says nothing of those other passages in which the author she holds up to our admiration, justifies lust as a necessity, and "*exoriation*," or fornication as its remedy! This young widowed aunt dies, and instead of meeting Christ, like other dying saints, sees her husband and ex-clerics—"Why, John." So ended the volume "Gates Ajar."

PREMIUMS FOR SUBSCRIBERS.

If premiums are offered at all for subscribers to a paper—which, by the way, is depending on *buying* them, rather than deserving them, and that too often with other peoples money—but if they are offered at all, they certainly may be expected to accord with the character of the paper. The *Advance* makes the following offer:

"POPULAR PASTIMES."

"Popular Pastimes, is a book packed full of rules for croquet and other plays, decebeomania shell-work, tableaux, and games of almost every description. Its price is $1.75. Sent to any old subscriber for one new subscriber."

Now this offer (if the *Advance* is worth anything,) will tend greatly to spread that book; and the teaching, or impression of that book will be "that games of almost every description" accord perfectly with the religion of the *Advance*. We should not notice this, were it an isolated case, but it accords with the drift of that paper. It strives to make religion conform to the world's amusements, and going on in this way, we may soon expect it to prevent God's requirements in that channel. We may expect it to teach *repentence*, if it teaches it at all—which was the head and front of the Apostles teaching, but which is being little found in the *Advance*. We say going on in this way we may soon expect it to teach *repentance* as an amusement—balking out right eye sins, as an amusement—walking with Christ, overcoming the world, crucifying the flesh, watching unto prayer, and the like—as pastimes.

And then we shall want the Bible changed to suit; and it is already hinted that a general revision of it is necessary. Those antiquated phrases about denying one's self, mortifying the deeds of the body, crucifying the flesh with its affections and lusts, &c., will need to be modified or expunged; and so religion will become very attractive to impenitent hearts—to the formal, the worldly, the pleasure-seekers, that is, it will be no religion at all F

PHRENOLOGY AND SECRETISM.

We have received several communications from a much respected correspondent on the connection of phrenology and secret orders. He seems to think a knowledge of the former necessary, in order to correct the latter, and so goes into an illustration and exhibition of the science, and says—"It points out the only possible plan for exterminating shyness, craftiness and secret societies.

We cannot but overlook phrenology as a science, and it may perhaps explain in some measure, why some are more inclined to secretism than others; but this will not get them out of it. They will not submit their "bumps" to our hammers; and if they would, and if we should succeed in knocking them off—still according to phrenology, they would all grow out again, unless we could enlighten, convince and correct the mind. It is the activity of the mind, in the wrong direction, that makes the bumps. If thus we give our time and paper to describe the traits and "bumps" of secretism, why, we shall still have them growing on and on "*ad infinitum*." We must therefore make it our object to give light, and facts, and reasons, and overwhelming arguments against this secretism, and get mens' minds corrected, and then the bumps will take care of themselves. So, if our friends write articles, elaborate though they may be, about traits and features and bumps of this great evil, yet they must not expect us to publish them. It would be lost labor. F.

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

THE ILLINOIS EIGHTH.

AN INTERESTING BOOK FOR SOLDIERS OR CITIZENS.

This is a history of the Eight Illinois Cavalry, by its Surgeon, Dr. Abner Hard, of Aurora. This regiment raised by Gen. J. F. Farnsworth, M. C., was a marked and interesting body of men, among the thousands who bore arms in the late war for the salvation of our country and perpetuation of liberty.

A small edition has been published and those who are fortunate enough to obtain a copy will have a most interesting heir loom to leave to their children. Dr. Hord is not a professional author, but his book takes you to the camp on Fox River, and with the regiment through battles and weary marches so easily, that you forget but that you are making the journey yourself, and the scenes are living around you. Every soldier, and every one who wishes to know and remember what our citizen soldiers went through with, should buy and read this interesting book. Copies may be had by addressing, Dr. Abner Hard, Post Master, Aurora, Ill.

SPEECH OF P. PAINE.

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IMPORTANT NOTICE.—A Gift of Light.

Philo Carpenter, Esq., of Chicago, has authorized Rev. A. Bitchie, Secretary of the "Western Trust Society," editor *Christian Press*, and publisher of "Finney on Masonry," to present one thousand copies of that great test work of President Finney's great life, to the first one thousand ministers who apply for it, sending no postage, (which is twenty cents) to the publisher. The gift is intended for ministers who are doing ministerial work, preaching, teaching, etc., in some one of the Christian denominations.

This notice will be kept standing in the Cynosure while, that every reader may have time to see that the ministers in his neighborhood are supplied, or until the thousand copies are exausted, or the fund enlarged by similar donations from other benevolent persons. Those who apply will be particular to apply direct to the publisher, Rev. A. Ritchie, No. 176 Elm street, Cincinnati, Ohio.

Correspondence.

IS MASONRY POLITICAL?

The pretence that Masonry is not political, is as pharisaical and false as all the other pretences that are set up in its behalf. It is as false to say that Masonry is *not* political, as it is to say that it is religious. The man must be either very ignorant or knavish, or both, who sets up any such pretence. History is full of instances where the worst possible consequences have ensued in the political world from the machinations of secret societies. The disturbances of Europe in 1848, were occasioned by secret societies. The kingdom of France, under the wise and moderate reign of one of the best of kings, Louis Philippe, was easily supplanted by secret societies, under the pretext of setting up republican government, and turned over into an empire; as these rendered a strong government necessary by their own wicked extravagancies and follies. Mexico has been kept in a constant ferment for half a century, her revolutions numbering on an average at least one a year, by her Masonic power. The power in the United States kept the reins of the government for many long years, by the force of Masonry, Odd Fellowship Knights of the Golden Circle etc., etc. It was through the aid of secret societies that the slave power was sustained and at length wrought rebellion.

All this goes to show that secret societies are merely political associations. They are a third power between the two legitimate party divisions of republicanism and democracy, and on whichever side they bring their force to bear, whether for good or evil, they have a chance to carry the day. They are mercenary political forces that, without any regard to morality, may give their weight to which ever party will pay them the highest rates in office and profits.

We are aware that Masonry claims with very unctimonious, mouth-puckered propriety, that Masons are too holy, pious, benevolent and religious to enter into any political schemes or an organized power for self aggrandizement. But those Masons, after all, are but men, some of them we know to be very unprincipaled men, bad office-holders, and what evidence is there that one secret society is any better than another. We are very willing to admit that some Masons are good men, who would prevent their organization from being a political fraction if they could, but when such a good man has once turned himself over, bound hand and foot, by barbarous oaths to such an organization as what can he do towards stopping or directing its machinery? While he himself may be a good man, it is not the fault of the organization to which he belongs if he is not a consummate villain. We have many slave holders who were good men, but the institution which they supported, was rightly termed the sum of all villains. The pretence of the slave- holder that slavery was sanctioned by the Bible nor to worse than the same pretence set up by Masons that Masonry is scriptural, holy, religious, and Christian. The very fact that Masonry assumes to be non-political, is one of the evidences of its knavishness. While taking an oath to have nothing to do with politics, it nevertheless does have a great deal to do with them.

We know of nothing more dangerous to a peoples' rights and moral interest than the sly double-faced, dealings of Masonry. Pharisaism and Jesuitism are both outdone by it. When Christianity dawned upon the world, Pharisaism was driven from the temple like bats by the approach of air and light. When the reformation dawned upon the modern world, Jesuitism, the spectar of Pharisaism, arose and placed itself between the new light and darkening errors and superstitions which had been inculcated by Romanism, and strove to protect and screen the latter from the former. The dozen heads of John the Baptist, more or less, the tons of timber from the true cross etc., etc., claimed to be in the possession of Romanism, were all found to be base impositions; and, as the reformation light still advanced and increased in splendor, they disappeared—vanished from the gaze of once deluded multitudes, leaving nothing but the evidences of *craft* and juggliery behind.

So, when modern republicanism dawned upon the world from the American Colonies, Masonry stepped in between it and the practices of despotism, and endeavored to defend despotic acts against the open manly, generous indignation of a humane people. Masonry strives to keep alive the old Feudal practices of Europe, the old imposition that it Masonry, built Solomon's Temple, and other such notions, all of which are opposed to republican government; for republican governments cannot possibly exist without the habitual practice of that open, frank, manly and straight forward course of conduct which would be death to Masonry. The reformation and abolition are at the same time. Republicanism and Masonry in the United States were called together, like man and the serpent in the garden, like the two Roman twins; and one or the other must fall. Republicanism is the agency of a free people, while Masonry is the agency of despots and kings. It kept slavery alive till war became inevitable as a means of vindicating the moral sentiment of the people. It turned over France from a moderate government to a despot. It has given united Italy a solid *king*. It has aided to keep Mexico in a state of moral and political chaos for fifty years; and generally, like Jesuitism, it occasions the very evils which it makes a merit of pretending to cure.

What could be more destructive of republican character than to help create a public mischief as a Mason in the secrecy of the lodge, and then make a great display to the world by efforts at suppressing it? And yet, such is Masonry. Not a few of our heroes of the rebellion, played parts before the scenes, the contrary of which they had first rehearsed behind them. They made as much capital out of the rebellion as possibly could, and then increased their capital by opposing it. And the worst of Masonry is that it makes a merit out of such double dealing; it teaches it as an art by which an aspiring politician may rise in his career and prosper. If a political leader, relying solely upon honesty, makes a mistake, turns directly about and goes in the opposite direction from which he travelled before, he would probably be derided, prostrated, and never raised again; but if a Mason should pursue a similar course from Masonic art, he would be extolled, favored and petted as a veritable hero, and why is this? It is because he has the greater secret power of Masonry, which the people at large do not suspect.

In fact, Masonry is a secret political party, whose chief power lies in its secrecy. Its forces are ever ready for action. They garrison, undershrewd, cunning leaders, every considerable country village. They are some of our most untiring, plotting politicians, and know exactly how the political forces stand arrayed and what the chances they have for success. They spoils by throwing their weight upon one side or another. Their religious character is a false and unfounded as the sanctions by which they seek to maintain it.

From a long service in the democratic party Masonry at last went over to the whigs and formed a republican party; and more goodly seekers for spoils and plunder the country has never seen. Our new allies were new men, enemies, and Bishop Hughes their main object. But the day of spoil and plunder is comparatively over; the true republican spirit of the people, the true republican party—not its secret allies—is beginning to call for recovery, and Masonry must fall in office yet.

This would be death to the aspirations of many of our secret allies, and hence they are taking the alarm. They begin to show dismay and opposition to the movements which are bent to their old congenial friends the democracy; when they can do with a good Masonic grace, for they have really done their old democratic friends but little or no harm.

We frighten many people by their defection. We don't ask them to stay; all then we ask is that they will meet us.

ON THE SQUARE.

E. S. SEDGWICK'S LETTERS—NO. 10.

Thomas Wright's cousin, a Mason—a methodist circuit preacher was at his house, and being told of the abduction of Morgan, said, "I hope they won't stop till they get him to Boston." Wright lived in Canandaigua: asked me the news: I answered, 'a man has been kidnapped, and carried from here to Niagara.' N. G. Chesbro, who was by, said some thing about people's minding their own business. I asked him if it was not every man's business to maintain the supremacy of law. He said yes, and sneaked off. He seemed to feel as the irate rebels did, after breaking the laws of the country. He wanted to be let alone.

I attended the first trials at Canandaigua when Lawson was tried, and saw the subterfuges of Masons, to screen the guilty, and the mutilation, which the parties on trial and their counsel made on our land. Some time after, I saw Sheriff Bruce of Niagara Co., and Whitney in the county jail, for the part, which they took in the transaction: they were feasted by the *traitor* Whitney, in jail, and considered by them as Masonic martyrs. I thought if Masonry could lead so respectable a man as Bruce into so heinous a crime against a free citizen of the United States of America, and to prostitute his position as sheriff to screen criminals, how corrupt must be the principles of such an Order. In conversation with a Mason, a universalist minister, who was noted for fervor and ability in prayer, he said, if there was any truth or honor in him, Morgan's book was not true,—there was no truth in Masonry. I was therefore, I need not quote from it, to show what Masonry is. He did not know how well I knew that his assertion was false. As I found that Free Masonry made liars, and the most bereid be brazen, as to assert the contrary, I thought it time that lovers of right, of equal protection from violence, and of the supremacy of law should unite to preserve our sacred civil and religious institutions from such a pestilence as Masonry, the dark spot of despotism, and heathenism. I was, and am satisfied that its tendency is to unfit its votaries for patriotic citizenship, and for benevolent benefactors of the human race; for selfishness and unfair management to obtain place and power; to promote crime, by inspiring the hope that the fraternity will ward off the penalty; to habituate the attendants of their lodges to debauchery, and to destroy the moral sense of candidates, by loosening the ties which should bind them to family and church, and, above all, to Christ the Savior of lost man; whose salvation is not to be trifled with by such paltry allusions as 'every thing that is opposite to him,' who says, He that loves father or mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me; and he that takes not up his cross and follows after me, is not worthy of me. What will be my to such as unite in an unholy league with his avowed enemies for selfish purposes, and join in their midnight orgies.

The Rev Axel Backus was in his address at Masonry, has not made good men worse: would to God that it had made bad men better." But we have too much evidence now that it makes those who have been called good men worse. We see it corrupting men in high stations, who were trusted for their probity, and respected for their useful course of life, leading thing them to violate their oaths, their honor, humanity, and sacrifice a human being to appease their Moloch—Masonry—the deformed of worshipped monsters. Its baneful efforts upon the members, is in proportion to their attachment to their idol: some pay little regard to it, and escape almost unscathed; others are swallowed up in it; and lost for good, and val- ue to society, to virtues, and to God.

I would warn all, especially the young to be ware of all secret oath-bound societies, whose origin is selfishness; to resist them by cultivating a world-wide benevolence. Let all equally share in you regard, according to their worth, and your moral, social, and civil relations to them; and, like the good samaritan, be always ready to help the needy, comfort the afflicted, and promote the welfare of the whole human family; thus you will approach nearer to Him who is good to all, whose tender mercies are over all his works.

Every lover of the truth, of right, of country and of mankind should be alert in the detection and suppression of evils such esp the foundation of morality and true religion, by fostering partiality, pleasing the truth of God on a level with the inventions of men, of the most debased men, and lead from the source of true allies, and everlasting life and glory.

E. S.

RIDICULE INSTEAD OF ARGUMENT.

When persons, or papers, try to sustain their position by meeting truth and reason with ridicule; it shows their cause is very bad. We have an illustration of this in the following extracts from the Bennington *Banner* Vt, and the *Troy Times*.

Some supercilious old grumbler, in the Synod of the reformed Church, which convened at Philadelphia last week, furnished another world of amusement for the reporters, by attempting to get through that body a Resolution in opposition to Free Masonry, denouncing the Order as political, idolatrous, anti-christian, and hostile to the Church. He however had about as much success in his various, and he demanded an investigation. The Committee to whom the matter was referred, reported that any further action on the subject, by those not members of the Order, would be manifestly unfair, since it must hinge upon *ex-parte* evidence—that is, upon the testimony who under took to condemn that which he knew nothing, was pretty certain to make an ass of himself.

Yesterday, at the anniversary of a religious society, Bishop Hughes, of course, was invited to attack all secret societies, and more especially the order of Free Masons. It is too late in the day to enter upon a crusade against an ancient and honorable Brotherhood, whose head of Union is charity. The world is wide enough for the Catholic and the Free Mason, and those who do not. The power of the Pope, the Jesuits, the Inquisition, etc, in a large degree, due to the self-sacrificing labors of the Society of Jesus, (commonly called Jesuits,) whose fame is known in all missionary lands. And the efficiency of this religious brotherhood has been increased by the secrecy which has always enveloped its organization and counsels.

As to the last of these extracts, we are glad to be informed that Arch Bishop McCloskey is not against all secret societies. Perhaps he is as competent to judge of the duty of a Christian Bishop, as a secular village editor. And possibly even Masons themselves may yet learn that anti-Masons are not all "*crack brained* fools" as they have been called for the past year. Perhaps Bishops, Senators, and Clergymen who disapprove of Free Masonry, shall see fit to define their position, and speak as they believe on the subject.

But we are told "It is too late to enter upon a crusade against an ancient and honorable brotherhood whose head of Union is charity." But this is by no means a description of Free Masonry. It is neither ancient nor honorable, and charity never entered its heart. It is a *modern*, as has been proved again and again; and is as wicked and degrading as it is modern. Then, as to its *charity*—no conspiracy or combination of men ever had more thoroughly selfish. Its very life, and constituting principles is—*selfishness* against the general good.

But the above writer very justly compares Masonry with Jesuitism, and shows that their morality is increased by their secrecy! This is true. Neither the Jesuits with their inquisition, nor Masons with their lodges, could have carried on their work of wickedness and blood and murder under the open light. They must have darkness for success. And like those institutions are a reproach and a curse to any people, and this is beginning to be understood, and their doom is sealed.

LUX.

ARE MASONIC ADVERTISEMENTS RESPECTABLE?

Editor Cynosure:

I noticed that the paper called "*The Nation*," published in New York, which claims to be one of the most respectable publications in the country, has an advertisement in favor of *a Masonic paper for the half million of brethren in America.*"

Now since Masons corrupt and debase the honor of young men by enticing them to take the oaths which may bind them to do wrong things, and even to commit murder, what respectability is there in giving currency to Masonic publications, any more than there would be in spreading those obscene books which lead young men into brothels? The honor and purity of young men are affected ruinously in both cases. For our own part, we think that the Nation might advertise Dr. Sanford's Liver pills with just as much propriety as it can the "*American Free Mason*" of Cincinnati, Ohio. We consider that the editor of that paper, *Free Mason*, is doing quite as much service for young men that Madame Restello is for certain unfortunate young ladies, giving them aid and relief in a time of need.

The advertising of a quack remedy, or any other imposition, is not really more discreditable than announcing the wares of secret societies. Would the Nation advertise the Holy Coat of Treves, as a *bona fide* sacred relic? Or the thigh bone of John the Baptist? Has it or other rule the same two in a book advertising columns indiscriminately for so much money per square, no matter what it is that square?

As a conservator of republican institutions we are based upon freedom, honesty, sincerity, and fair open dealing between man and man; as a supporter of the laws, which alone have the power to prescribe oaths and point out those who are to administer them, as a friend of Christianity, to which the blasfemous oaths and mummery of Masonry are utterly abhorrent—by every token of a respectable paper, should "the Nation" abstain from aiding in the spread of Ex-Emulen, or any other secret society.

TRIANGLE.

Sinners, are not only to come to God with broken hearts, but for broken hearts; and if you cannot feel your need; come to Jesus to help you feel your need; for this he gives them.

LET YOUR LIGHT SHINE DEFORE THEN.

The hypocricy of Masonry is manifested in this, that while it pretends to be religious and Christian, it violates the precepts of religion and Christianity.

The Masons pretend that they have a source of *light* which is unknown to every body but themselves. They keep this *light in the dark*, and sell it only at so much a degree, giving it out only to those who are foolish or base enough to buy it.

They even thrust themselves forward to put the very date of light upon foundation stones, with which they have no right to meddle. But when one asks for their light, the answer is, oh, no, that is a great mystery, a great secret which must not be allowed to shine before men generally, but must be given out only to such as degrade their manhood by binding themselves with an oath to serve as and one purposes! They keep their light hid under a bushel, like a little joker; now you see it, and now you don't; and such miserable, unmanly jugglery as this, will never be a substitute or impudence to call the Christian religion!

Like the painted street strumpet, the lower they become, the more modesty and delicacy they cast away. They are too delicate and made it to let their light shine before men. They would have to blush interestingly, like a young, pure and innocent girl, if their good works were all shown. Do not even the immaculated sheep-skin would serve to hide their blushes. Nothing but the dark would conceal them. The light would be too glaring for their delicate Christian completion.

And yet, with a strange inconsistancy, the good and worthy brothers who exhibited themselves on the stage in Philadelphia recently, did not appear to blush. When the curtain was drawn, there they stood, a bold faced, noble band of Masonic brothers, each in the full toggery of a militia colonel, wearing epaulets, and a hand organ and monkey with access from the Black Crook to complete the picture. Here, for once, the Masons seemed proud, unblushed, and immodest, letting their light shine in a full flood of glory before men. They were in a time pose, struck an immense tableau attitude, they marched, they counter marched, they evolved, involved, and disevolved, they wheeled, they turned, they faced about, they described crosses, triangles, circles, until one wondered if such mountebank movements' really ever had any thing to do with building or guarding Solomon's Temple, constructing fortresses, and maintaining and propagating the Christian religion. The whole ceremony ended in a dance.

Here, for once then, Masonry hid let its light shine before men; and we can see what its good works are. But in sober earnest what were all these monkey-shines for? We can not so unman and be-little themselves, without some object in view. These noble grand Sir Knights Templars must have meant something or other by making such a puerile exhibition of themselves upon a public stage. Was it that David affected a dreuling madness once, and why might not Knights Templars do the same? But King David's object is known. It is not in the least likely that in any mystery; it had no double significance. What is then of the right worthy Knights Templar?

Reader, we will give you our suspicions, for where Masonic light exhibits itself it always has some such a double vision that we cannot help our suspicions—we suspect that by such mountebank manoeuvres the Knights Templar are conveying to the world their practical belief that—*hereof are the grave makers!* Following the great Boston prince jubilee, the Templars are trying to make people think that our Southern brethren, who are almost all Masons. Having set aside all moral, Christian and proper ways of making peace by a manful, open assertion of sound principle, and a vindication of the laws, having placed *necessity above right and morality* as the cause of abolishing slavery, and having annulled our laws against treason in behalf of their Masonic traitors of the South, they now seek to make peace by ridiculous religio-military-Masonic evolutions for popular diversion on the stage of a theatre or musical hall. We do not know that we are right in our suspicion—for we can tell what is right where Masonry prevails? When can depart from the ways of soberness and truth and resort to double meanings, who can tell what they mean?

We do not propose, however, to distress our selves in trying to discover the meaning and significance of the secret manifestations of Masonic light at Philadelphia. Whatever it may have been intended to mean, we should decide at once, without hesitation, that it was unchristian, unmanly, and trivial, and would better be kept hid in the dark and not be permitted to shine before men.

Let these men come out into the Christian light and show themselves clearly and distinctly as they may pretend to be a right, honest, virtuous body, then their "fuss and feathers" and military dress and trival evolutions can only bring discredit upon religion. The movements of the Knights Templars are not harmless and inoffensive. If they are a military organization, subject only to a secret irresponsible head, and not the regularly constituted authorities of the State, then we object to having every country village of a free people garrisoned by such soldiers. No honest, independent man, such as constitutes a free state, could live unoppressed where *such* soldiers are stationed.

ON THE SQUARE.

DONLAND, Ill., June 23, 1869.

E. A. Cook—*Dear Brother*: Enclosed please find one dollar, for which please send me the Christian Cynosure.

I have had time to consider on the subject of secret societies, and the position assumed by the convention, and am satisfied that it is a right position, and that it is the duty of every Christian and lover of his country, to put forth every effort in his power, in opposition to the spread of such societies. I have always been strongly opposed to them, and have been greatly strengthened in my purposes by attending the convention. I have for many years believed that Masonry was closely allied to the anti-Christ of the last day. Its present position, assumptions, and purposes, as far as can be known, confirm my belief. It is a power in the land for evil, and we can see it cropping out on every side, like a putrid fungus growth, subverting justice and corrupting the Church. These combinations will not yield without a desperate struggle. They strike in the dark, and revenge is their motto, on all that oppose them. The secret, and misrepresented ridicule, and torture, have already commenced against the convention and its delegates; but armed with God's truth, we may hope to pour such a flood of light over their darkness, that the world shall see their corruption and loathsomeness, and be led to shun them as a moral pestilence. I can bid a hearty God speed to the Cynosure. Go forth little sheet and scatter the seeds of truth! scatter the light! till the darkness of error and the deeds of iniquity shall be illuminated with heavenly light, and all the works of darkness shall be removed.

I took a few numbers of the Cynosure which I have examined and I think it is just what is needed, and will try to increase its circulation in this section. If you have more of the back numbers, which you wish to circulate, I will scatter them.

A WORD ABOUT GOOD TEMPLARS AND TEMPLARY.

I have just talked with them to promote the Temperance cause, but designing men in many places made use of the institution to prepare candidates for the Masons and Odd Fellows. This I believe and know, and this is one great reason why I am opposed to them now. As I stated in convention, we must strike at the root and cut off the feeders. The principle is wrong, and must be controverted.

Yours for the work—L.

ANOTHER LUCIA COOK CASE.

A brother in the M. E. Church, a Mr. Campbell, of Iowa, writes that he has been excluded from his Church on the general charge of insubordination for being opposed to Masonry.

He says:—"Last March I fell in company with Rev. E. O. Town, of Pella, Iowa, a Baptist brother, who called my attention to the Cynosure. I immediately subscribed for it, and I verily believe, I am now in my 64th year and from my boyhood have been an anti-Mason. I connected myself with the M. E. Church in 1832, in Fayette Co., Pa. This influential Church at that time had not bowed the knee to Baal.

I think there ought to be an anti-oath-bound society organized in every election precinct in the United States, so as to call out our strength I stand alone in this township, so far as speaking openly is concerned. There are persons here who agree with me, but are afraid to come out openly.

And I have had to suffer the same penalty as Mr. Cook and wife did.

I herewith send you the charge on which I was expelled from the M. E. Church. The presiding elder, the circuit preacher, and all the local preachers in circuit, and three fourths of the balance of the Quarterly Conference were Masons.

I would suggest that you publish a constitution and by-laws for township to organize under, and as far as possible send out speakers, and agents for the Cynosure all over the States.

They will meet with the fate the abolitionists did years ago, but every body will prevail.

I would suggest a union of the peace party (Quakers,) and the anti-secret society; and I would further suggest that you publish the names of all Churches that are with us.

Yours truly,

WM. P. CAMPBELL.

Dallas, Iowa, May 4, 1869.

RAGGED TOM—THE SURETY.

One Sabbath afternoon a big boy stood at the door of a Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said, "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very hard for a school, when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is tan times worse at home; he will be lost if you do not take him in."

"We could take him back if we could secure his good behavior, I will see," said the superintendent.

He stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again; but we cannot take him back without making sure of his good behavior. Will any boy surety for him?"

A pause followed; the elder boys shook their heads. They said they new him to well. The others did not care for him.

But one little boy pitied the big bad boy, and loved to see him good. He rose and said in a low voice, "I will, sir."

"You, Tom! a little boy like you! Do you know what it means to be a surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for him."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

The boy was called, and the superintendent, looking to the door; and the big boy, with downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never! I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the school, the superintendent said the big boy and Tom were walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son, Tom?"

"Oh! he is just gone up stairs with a great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"Oh, yes, sir."

The superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord make him the best too."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them. The big, bad boy became one of the best boys in the school. God raised up friends for "Ragged Tom," who put him to school, and after that, sent him to a missionary college. He is now a missionary, and is preaching to the Africans about Jesus, who became the surety for sinners.—*Church Union.*

APPEARANCES AGAINST HOB; THE TRUTH IN HIS FAVOR.

A New England merchant, doing a large business, requiring several clerks, a short time since missed several articles of value from his store. To determine, if possible, which one among them to dismiss, or, if possible, which one, if either of them, was unworthy.

There was one of them who appeared particulary active and faithful; was the first to come and the last to leave at night; his dress was plain and neat. Each of the other clerks, and he was evidently not particularly popular among them. The merchant learned that this young man remained for half an hour or more after the others left, with the door of the store locked. This determination awakened his suspicion, and he arranged a plan to conceal himself in the store, so that he might discover what neatured when the clerk supposed himself unobserved. During rest the young man upon an errand just before the hour of closing, he entered his piece of concealment. The door was locked as usual at the proper time. The clerk at once began to sweep and put the establishment in order. Of this sweeping for the dust to settle he was seen to go behind the counter, and, taking something from under it, piece it in the breast of his coat. The merchant was now all alive to discover what had been taken, and what was the object of the young man's visit. The sweeping was continued, and he was then

ROME IN THE FIELD.

There are those who believe that Rome has an evil eye on this country, and that our next great battle will be with her hosts, rightly mustering on our shores. We would not be unmindful of matters which most nearly and vitally concern our country's welfare. If the policy of Rome is to rule or ruin, let us know it. If it be first to ruin, and then to rule, let us know that.

We purpose to go no further back than the beginning of the war, and to let the facts which we shall name speak for themselves. If they have no other lesson, they will, at least, show that Rome, under our terrible struggle for national existence, was true to her ancient history and traditions, as the enemy of civil liberty and the friend of the oppressor the world over.

It will not be forgotten how generally and enthusiastically our adopted citizens, the Irish, enlisted in the army when the call first came for men to put down the rebellion. In the early part of the war there were Irish battalions, and regiments, and brigades, but there were few, if any, of its close. The truth is, after the second year of the war, the Irish changed front, and suddenly became sympathizers with treason and rebellion. It was noticed that the girls in the kitchen began to roll their forty guttural curses against the Yankees, their brothers in the army began to curse the cause for which they fought, desertions were frequent, enlistments stopped, and the attitude of the Irish mined before Mr. Lincoln's second election was one of disloyalty, and hostility to the Government of the United States

And these facts cannot be changed by the habit which these people have of boasting about fighting our battles, and saving our country. By actual examination of our muster rolls, the simple truth appears to be that only eight per cent. of our grand army were of foreign birth, the balance—ninety-two per cent—were native Americans, who returned, at length, worn and battle-scarred, to find their places on the farms, in the factories, and elsewhere, filled by Irish, who had caught safety and profit at home, while our boys were courting danger and death in battle.

It may be interesting to know when this change came over the Irish mind. What dampened their ardor?—what quinched the glow of their patriotic impulse? The coincidence is so complete, that the cause is, doubtless, the same.

It will be remembered that Bishop Hughes went abroad during the second year of the war, as was then supposed, by authority of our government, to interest the Catholic sovereigns of Europe in our favor." Instead of this, however, the archbishop went direct to Rome, and straightway the Pope acknowledged the independence of the Confederate States. His insignificance gave him impunity, but not silence. But the act had its influence. Biddy in the kitchen, Mike in the army, Patrick on the farm, and Moo in the factory felt the cursing Mr. Lincoln as a tyrant and butcher. Enlistments among the Irish stopped from that time, unless it was as bounty jumpers and desertors. They handed together to resist the draft, as in New York where they rioted in blood for three long days, and only yielded to the overwhelming power of Federal troops. The spirit that actuated these human fiends came from Rome, and to Rome must be awarded the sole honor of welcoming to the family of traitors a Confederacy whose first act was treason, and whose last was assassination. Indeed, it was Rome that furnished the assassin and his conspirators against the greatest life of modern times. And that assassin struck, not against the life of a man, but against the life of a Republic. And if guilt lies in the intent, then is Rome guilty of the nation's life.

With such a record Rome vainly puts herself among the friends of our free institutions. She misjudged, we think, but she no doubt thought the time had arrived to destroy what had once of Puritanism. And for this, she was willing to be the ally of a government whose corner-stone was negro slavery. Are we still dreaming that Rome is changing, or that she has surrendered to the hope of supplanting Protestant freedom on these shores? Would not every Fenian lodge in the country rally to the help of the South if there was a chance to restore the old negro-hating shackles to power?

It can hardly have escaped every observing man that the Irish mind is repentant and exultant in regard to this country. They do not conceal their belief that the Catholic Church is true to the ascendant here, and that Protestantism is to do it reverence.—*Christian Intelligencer.*

MAKE IT SO PLAIN THAT I CAN GET HOLD OF IT.

On the sixteenth day after the battle of Gettysburg, I entered the room where a young wounded colonel was apparently near to death. As I entered he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"Oh my father, how glad I am to see you! I was afraid you would not come till it was too late. Lay down beside me and listen, for I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last enquired of the doctor, "Doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour."

"Have you, or has any one, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreadful message of death pressing on my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking to the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away any hour."

With great agitation, he exclaimed: "Father, is that so? Then I must die? I cannot, I must not die! Oh! I am not prepared to die now! Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me, in a few words, if you can, so that I can see it plainly. I know you can, Father, for I used to hear you explain it to others."

'Twas no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes. That is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, now, father, make it so plain that I can get hold of it."

At once an incident which occured during the school-days of my son, came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

Do you remember while at school in——, you came home one day and, I having occasion to rebuke you, you became very angry, and abused me with harsh language?

"Yes father, I was thinking it all over a few days ago, as I thought of you coming to see me, and felt so badly about it, that I wanted to see you, and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in and threw your arms around my neck, and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to to you on you wept upon my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell Him, '*I am so sorry*,' just as you told me, and ten thousand times quicker than a father's love forgave you, will He forgive you." He says he will. Then you must take His word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this! I am so glad you have come to tell me how."

He turned his head upon his pillow for rest, I sank into my chair and wept freely, for my heart could no longer suppress its emotions. I had done my work, and committed the case to Christ. He, too, I was soon assured, He had done His. The broken heart had made its confession, had heard what it longed for, "I forgive you," and believed it.

I soon felt the nervous hand upon my head, and heard the word, "Father" in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more, you need not. I am perfectly happy now. Jesus has forgiven me. I know He has, for He says so, and I take His word for it, just as I did yours."

The doctor soon came in, and found him cheerful and happy—looked at him—felt his pulse, which he had been watching with intense anxiety, and said: "Why, Colonel, you look better."

"I am better, Doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for He has heard my prayer, Doctor, I want you should become a Christian, too. My father can tell you how to get hold of it."

The Colonel still lives, a member of the Church of Christ.

I was made a better man and better minister by that scene, where this dear son, struggling with his guilt and fear of death, was led to Jesus, and found the pardon of his sins. I there resolved never to forget that charge he made me, in its extremity: "*Make it so plain that I can get hold of it.*

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